

Nomadic Nation

Taking a look at Jewish history, we notice that we have been exiled all over the world. Even with our small population today, we find Jews in places we wouldn't expect them to be. We have been in some countries longer than others. What determines which countries we will be in and for how long?

Another question, which at first glance seems unrelated to our previous question, is, why did Hashem create us with a need to eat and drink? If He had created us without this need, we would have much more time to learn Torah and perform mitzvos.

The perfect world was shattered with the sin of Adam. This sin caused sparks of kedusha to be scattered all over the world. It is now our task to bring these sparks back to their rectification (see Ohaiv Yisrael, Masei). When one is standing on a roof and wants to pick up an object from the ground, he needs to go down to pick it up. Likewise, we too need to descend to this world to rectify the scattered sparks of kedusha (see Meor Einayim, Shemos, s.v. v'eileh).

All that we possess, such as material belongings and food, have a specific relation with our soul (see Degel Machane Efraim, Lech Lecha, s.v. vayeishev and Imrei Binah, Hakdama, footnote 3). The apple we decide to eat can only get its rectification through us. Hashem arranges for us to select a specific apple. When we eat it, we now have energy for avodas Hashem, which gives the apple its rectification. The same applies to clothes, utensils, and everything else that we use. When these items assist in avodas Hashem through our using them, they receive rectification.

With this, we can better comprehend why Hashem created us with a need to eat and drink, as in this way our food gets its rectification. This gives us insight into why some people like certain foods while others dislike them, as the foods that one desires are the ones that need rectification through him (see Agra D'kalla, Parshas Devarim, s.v. vayomer).

The Yesod V'shoreish Ha'avodah (7:2) writes that the taste and pleasure one feels in the food he eats is not physical. The taste a food has is because of the sparks of kedusha in it. The more sparks that it has, the more taste and pleasure it contains. Also, the strength one gets from food is from the sparks that are contained in it.

An allusion to this idea is found in the pasuk רעבים גם צמאים נפשם בהם תתעטף (Tehillim 107:5), as the Baal Shem Tov explains, when we are hungry or thirsty, it is because our soul is in the food or drink (Nesivos Shalom, Vayigash).

Based on what we mentioned, we can explain why an object may get lost or given to another person. Once an object has been rectified by its owner, it is now time for it to move on to someone else who is connected to the remaining sparks left so it can get the next rectification it needs (Keser Shem Tov, end of Volume One).

Wherever we travel in life, we must realise that we are directed from Hashem, as it says יחנו ועל פי ה' יסעו, we encamp and journey according to the word of Hashem (Bamidbar 9:23). When one walks to the beis midrash, the ground he walks on is being rectified. It is all מה' מצעדי גבר כוננו, by Hashem are a man's footsteps established (Tehillim, 37:23, see Malbim there), as all that happens at each specific time is Divinely directed.

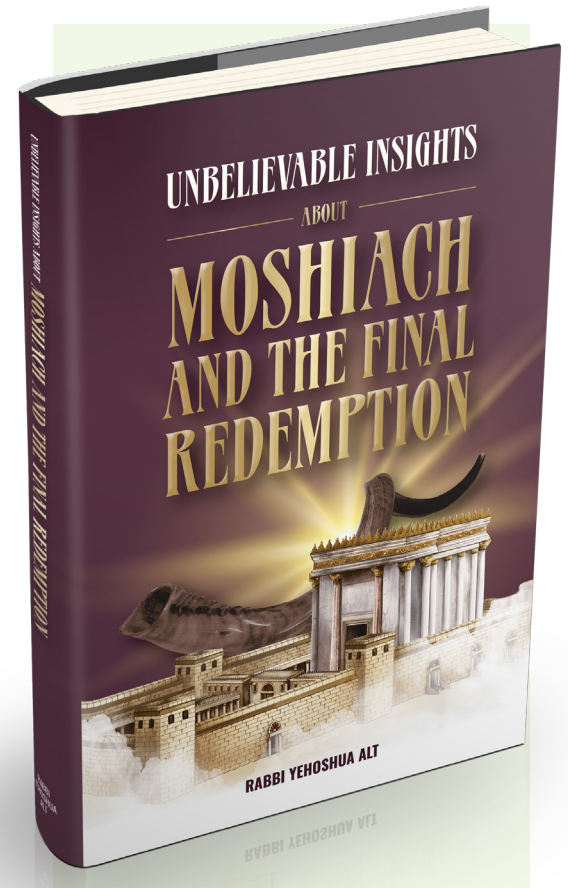
R' Tzvi of Zidichov, author of the Ateres Tzvi, was travelling on the road with his students and they saw a wagon loaded with straw when suddenly some fell out. He told his students that it was Providentially divined which ones would fall, how they would fall and which area they would fall on. Back then the villagers making bricks needed straw for the mud of the bricks. What would go into which bricks and into which wall they would be put was according to Divine Providence. It was dependent on the holy spark that was in them and which people were connected to the sparks that were in these bricks and mud (Shomer Emunim, Maamar Hashgacha Pratis, Chapter 16).

During the course of galus, we have been all over the world. The reason for this is to gather the sparks of kedusha. Accordingly, the Gemara (Pesachim 87b) says that Jews are exiled among the nations in order that converts will be added onto them (Pri Tzadik, Masei, 4).

The 42 encampments in Parshas Masei were all necessary, since at each encampment there was that which needed rectification (Nesivos Shalom, Masei, inyan mem-beis ha'masaos, see the Avodas Yisrael in the name of the Maggid of Mezerich to Bamidbar 33:2).

In light of this, we can grasp why we have been in various places for different amounts of time throughout galus. When we accomplished the rectification that was necessary in that specific place, there was no purpose for us to be there any longer. As a result, we were ready to move on to the next place.

One year, two chassidim set out to travel to the Baal Shem Tov for the Yamim Noraim. However, circumstances caused them to spend Rosh Hashana in an isolated location devoid of any Jews. Although they had a shofar with them, the spirit of Rosh Hashana seemed to be lacking. When they reached the Baal Shem Tov after Yom Tov, they expressed their disappointment at not having had the opportunity to spend Yom Tov with him, especially after all the time and money they had spent on travelling. He explained that in every location in the world there are sparks of kedusha which need to be elevated. He told them that through their performing the mitzva of shofar in the place they stayed for Rosh Hashana, they elevated the sparks of kedusha there.



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The newly released book "Unbelievable Insights about Moshiah and the Final Redemption" is now available (as a paperback, hardcover and digitized version) for purchase and delivery on Amazon at <https://www.amazon.co.uk/dp/B0D14Z6283> or by sending an email to yalt3285@gmail.com

Some of the questions discussed in this book are the following. What is the correlation between the rapid advancement of technology and Moshiah coming? What concrete actions can we take to express our anticipation of Moshiah? In what ways can we accelerate Moshiah's arrival? What will the future redemption look like?

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