**Class # 6- Israel is only Redeemed- through Teshuva**

Senior Fellowship Leadership Program

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10 Steps to Redemption

<https://www.youtube.com/watch?v=E212ggKqKt0>

1. Were the Jews at the time of Herzl and Dreyfus more or less observant than the Egyptian Jews?
2. Why was Herzl at the trial of Dreyfus?
3. What nationality did Herzl have? Dreyfus? Why was Dreyfus’s nationality particularly significant to Herzl?
4. What crime was Dreyfus accused of? What effect did this accusation have on public opinion?
5. Which cartoon best illustrates public opinion at the time of the trial?
6. What cataclysmic change did the outbreak of antisemitism following the trial produce in assimilated Jews like Herzl? What had such Jews thought about anti Semitism previously?
7. Which statement about anti semitism in the seder did Herzl and the Zionist movement generally awaken to?
8. How do you think Herzl felt about his previous fantasy-based confidence in European society, he had prior to being awoken by the Dreyfus trial?
9. In what way did the Jews in Egypt share the same mistake of Herzl according to Rav Avraham?

New Oppression

2:23 A long time then passed, and the king of Egypt died. The Israelites were still groaning because of their subjugation. When they cried out because of their slavery, their pleas went up before God.

2:24 God heard their groans, and He remembered His covenant with Abraham, Isaac and Jacob.

2:25 God saw the Israelites, and Hashem related (V’yedah)

1. What did the Jews imagine would happen after the first Pharoh died?
2. How did they go from being non-daveners to Daveners?
3. Why would zaaka –crying out- best characterize the davening?
4. Would a fast day have been an appropriate framework to have this prayer?

R’ Avraham ben Ha’rambam

**They Groaned**: .. “They were in pain and sad because of the great difficulty of the slavery. This [was intensified] because after this wicked king died another wicked king took his place. There was no salvation or respite from the oppression.

**They cried out:** This crying refers to Zaka form of [cry out] Tefilla to the G-d, It was if they grabbed an opportune time after the death of the king and received a little respite in their labors that they used to gather to pray [as a community].

**Their groans:** deathly groans, as in the type one hears when people are crying from intense pain. Their prayers were accepted as the verse in Psalms says, “A broken and contrite heart, God, You will not despise.”

**Rambam, Laws of Prayer 8:1**

Communal prayer is always heard. Even when there are transgressors among [the congregation], the Holy One, blessed be He, does not reject the prayers of the many. Therefore, a person should include himself in the community and should not pray alone whenever he is able to pray with the community.

One should always spend the early morning and evening [hours] in the synagogue, for prayer will not be heard at all times except [when recited] in the synagogue.

Anyone who has a synagogue in his city and does not pray [together] with the congregation in it is called a bad neighbor.

**Sanhedrin 43b:2**

**And Rabbi Yehoshua ben Levi** also **says: When the Temple is standing,** if **a person sacrifices a burnt-offering, he has the reward** given **for** bringing **a burnt-offering,** and if he sacrifices **a meal-offering, he has the reward** given **for** bringing **a meal-offering. But** as for **one whose spirit is humble, the verse ascribes him** credit for his prayer **as though he has sacrificed all the offerings, as it is stated: “The offerings of God are a broken spirit”** ([Psalms 51:19](https://www.sefaria.org/Psalms.51.19)), which teaches that a broken spirit is equivalent to the offerings to God, in the plural. **And moreover, his prayer is not rejected, as it is stated** in the continuation of that verse: **“A broken and contrite heart, God, You will not despise.”**