The mission of **Torah Is Geshmack** is to bring out the richness and enjoyment of Torah for everyone, and in doing so bring them closer to Hashem.

תשפ״ו

Semichas Geula L'Tefilla: Hashem the Redeemer

Dovid Kopel

What makes זכירת יציאת מצרים (*remembering the Exodus*) so central is not just that it was a great miracle in the past that we recall. We could have chosen other foundations of אמונה (*faith*). We could have spoken every day about מעשה בראשית (*the work of Creation*), which teaches that Hashem made the world. We could have focused on מתן תורה (*the giving of the Torah*), which teaches that Hashem speaks to us and commands us. But יציאת מצרים reveals something even more personal. It teaches that Hashem is not only a Creator, and not only a Commander. He is a גואל (*Redeemer*). He enters into the pain, brokenness, and exile of His people and brings them out.

That is why the הלכה places גאולה (*redemption*) right before תפילה (*prayer*), and is so careful that there be no הפסק (*interruption*) in between. Before a Yid can stand in שמונה עשרה and ask for anything, he has to remember to whom he is speaking. He is speaking to the One who redeems — to the One who took us out of מצרים, and who has not turned His back on us now.

We are still in גלות (*exile*), yes. But גלות does not mean Hashem has abandoned us. It means the גאולה is not finished yet. Hashem is still גואל ישראל (*Redeemer of Israel*), and our תפילה, our מצוות, and our תשובה are all part of our turning toward that גאולה.

That is why חז״ל say:

> כל הסומך גאולה לתפלה אינו נזוק כל היום כולו

Whoever joins redemption to prayer is not harmed the entire day. Not because nothing hard will happen to him that day — life does not work that way. It means that if a person begins his day by attaching גאולה to תפילה, by rooting his requests in the knowledge that Hashem redeems and loves him, then whatever comes that day is experienced differently. He is not broken by it in the same way. He does not read his life as random, hostile, or abandoned. He knows that Hashem is with him.

And that may be the deepest reason יציאת מצרים has to be remembered every day. It is not simply a memory. It is a way of seeing the world. A Yid begins the day by reminding himself: Hashem redeems. Hashem has not given up on me. Hashem has not given up on His people. And once that is clear, תפילה becomes real. Then the בקשות (*requests*) of שמונה עשרה are no longer words said out of fear or habit. They become the words of someone who knows he is standing before a Father who still wants his גאולה.

May we all be זוכה to live with that clarity — to recognize that Hashem is with us, loves us, and has never turned away from us — and may we merit to see our true גאולה very soon.

Dovid Kopel · TorahIsGeshmack.com

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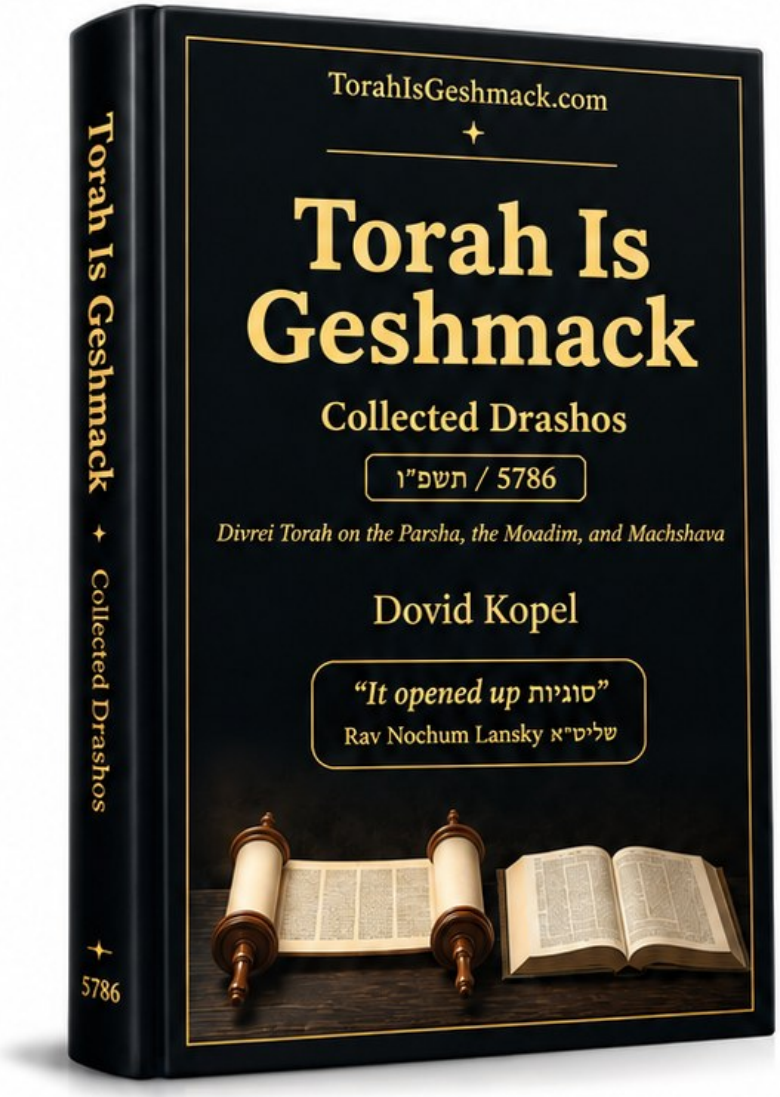
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