

Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him.

Genesis 18:18

I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring^[a] all nations on earth will be blessed *Genesis 26:4*

the *Aleynu* prayer speaks of the greatness of God and of the particular relationship between God and the Jewish people. The second section introduces the promise that divine sovereignty will eventually encompass the entire world. Within the second part of the prayer, we find the line "*l'taken olam b'malchut shaddai*" "to establish/fix the world under the kingdom of God."

'And God made the expanse, and it separated the water that was below the expanse from the water that was above the expanse. And it was so. God called the expanse 'sky.' And there was evening and there was morning, a second day.' (Genesis 1:7-8) Why is it that 'it was good' is not written in connection with the second day?...Rabbi Chanina said, 'Because on that day, a schism was created, as it is written, 'let it divide the waters.' R. Tavyomi said, 'If because of a division made *l'taken olam* and to stabilize it, 'it was good' is not written in connection with that day, how much more so should this apply to a schism that leads to the confusion of the world.' (*B'reishit Rabbah* 4:7)

"once I have witnessed the redemption of the Jews, my people, I wish also to assist in the redemption of the Africans."

Altneuland

Ben-Gurion wrote about the issue of assistance as a "great historic privilege, which is also a duty, of...helping to solve the gravest problem of the 20th century – the central problem of all humanity in our time."

Golda Meir explained about Israel's foreign assistance program "typifies the drive towards social justice, reconstruction and rehabilitation that is at the very heart of Labor-Zionism – and Judaism" and is "a continuation of our own most valued traditions and an expression of our own deepest historical instincts."

Questions

- Why are there so many references to Tikun Olam in the sources?
- What is the connection to Israel?
- Do we need Tikun Olam today?
- How can we "use" it in our lives?