



SOUND THE GREAT SHOFAR

HOME, SWEET HOME



תקע בשופר גדול

SHEMONEH ESREI SERIES



HOME SWEET HOME

Blessing for Ingathering of the Exiles	ברכת קיבוץ גלויות
<p>Sound the great shofar for our freedom, raise the banner to gather our exiles and gather us together from the four corners of the earth. Blessed are You, Hashem, Who gathers in the dispersed of His people Israel.</p>	<p>תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשֵׂא נֶס לְקִבְּץ גְּלוּתֵינוּ. וְקַבְּצֵנוּ יַחַד מְאַרְבַּע כַּנְפוֹת הָאָרֶץ בְּרוּךְ אַתָּה ה', מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל</p>

24 Years Since Airlift of 14,500 Ethiopian Jews in Under 2 Days

25 May 2015 Ari Yashar

IDF Remembers Operation Solomon, largest aerial mission to return Jews to Israel, which got Ethiopian Jews out of harm's way.

The IDF on Sunday marked 24 years since Operation Solomon, which was conducted on May 24, 1991, and saw 14,500 Ethiopian Jews airlifted to Israel by 34 planes in 36 hours, constituting the largest aerial mission to bring Jews home to Israel. Ethiopia had prohibited its Jews from making aliyah (immigration) to Israel, leading Israel in the 1970s to authorize the IDF to act in bringing Ethiopian Jews to Israel, reports the official *IDF Blog*.

"Operation Solomon truly represents what Zionism is," said Maj. Gen. Avihu Bin-Nun, who was the commander of the IAF at the time of the operation. "It demonstrates the purpose for the State of Israel: to provide a home and shelter for Jews around the world who have suffered and were prosecuted merely for bearing the Jewish religion."



The IDF decided to launch the operation due to the great danger posed to the Ethiopian Jewish community, given the high political instability in the nation at the time and the risk of Eritrean rebels seizing control. Responding to the threat, \$35 million was raised almost immediately by the Jewish community to pay the Ethiopian government so it would let the Jews leave.

As the first plane landed in Tel Aviv, then-Prime Minister Yitzhak Shamir and other leaders greeted the new immigrants.

"The people who arrived during Operation Solomon fled their country with nothing but the clothes they were wearing," wrote Anat Tal-Shir, a reporter for *Yedioth Aharonot*, at the

time. **"The children stayed close to their mothers. A young man carried his elderly father on his shoulders. They both bent down and kissed the Israeli soil."**



Mukat Abag, a 29-year-old rescued in the operation, said at the time, "we didn't bring any of our clothes; we didn't bring any of our things. But we are very glad to be here."

Former IDF Chief of Staff Lt. Gen. Benny Gantz also took part in the mission, leading the ground operation as commander of the IAF's elite Shaldag commando force. Speaking 20 years after it happened, he recalled, "as commander of Shaldag Unit, I had to deal primarily with technical details. **Only during the mission did I get a sense of how meaningful it was to be part of this crucial event. It's a turning point in my service which encompasses both my Zionist values and the meaning of our existence in this country.**"

- ❖ DO YOU SEE THIS STORY AS PART OF THE KIBBUTZ GALIYOT (INGATHERING OF THE EXILES)?
- ❖ IN WHAT WAYS CAN YOU SEE KIBBUTZ GALIYOT MANIFESTING ITSELF IN YOUR LIFETIME?

WHAT IS KIBBUTZ GALIYOT?

Deuteronomy Chapter 30	דברים פרק ל
3: Then, the Lord, your God, will bring back your exiles, and He will have mercy upon you. He will once again gather you from all the nations, where the Lord, your God, had dispersed you.	ג: וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת-שְׁבוּתֶךָ, וְרַחֲמֶךָ; וְשָׁב, וְקִבְּצֶךָ מִכָּל-הָעַמִּים, אֲשֶׁר הִפְצִידָּךְ יְהוָה אֱלֹהֶיךָ, שָׁמָּה.
4: Even if your exiles are at the end of the heavens, the Lord, your God, will gather you from there, and He will take you from there.	ד: אִם-יְהִיֶה נְדַחֶךָ, בְּקֶצֶה הַשָּׁמַיִם--מִשָּׁם, יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ, וּמִשָּׁם, יִקְחֶךָ.
5: And the Lord, your God, will bring you to the land which your forefathers possessed, and you [too] will take possession of it, and He will do good to you, and He will make you more numerous than your forefathers.	ה: וְהֵבִיאֲךָ יְהוָה אֱלֹהֶיךָ, אֶל-הָאָרֶץ אֲשֶׁר-יְרָשׁוּ אֲבוֹתֶיךָ--וְיִרְשָׁתָּהּ; וְהִיטֵבֶךָ וְהִרְבֶּךָ, מֵאֲבוֹתֶיךָ.

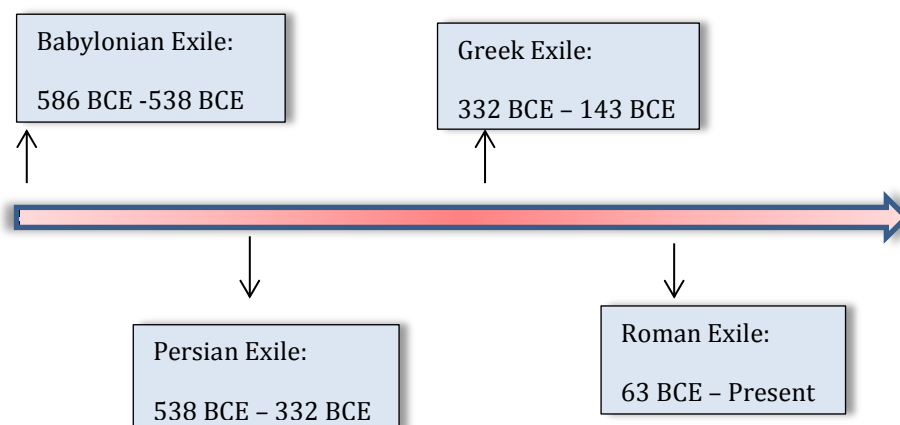
- ❖ BASED ON THE TORAH'S DEPICTION OF KIBBUTZ GALIYOT, DO YOU BELIEVE THE PROCESS HAS ALREADY BEGUN?

EXILES OVER TIME

In the days of Avraham Avinu, four kings came to power.

Genesis Chapter 14	בראשית פרק יד
Now it came to pass in the days of Amraphel the king of Shinar, Arioch the king of Ellasar, Chedorlaomer the king of Elam, and Tidal the king of Goyim.	א: וַיְהִי, בַּיָּמִי אֲמֶרְפֶּל מֶלֶךְ-שִׁנְעָר, אַרְיוֹךְ, מֶלֶךְ אֱלָסָר; כְּדֻרְלֵעֹמֶר מֶלֶךְ עֵילָם, וְתִדְעָל מֶלֶךְ גּוֹיִם.

Rabbeinu Bachaye Commentary	רבנו בחיי שם
Quoting a medrash: These four kingdoms correspond to the four kingdoms to which Bnei Yisrael will be enslaved: Shinar, is the Babylonian kingdom...Ellasar, is the Median kingdom...Elam, is the Greek Kingdom...Goyim, is the Edomite kingdom, which rules many different nations that appoint it upon them as officer, and that is the Roman kingdom which is a combined city of many nations. And the intent of this medrash is that just as Avraham became strong against these 4 kings, beat them, and they fell to his hands, so too in the future it will be that these 4 kingdoms will fall to the hand of his (Avraham's) descendants, and his descendants will win against them.	במדדש: (ב"ר מב, ז) ארבעה מלכים אלו כנגד ארבעה מלכות שעתידין להשתעבד בישראל: שנער, זה מלך בבל.... אלסר, זו מלכות מדי...ומלך עילם, זה יון...מלך גוים, זה מלכות אדום, שהומלך על עמים רבים שונים אשר מנוהו עליהם לראש ולקצין, והוא מלך רומי שהיא עירמקובצת מעמים רבים, כתים ויתר גוים. והכונה במדדש הזה, כי כשם שהתגבר אברהם על ד' מלכים אלו ונצח אותם ונפלו בידו, כן לעתיד לבא עתידים ד' מלכות שיפלו ביד זרעו, וזרעו ינצחום.



“HOW MUCH LONGER TO LEIPZIG?”

An excerpt adapted from *Eim HaBanim Semeichah*, written by Rabbi Yissachar Shlomo Teichtal

My venerable masters, I will tell you of an incident which took place in the Bucharest province, which is subsumed under my rabbinic authority.

A certain wealthy man, the head of a large leather trading business, had an only son who became Bar Mitzvah. At his Bar Mitzvah, the boy delivered an intricate discourse, which pleased his father greatly. In order to reward his beloved son for learning so well and for delivering such a wonderful discourse in public, the father said, “My son, I am about to take a long and difficult business trip to the Leipzig Market, and I would like for you to join me.” The son was overjoyed when he heard this.

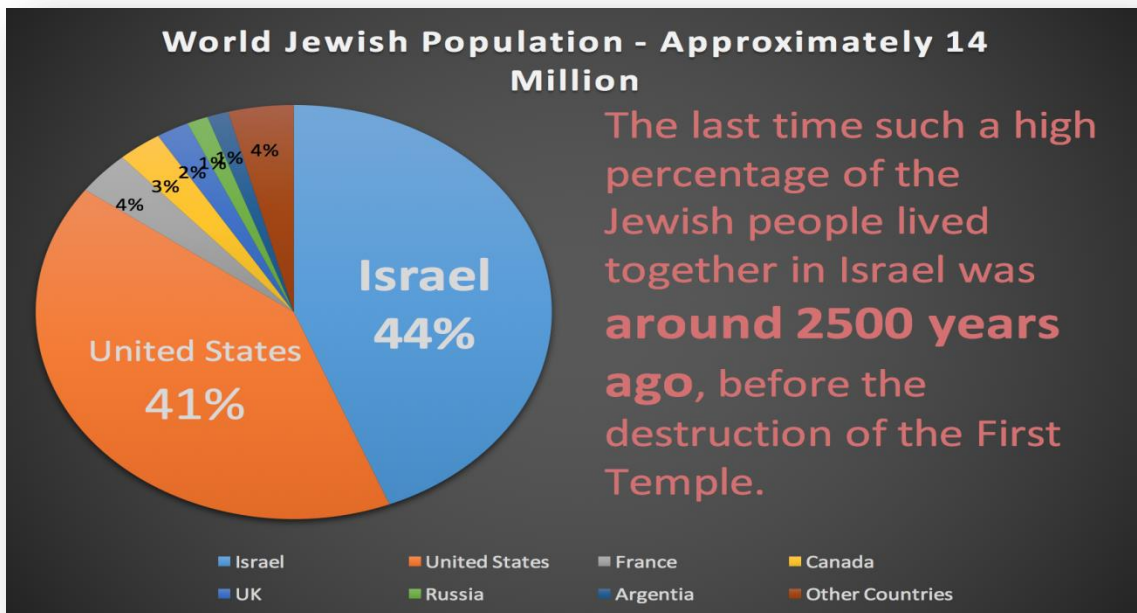
His mother and the servants prepared for this great trip, which, at that time, was very arduous and would last three to four weeks. The journey, of course, was dangerous for it passed over mountainous terrain.

When the time came to leave, the father and son sat in the wagon and began their long journey. After two hours, the son asked his father, **“Father, how many more hours until we arrive in Leipzig?”** When the father heard the question he became enraged. He stared at his son with an extremely embittered look, but remained silent, not answering his question. The son, too, remained silent and never asked that question again.



After three or four weeks of the journey, the father asked the wagon driver, **“Moshe, how much longer until Leipzig?”** The driver answered, “In another hour and a half we will reach the city, God willing.” When the son heard this question he was astonished. He said to his father: “I do not understand. When I asked this very question - how much longer until Leipzig - you became enraged and looked at me indignantly. But now, I hear that you asked the same question yourself!” The father replied jovially, “My son, both now and then you asked foolishly. Then, we had just begun the journey and had traveled only a few hours. You should have realized from the preparations and from the tears that flowed when we left your mother that this would not be a two-hour trip, but a long and arduous one. Why, then would you ask, after two hours, ‘How much longer to Leipzig?’ Therefore, I rightfully got angry at your question. But, now that we are already very near to Leipzig, the time has come to ask and inquire how much longer until we reach Leipzig.”

My masters, this is exactly what has happened to us during this long and bitter 2000-year journey through exile. Of course, at the beginning of the exile *Chazal* forbade us to calculate the end of days, because the great weeping and the great preparations indicated that the exile was not going to last a day or two. Therefore, there was no reason to calculate the end. On the contrary, by doing so, people would see that the exile would last an exceedingly long time, and who would have the strength to endure? **But now that we are so near to Leipzig, it is permissible and proper to ask such questions, "How much longer until Leipzig?"**



- ❖ DO YOU SEE THE END OF EXILE?
- ❖ ARE YOU READY TO ASK HOW MUCH LONGER?

THE IMPORTANCE OF A HOMELAND

Talmud Bavli Meseches Brachos 17a	תלמוד בבלי מסכת ברכות דף יז עמוד א
Master of the world, it is revealed and known before You that it is our desire to do your will. And what prevents us? The yeast in the dough and subjugation to foreign powers.	רבון העולמים, גלוי וידוע לפניך שרצוננו לעשות רצונך. ומי מעכב? שאור שבעיסה ושעבוד מלכות

Rambam, Laws of Terumah, Chapter 1	רמב"ם הלכות תרומות פרק א
<p>Terumah in the current era, even in the areas settled by Jews who ascended from Babylonia, and even in the days of Ezra - doesn't have the status of a scriptural commandment, rather merely that of a Rabbinic decree. This is because the scriptural commandment applies only in Eretz Yisrael when the entirety of Bnei Yisrael are living there, as it says "When you enter" (Leviticus 25, 2)...</p>	<p>התרומה בזמן הזה, ואפילו במקום שהחזיקו עולי בבל, ואפילו בימי עזרא-- אינה מן התורה, אלא מדבריהם: שאין לך תרומה של תורה אלא בארץ ישראל, ובזמן שיהיו כל ישראל שם, שנאמר "כי תבואו" (ויקרא כה,ב)...</p>

-
- ❖ WHAT ARE OTHER EXAMPLES OF MITZVOS WHICH WE CAN ONLY KEEP IN ISRAEL?
 - ❖ DO YOU FIND IT EASIER TO SERVE GOD IN ISRAEL, WHEN YOU'RE SURROUNDED BY FELLOW JEWS?
-

FINISHING THE JOB

Rabbi Samson Raphael Hirsch, Commentary on the Siddur, Bracha of T'kah B'Shofar

"This is the plea for the redemption of the entire Jewish community, for whom there can be no freedom while it is in galuth. Its redemption will begin only once all of its members will be gathered together out of this dispersion in order to be reunited. But such a redemption cannot be brought about by human action or even through the intermediary of human effort; we must wait for God Himself to sound the Shofar. Even as the individual can hope for redemption only after he has first passed through the stages of *da'ath*, *teshuvah* and *selichah*, so our people can expect collective redemption only after all of us have re-acquired for ourselves the only true perspective of things, and after we all will have returned to His Law and to His faithful service so as to be deserving of forgiveness and pardon. Any allegation that deliverance can be obtained by other means than those is nothing but dangerous folly."



-
- ❖ WHAT CAN YOU DO TO CONTINUE TO PROCESS OF THE INGATHERING OF THE EXILES AND BRING MOSHIACH?
-

CONCLUDING THOUGHTS

- ❖ In this bracha, we ask God to fulfill his promise from the Torah, and to gather us together and unite us in our homeland - a process known as Kibbutz Galiyot - the ingathering of the exiles.
- ❖ Over history, the Jewish People will endure four exiles; after the final one, they will emerge as the victor.
- ❖ In our times, we are witnessing the beginning of a fascinating fulfillment of this promise, as the numbers of Jews returning to Israel grows every day.
- ❖ Returning united to Israel is a fundamental piece of being able to serve God, as it allows us to practice the laws of the Torah without the legal constraints and improper influences of foreign subjugation.
- ❖ In order to finish Kibbutz Galiyot and bring Moshiach, it's our responsibility to continue to serve Hashem and follow the Torah while in exile.