

# Eikev Wrap-Up

by Sammy Schaechter

In Parshat Eikev ("Because"), Moshe continues his closing address to Bnei Yisrael, promising them that if they follow the mitzvot, they will succeed in the Land they are about to conquer and settle in keeping with Hashem's promise to Avraham, Yitzchak, and Yaakov.

Moshe also rebukes them for their mistakes such as worshipping the Golden Calf, the rebellion of Korach, and the sin of the spies. But he also speaks of Hashem's forgiveness of their sins,

and the Second Luchot that Hashem gave to Bnei Yisrael after they did teshuvah. Moshe also reminds them how Hashem is the one who supplies everything they need to survive, especially food.

Moshe described the land they are about to enter as "flowing with milk and honey," blessed with the "seven fruits"

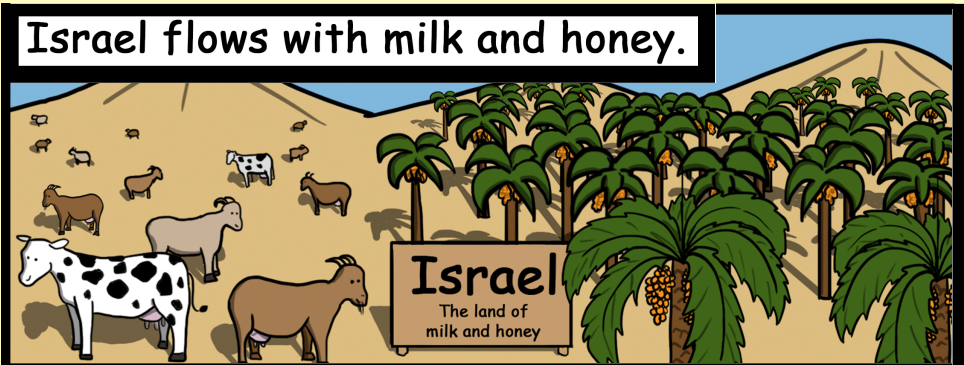
(wheat, barley, grapes, figs, pomegranates, olives and dates). In this Parshah we also have the second paragraph of Shema, which repeats the fundamental mitzvot said in the first paragraph of Shema, and describes the rewards of keeping Hashem's mitzvot and the opposite results if they don't. It is also the source of the teaching of prayer.

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Excerpt from ANDiDREW Torah Comics. Get the book or draw your own at [TorahComics.com](http://TorahComics.com)

### The Twice-Sewn Suit

*Lest your heart become haughty (8:14)*

Near the famous town of Pshischa there once lived a master Jewish tailor. Even the nobility, for miles around, came to have their clothing fashioned by his talented hand.

Once, a nobleman came to the tailor bearing a bolt of cloth. Handing it to the tailor, he said, "This is very fine and expensive material; it comes all the way from Paris, the fashion center of the world. I want you to sew me a suit of clothes, but I want it to be well cut and tailored, to do justice to the fabric."

"Am I not a master tailor?" laughed the tailor, as he received the material.

A few days later, when the tailor brought the suit for its first fitting, the nobleman was displeased with the result. "You ruined a good piece of fabric!" he ranted. In a fit of anger, he

threw the cloth at him and chased him out of his house.

After this incident, the tailor lost his good name. The other noblemen stopped patronizing him and he was soon starving. When his wife saw how poor they had become, she urged her husband to visit R' Yerachmiel, the son of the famous Yid Hakadosh of Pshischa. "Many people are helped by him. Go to him; he will tell you what to do."

The tailor followed his wife's advice and went to R' Yerachmiel.

After the Rebbe had heard the tailor pour out his tale of woe, he said to him, "This is what you must do. Take the very suit that you sewed for the nobleman. Rip out the seams, but sew them back in the same place. Then take the suit to him again."

The tailor laughed inwardly at this suggestion, but followed it neverthe-

less. He had nothing to lose. When the suit was completed for the second time, he took it back to the poritz for his approval. This time, the nobleman was very pleased with the result. He praised the tailor highly and even gave him a gift of appeasement.

The tailor returned to R' Yerachmiel and told him what had happened.

"I realized," said the tzaddik, "that when you first sewed the garment, you felt a sense of exaggerated pride, as if your skill was beyond question. A thing done from pride lacks grace. That is why it failed to please the count. When you came to me, bowed and meek, no longer so self-confident in your skill, I told you to rip out the stitches and begin all over again. The second time you sewed it with humility and submission. And then the same garment suddenly became appealing!"

### The Parable That Became a Reality

*And you shall eat and be sated and you shall bless Hashem (8:10)*

The caravan of Arab merchants made its way through the barren desert. A noted Jewish Sage from Bavel, Rabbah bar bar Chana, was part of their company and he took care to fulfill all the mitzvos scrupulously, despite the wearying journey.

It was towards evening, one day. The caravan leader spurred on the travelers, who had stopped for a brief rest, to start up again. They quickly packed their things and mounted their camels.

Rabbah bar bar Chana had been eating. And when the call had gone out to hurry, he, too, had quickly gathered up his things and mounted his camel, forgetting, in his haste, that he had not said bircas hamazon.

After some distance, he thought of bircas hamazon. "I must recite it where

I ate!" he said to himself. But if he returned to the spot where he had eaten, he would not be able to overtake the caravan afterwards and it would be risking his life to travel alone.

Could he ask the caravan to stop and wait for him? They would not understand and would certainly refuse to be held up for such an "unimportant" reason. They would tell him that he could pray anywhere.

But the Sage was blessed with wisdom. He cried out, "Oh! Stop! You must wait for me! I left a golden pigeon back at our resting place and I must go back for it."

He did not mean to deceive his fellow-travelers. He was speaking in a parable, for the Jews are often compared to the pigeon. When the pigeon is in danger, she fights back, if she can, with her wings, or else, flies away. The

Jews who are compared to the pigeon are saved by fulfilling the mitzvos. The mitzvos enable them to escape danger.

His fellow travelers took his words at face value and agreed to wait until he returned with the valuable object.

Rabbah bar bar Chana reached their former camp and said the bircas hamazon.

When he had finished, he hurried back to the waiting caravan. But now he was troubled; what would he say to his fellow travelers? Surely, they would be curious to see the golden pigeon for which he had held them all up. If he told them that it had only been a parable, they would be furious. As he was riding, he saw something dazzling in the desert sand. He reined in his camel and slipped off to see what glowed so brightly. To his amazement,

# PARSHA STORIES

it was a golden pigeon. He took it in his hands, realizing that this was a gift from Hashem a reward for his great sacrifice in returning to thank Him for

the meal.

When the travelers saw the wise Sage returning with the precious find in his hands — the golden pigeon —

they shared his joy. And they continued on their way.

(According to Tractate Berachos 53b)

## TALES OF TZADIKIM

### To Work Despite Blows

*That He might afflict you to prove you (8:2)*

"Did you ever stop to think," R' Yitzchak of Vorki once said to a chasid of his, "that you are so wrapped up in your affairs that you neglect your Torah study? Nor do you pray in the proper frame of mind!"

"Alas, Rebbe," he said with lowered head, "but I really cannot help myself. I am constantly busy because I have a hard time making ends meet. Besides, my children are ill. How can I possibly concentrate on prayers and study?"

"Let me tell you a story," said the

Rebbe in a kinder tone. "Hopefully, you will draw the proper conclusion.

"When I was much younger, I worked as a foreman over a group of laborers. I was required to examine their work, from time to time. Once, I arrived to find my gentile employer beating one of the workers mercilessly. I took a closer look and saw, to my astonishment, that even while he was being cruelly beaten, the worker did not stop working!

"Later on, I went over to this worker and asked, 'Why did you continue working while the boss was beating

you?'

"His reply made sense. 'My employer was beating me because I was slack in my work. If I had stopped working altogether, he would really have laid the blows on hard!'

"Do you understand the meaning of this story? All of your suffering, your meager income and your sick children, come as punishment for being slack in prayer and Torah study. However, this is no reason for you to become even more negligent and careless!"

## TALES OF TZADIKIM

### The Two Princesses

*You shall fear Hashem your G-d (10:20)*

The rainy season had arrived in Eretz Yisrael. Everyone's eyes looked longingly up to Heaven in the hope of rain, but the rains did not fall. R' Eliezer ben Hyrkanus decreed that the people should fast because of the drought. People prayed and fasted, but still, there was no rain. R' Akiva, in turn, proclaimed a public fast. This time the rains came.

Fearing that, as a result, the people would not honor R' Eliezer as they should, R' Akiva hastened to the beis medrash and told the following parable:

There was once a king who had two daughters, one of them a model princess — soft-spoken, gentle, kind and the other, an arrogant, impertinent girl. Whenever the impertinent daughter demanded anything, the king would tell his servants to give it to her be-

fore she came running to him. He did not even want to see her! When the refined princess asked for something, she did not receive it at once, for the king loved her so dearly that he wanted her to come herself and ask for it in her pleasant manner and soft voice. She would ask repeatedly, before her request was fulfilled.

"The application of this parable should be clear," R' Akiva said to the gathering. "The story depicts the difference between R' Eliezer and me. I am like the impudent daughter whose demands are quickly filled so as to silence her. R' Eliezer is like the beloved daughter whose requests the king wishes to hear personally and who is made to plead over and over again before they are granted."

The Sages who were present were not pleased by this comparison. "Does a great man like R' Akiva have the right

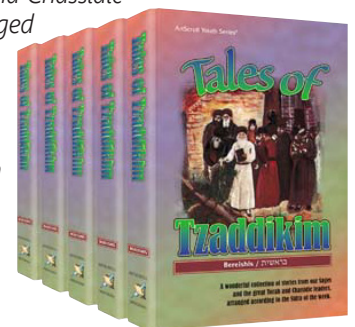
to demean himself by comparing himself to a spoiled and boastful girl?" they asked.

And the Sages answered in turn, "R' Akiva allowed himself this liberty to prevent people from slighting R' Eliezer, lest they compare R' Akiva's success in causing rain to fall and R' Eliezer's failure."

(According to Yerushalmi Ta'anis 3:4)

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# PARSHA PUZZLERS

## TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter & Dovid Saleman  
Answers on page 7.

### EASY Qs

1. What did living in the desert teach Bnei Yisrael?
2. What does HaShem guarantee to destroy if Bnei Yisrael will adhere to the mitzvot?
3. How many were the Bnei Yisrael when they went down to Mitzrayim and how many were the Bnei Yisrael when they entered Eretz Yisrael?
4. Which paragraph of the shema is in this week's parsha?
5. Where in the home are these words supposed to be written?
6. Which berachah quotes "ve'achalta vasavata ooverachta"?
7. What does this pasuk mean?
8. What does HaShem warn could happen as a result of Bnei Yisrael being blessed with satisfaction and prosperity?
9. What is the key to Bnei Yisrael being worthy of prosperity?

### MEDIUM Qs

10. What does Am Keshei Oref mean?

11. Which nation is known as a stubborn nation?
12. What does HaShem guarantee Bnei Yisrael will receive in the right season if they keep the mitzvot?
13. What does the Torah specify to be the natural resources that can be found in Eretz Yisrael?
14. What major sin was brought up in Moshe's speech?
15. Why didn't HaShem destroy the nation after this sin?

### HARD Qs

16. Why was a second set of Luchot needed?
17. Where were the Luchot kept?
18. In whose merit will HaShem help Bnei Yisrael inherit Eretz Yisrael?
19. What does HaShem guarantee Bnei Yisrael will receive in the right season if they keep the mitzvot?
20. What does HaShem guarantee to destroy if Bnei Yisrael will adhere to the mitzvot?
21. To what does HaShem compare the way He rebukes the Bnei Yisrael?
22. What were the Bnei Yisrael commanded to destroy?

## CRACK THE PARSHA CODE

by Rabbi Yaakov Levine  
Answers on page 7.

1. H P R if we K his M
2. M fell from the S during the 40 Y in the D
3. The C of BY grew with them, and did not need to be C
4. E Y is a L of W, B, G, F, P, O, and H
5. M threw down the 2 L when he S that B Y made the EH
6. M G the EH until it was D
7. For 40 D and N, M D to H to not D BY
8. M made a 2nd S of L and P them in the A
9. After A D, E his S took over as K G
10. There is a M to L a G, who J B Y, because we were G in M
11. The 2nd P in S tells us how we will get R for K the M and P for not K the M

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# PARSHA STORIES

## TALES OF TZADIKIM

## Debit and Credit

And you shall write it on the doorposts of your house and on your gates (11:20-21)

**R'**Yehoshua Leib Diskin, the famous Maharil, who settled in Jerusalem and founded that landmark, the Diskin Orphanage, would have people go from house to house to examine

mezuzos to see if they were in order.

He paid them from the coffers of the orphanage.

When R' Yehoshua Leib was asked why he did this, he would reply, "You might think that this is an unnecessary, irrelevant expense for the institution. Actually the opposite is true; it

is income. The Torah guarantees, 'So that your days will increase.' If kosher mezuzos protect the people of Jerusalem and increase the days of its inhabitants, then there will be fewer orphans and the orphanage will have less expenses. Is this, then, not a form of income?"

# PARSHA PUZZLERS

## TORAH RHYMES & RIDDLES

Answers on page 7

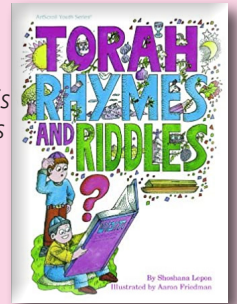
1. We're made of gold and silver,  
Which most people would desire.  
But Israel listens to Hashem.  
They'll burn us in a fire. \_\_\_\_\_
2. Grains of wheat, and barley, too,  
Nice plump grapes and figs to  
chew.  
Pomegranates, olives, dates  
What a treat to fill your plates!  
The \_\_\_\_\_ of the \_\_\_\_\_  
of \_\_\_\_\_
3. Whenever you have eaten bread  
Remember that I must be said.  
This parashah makes it clearly

known: You must say

- 
4. In this parashah are words we say  
Evening and morning, twice a day.  
If we serve Hashem with love  
Rain will fall down from above.  
Written in the tefillin  
and the mezuzah  
It's the second part of the \_\_\_\_\_
  5. "You've acted so rebelliously,"  
I told the Jewish nation.  
Like when you made the Golden  
Calf And caused such aggravation.  
It's not because you're righteous  
That G-d's giving you this land.

But the Canaanites are worse than  
you And so their end's at hand.  
And Hashem gave His promise  
To your fathers long ago.  
Who am I who spoke these words?  
Does anybody know? \_\_\_\_\_

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# PARSHA STORIES

## STORIES MY GRANDFATHER TOLD ME

### Hidden Miracles

*"The great tests that your eyes saw, and the signs, the wonders, the strong hand"* (Devarim 7:19)

R' Shloimele of Bobov heard of a Jew from a distant community who was on his way to Sanz, but had fallen seriously ill. The man was lying in strange lodgings with no one to care for him, and his life was in danger. R' Shloimele hurried to place the man under the care of the city's best doctors. The doctors did their utmost to cure the man, whose illness was affecting his lungs, but their efforts did not help. They despaired of the patient's life.

"He has no lungs left," one of the doctors said. "There is no hope."

Upon hearing this, R' Shloimele went to his grandfather, the Divrei Chaim, crying, "The patient is in very bad shape. The doctors have given up on him. Mercy!"

R' Chaim seized R' Shloimele's coat and said, "Why are you crying to me? The doctors do not decree what

Hakadosh Baruch Hu does. If the man has no lungs, Hashem can create a new one for him. Go to the patient and wish him a refuah sheleimah."

R' Shloimele returned to the sick man and told him what the tzaddik had said. The man began to show signs of recovery just a few hours later, until he looked unimaginably healthier that same day. Dr. Wahrman, the physician who had despaired of the patient's life only the day before, was astonished. "Has a miracle really happened to this man? Has he actually grown a new lung? Or was I simply mistaken in my diagnosis?"

R' Shloimele told him that he had asked the holy R' Chaim to intercede with Heaven on the patient's behalf — and that the tzaddik had answered that it is within Hashem's power to create a new lung.

Dr. Wahrman, a non-observant Jew, asked, "Can I believe that the Rebbe decreed that this miracle occur, the way you say, 'A tzaddik decrees and

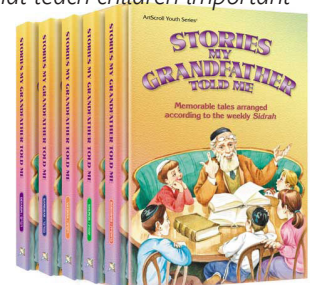
G-d fulfills'? Can a lame man grow a new leg, or a blind man whose eye has been knocked out grow a new one?"

"If Hashem did that," R' Shloimele replied, "our free will would be completely done away with. Even a man like yourself, Dr. Wahrman, would repent and become a G-d-fearing person. Who can withstand open miracles?"

"But an internal organ is hidden. You, the doctor, can still be uncertain whether you made a mistake in your

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# PARSHA STORIES

diagnosis, or whether the patient was never really as sick as he seemed to be. Hashem wants us to return to Him out of love. He wants Dr. Wahr-

man to choose Torah from his own realization, not because of the influence of a stunning incident."

Later, when R' Shloimele related this

conversation to his grandfather, R' Chaim nodded his head and said, "You spoke well. You spoke the truth."

## STORIES MY GRANDFATHER TOLD ME

### Buried Treasure

*"You shall not covet and take for yourself the silver and gold that is upon them" (Devarim 7:25)*

After his marriage, R' Yissochor Ber of Radoshitz lived in the city of Chamelnik. He was very poor, yet he continued to learn Torah and trust in Hashem for his support.

When hunger and poverty were extreme, R' Yissochor Ber asked Hashem to send him money with which to revive himself and his family. Before he had even finished speaking, a gentile child came up to him in the street and offered to sell him a purse filled with gold. The purse had been hidden in the ground for a long time, and the coins had increased in value. In fact,

they were worth a fortune.

The child offered to sell the purse to R' Yissochor Ber for just a few kopeks. R' Yissochor Ber took it, rejoicing that his prayers had been heard.

Immediately, he was struck by another thought. "Berel, from now on you won't need Hashem anymore, chas v'shalom. You are a wealthy man now. What will happen to all your prayers, which until today were said with a broken heart? And what about your learning? You will have to devote some of your time to money matters now."

He stood up, picked up the fortune, ran after the gentile boy, and asked

him to rescind the deal. The boy refused at first, but R' Yissochor Ber persuaded him to go speak to a certain Jew who lived at the end of the street. "He will certainly agree to do business with you," R' Yissochor Ber said.

That other Jew was indeed very poor, and rejoiced at the fortune that fell into his lap — never knowing that R' Yissochor Ber's hand had been involved in his good luck.

As for R' Yissochor Ber, he was doubly happy: First, because Hashem had listened twice to his prayers, and second, because he himself had withstood the challenge and had not turned to idols of silver and gold.

## STORIES MY GRANDFATHER TOLD ME

### No Hardship at All

*"So as to afflict you, to test you, to know what is in your heart" (Devarim 8:2)*

As a young man, the Chofetz Chaim was extremely poor, relates the Ponovizher Rav. His wife would go the baker each day to purchase the cheapest bread available. She did not even have enough money for that, and she would buy it on credit. The Chofetz Chaim would dip the bread in water and eat it, and that was his meal.

Once, when the Rebbetzin arrived at the baker's shop, he refused to sell her any more bread until she paid up the large sum that was owed him. She returned home empty-handed. As she

served her husband a cup of coffee without bread, she burst into tears.

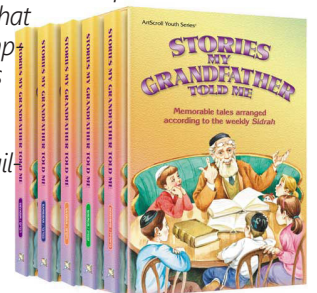
The Chofetz Chaim's daughter, who was present at the time, later told the Ponovizher Rav that the Chofetz Chaim was quiet at first. Then he beat his hand twice on the table, and said, "Satan, Satan, I know what you want. You want me to abandon my Gemara. Well, know this: I will not listen to you!"

As everyone knows today, the Chofetz Chaim did not abandon his Gemara. Had he listened to his yetzer hara, there would be no Mishnah Berurah, no Chofetz Chaim, and no Liku-

tei Halachos. There would be no thousands of students who spread Torah.

But no one knew that then. Only the Satan knew — and that was why he did what he did.

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# JEWISH LEADER OF THE WEEK

## Rabbi Yisrael Meir Lau

born on June 1, 1937

**B**orn in the Polish town of Piotrków Trybunalski Rabbi Lau is the 38th generation in an unbroken family chain of Rabbis. His father, Rabbi Moshe Chaim Lau, was the last Chief Rabbi of the town, before being killed in the Treblinka extermination camp. Rabbi Lau is the father of three sons and five daughters. His eldest son, Moshe Chaim, took his place as Rabbi in Netanya in 1989; his son David became the Chief Rabbi of Modi'in, and later Ashkenazi Chief Rabbi of Israel; and his youngest, Tzvi Yehuda, is the Rabbi of North Tel Aviv. In 2008, Rabbi Lau was appointed Chairman of Yad Vashem.

Rabbi Lau was a Rabbi in a number of shuls in Tel Aviv until 1971 when he was appointed rabbi of North Tel Aviv. In 1988, after the death of his father-in-law, Rabbi Lau was appointed to serve as chief rabbi of Tel Aviv, a position he held until 1993. When Rabbi Lau met the Rebbe in 1992, the Rebbe told Rabbi Lau to finish his work in Tel Aviv, as

he would soon be chosen to become the Chief Rabbi of Israel. In 1993, Lau was elected Chief Rabbi of Israel until 2003. On June 9th 2005, Rabbi Lau was renamed Chief Rabbi of Tel Aviv.

Rabbi Lau has often been characterized as the "consensus rabbi", and has close ties to both Haredi and Modern Orthodox Judaism, particularly in regard to his politics, which have been characterized as moderate Zionist. He is one of the few figures in the Haredi world who has managed to gain the trust and admiration of both the Sephardic and Ashkenazic population. In May 2005, Rabbi Lau was awarded the Israel Prize for his lifetime achievements and special contribution to society and the State of Israel. On April 14 2011, he was awarded the Legion of Honor (France's highest honor) in recognition of his efforts to promote interfaith dialogue.

As a seven-year-old, after traumatic separation from his mother, Chaya Lau, Rabbi Lau was imprisoned in a

Nazi slave labor camp and then in Buchenwald extermination camp. He has attributed his unlikely survival to heroic efforts of his older brother Naphtali Lau-Lavie who hid him, at constant risk, and recruited other prisoners in this effort. Rabbi Lau was freed from the Buchenwald concentration camp in 1945. He became a poster child for miraculous survival, and the inhumanity of the Nazi regime, after U.S. Army chaplain Rabbi Herschel Schacter detected him hiding behind a heap of corpses when the camp was liberated.

Rabbi Lau immigrated to Mandate Palestine with his brother Naphtali in July 1945, where he was raised by an aunt and uncle, and studied in the famous yeshiva Kol Torah under Rabbi Shlomo Zalman Auerbach as well as in Ponevezh and Knesses Chizkiyahu. He was ordained as a rabbi in 1961 and served as Chief Rabbi in Netanya (1978–1988), and at that time developed his reputation as a popular speaker.

## PUZZLERS ANSWERS

### PARSHA CODE

1. HASHEM PROMISES REWARD if we KEEP his MITZVOS
2. MA'AN fell from the SKY during the 40 YEARS in the DESERT
3. The CLOTHING of BNEI YISROEL grew with them, and did not need to be CLEANED
4. ERETZ YISROEL is a LAND of WHEAT, BARLEY, GRAPES, FIGS, POMEGRANATES, OIL, and HONEY
5. MOSHE threw down the 2 LUCHOS when he SAW that BNEI YISROEL made the EIGEL HAZAHAV
6. MOSHE GROUND UP the EIGEL HAZAHAV until it was DUST
7. For 40 DAYS and NIGHTS, MOSHE DAVENED to HASHEM to not DESTROY BNEI YISROEL
8. MOSHE made a 2nd SET of LUCHOS and PUT them in the ARON
9. After AHARON DIED, ELAZAR his SON took over as KOHEN GADOL
10. There is a MITZVAH to LOVE a GER, who JOINED BNEI YISROEL, because we were GEIRIM in MITZRAYIM

11. The 2nd PARSHA in SHEMA tells us how we will get REWARDED for KEEPING the MITZVOS & PUNISHED for not KEEPING the MITZVOS

### TEST YOUR PARSHA KNOWLEDGE

1. That they relied on HaShem and they will live if it is HaShem's will
2. Birkat Hamazon
2. The nations around them that cause them trouble, even those nations that are stronger
3. a. Seventy b. As numerous as the stars
4. Vehaya Im Shemo'a
5. In the mezuzah (on the doorpost)
6. You will eat and be satisfied and bless HaShem
7. They could think that they alone are responsible for their prosperity and forget HaShem
8. The key is their keeping the mitzvot
9. a. Seventy
10. A stubborn nation
11. Bnei Yisrael

12. Rain
13. The seven species (wheat, barley, grapes, figs, pomegranates, olives, dates)
14. The sin of Egel Hazahav (golden calf)
15. Moshe davened on behalf of the Bnei Yisrael
16. When Moshe saw the Egel Hazahav he shattered the first set of Luchot
17. In the Aron Hakodesh which was kept in the Mishkan
18. The Avot
19. Rain
20. The nations around them that cause them trouble, even those nations that are stronger
21. To a father who rebukes his child
22. All of the idols which belonged to the Canaanim

### TORAH RHYMES & RIDDLES

1. Idols
2. The Seven Fruits of the Land of Israel
3. Birkas Hamazon
4. Shema
5. Moshe

# PARSHA GAMES

## Blindfolded Musical Chairs

by Sammy Schaechter

**GOAL:** To teach the kids that we shouldn't let success go to our heads. When things are going our way, we shouldn't get haughty, but instead should feel humble and grateful to Hashem.

**TYPE:** Moderate, indoor, group game.

**HOW TO PLAY:** Being that it's Shabbat, the song playing during musical chairs will instead need to be sung by the group leader. The game starts off with regular musical chairs where the chairs are lined up in two rows back to back, or in one row with chairs alternating facing both ways. Everyone must walk around the chairs while the music is on and then when the music stops must sit in a chair. There should be one less chair than the people playing. Whoever is left without a seat is out, and you keep taking out chairs and continuing to play until there is only one person left in and is declared the winner.

You could play this a few times and then it's time to take it up a

notch. Everyone will be blindfolded and you will play the game just like the original. Needless to say this will be much more challenging as well as much funnier for the viewing audience. It would be a good idea for the older kids to play separate genders.

**DISCUSSION:** In this game, we think we are safe in our chairs but in a split second they could not only leave us but be under another person. Sometimes we get so haughty and confident with the things we have that we don't appreciate it at all and take it for granted. In this week's Parsha, we learn about not letting success get to our heads. We should always try to be humble and appreciate what we have. Sometimes those things last forever, and sometimes they disappear or change right before our eyes. If we learn to see everything for the good and know that anything we have or don't have is Hashem's master plan, we could add much more meaning and happiness to our lives and learn the value of everything that Hashem gives us.

# TEFILAH TREASURES

## A Redeemer will come to Zion

This prayer tells us that a "redeemer" will come to Zion and to the people who do teshuvah from the sins they did intentionally. The Torah says that teshuvah is needed to bring the Jewish people's redemption. The Gemara (Yoma 86b) makes the connection as well, saying, "Great is repentance, for it brings the redemption nearer." That being said, it's difficult to imagine that our generation's teshuvah is enough

to bring the world closer to redemption. The Midrash explains that when Moshe told bnei Yisrael that they would be redeemed from Mitzrayim during the month of Nissan, they responded, "How can we be redeemed? We do not have good deeds... Mitzrayim is full of our idols!" Moshe answered, "Because Hashem wants to redeem you, He does not look as much at your bad deeds. To whom does

Hashem look? To the righteous ones among you." The "righteous ones" in our day are the Jews who, despite all the confusion of this world, despite all the excess materialism that pulls people so strongly, despite all the desires and cravings that are easily acquired, reject the falsehood and turn to Hashem. Their teshuvah will be enough to bring the final redemption

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