

Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

The Greatness Of Every Jew

based on the weekly Shmuess given by HaRav Shaya Cohen, Rosh HaYeshiva, Yeshiva Zichron Aryeh

לעילוי נשמת גיטל בת הרב אליעזר מנוח | הרב יוסף חיים בן מאיר | רפאל חיים דוב בן בן-ציון שלום | ר' ברוך בן ר' יהודה | שרה בת ר' יחזקאל | לרפואה שלמה יוסף בן מלכה מטל

There is a Medrash on the Pasuk (13:8) בעבור זה עשה ה' לי בצאתי ממצרים, that says as follows, "You might think the Yetzias Mitzrayim and the Nissim came about through the collective merit of Klal Yisrael. Therefore the Pasuk says, 'for me.' This teaches me that each individual member in Klal Yisrael was worthy that the miracles should be done for them."

The above Medrash presents a challenge. At that point in time, Klal Yisrael had sunk so low in their spirituality, that they had reached the 49th level of Tumah. In addition, the Pasuk says "משכו וקחו לכם" about which our Sages expound and explain it to mean, "draw yourselves away from Avodah Zarah." The Ohr Hachaim Hakadosh comments on the Pasuk of מה תצעק אלי, explicating that due to Klal Yisrael's involvement in Avodah Zarah, Moshe's Tefillos could not be accepted. Additionally, at the Yam Suf the angels did not understand why Klal Yisrael was worthy of being saved more than the Egyptians. All of the above points lead us to the question, why would each individual member of Klal Yisrael be worthy of such great miracles? Miracles that are the foundation of our Emunah in Hashem, which no one had ever witnessed, at a time where they had reached such extreme lows?

The resolution to our difficulty is that Klal Yisrael's greatness is such that despite their lowly state, each individual member was deserving of their

own personal Yetzias Mitzrayim. Granted they were sinning, however, their essence of being the children of Avraham, Yitzchak, and Yaakov remained. Their Middos were untainted, and therefore every individual was worthy of miracles. As it says in Shir Hashirim, "I am darkened but beautiful", although we are dirty from sin it is only skin deep. Under the surface we remain רחמנים, ביישנים, וגומלי חסדים.

We can derive from here a powerful understanding into the greatness of a Jew. Oftentimes we tend to assume that when one sins they become undeserving and their beauty has been tainted. This may cause us to treat them with less respect, and to look down on them. It is clear from here that the greatness of each member of Klal Yisrael remains intact despite his sinful behavior, and Hashem is still willing to do the greatest Nissim for such a Jew. This speaks volumes about the respect and dignity with which we have to value ourselves and every Jew.



Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

With me [will you come] from Levanon, O bride. When you are exiled from this Levanon [Beis Hamikdash], with Me you will be exiled, for I will go into exile with you. **With me from Levanon will you come.** And when you return from the exile, I will return with you, and also throughout the exile, I will be distressed in your distress. Therefore, [Scripture] wrote, “with me from Levanon will you come.” When you are exiled from this Levanon, you will come with Me, and [Scripture] does not write, “With me to Levanon will you come,” to denote that from the time of your departure from here until the time of your return, I am with you wherever you will go and come. (*Shir HaShirim 4:8* with Rashi)

As we read the Parshiyos these weeks regarding Klal Yisroel’s low spiritual state and their bitter exile, it is imperative we remember that Hashem’s love and closeness to us never waned. As the Zohar (Vol. I pg. 297b,298a) writes: *Worthier are Klal Yisroel than all the nations who serve the stars and celestial signs, for even though they caused anger before their Master, the Holy One blessed be He does not want to leave them. For every place they were exiled among the nations the Holy One blessed be He is with them in their exile. This is what the Pasuk (Vayikra 26:44) states: Yet, even then, when they are in the land of their enemies, I will not reject them or spurn them so as to destroy them, annulling My covenant with them: for I, Hashem, am their G-d. Rabbi Aba says, “Yet, even then, when they are,” come and see how much Hashem cherishes Klal Yisroel, for even though they have caused their exile among the nations, the Divine Presence never parts from them. For you should not think that they are alone in exile, rather, “Yet, even then,” He is with them. This is analogous to a king who got angry at his son. He decreed that he must leave him and go to a faraway land. When the queen heard about this, she said, “Since my son is going to a faraway land and the king is sending him away from his palace, I will not leave him. Either the two of us as one will return to the palace of the king, or the two of us as one will reside in a faraway land...”*



ELIEZER INSTITUTE Emunah Highlights

A Westwood Realty Initiative

You! A simple Jew! Wherever and whenever you are in need of Hashem’s salvation, Dovid HaMelech tells you (Tehillim 31:25), **“Strengthen yourselves, and He will give your heart courage, all who hope for Hashem!”**

If you ask him, “Dovid HaMelech! How can I be so sure that Hashem will help me? He answers (in the words of Rashi explaining the above Pasuk) **“Just as you see that He did for me, to save me because I hoped for Him.”**

“But Dovid HaMelech,” you continue in amazement, “Chazal tell us that you are the fourth leg in the Kisei HaKavod! Why would I think that just as Hashem saved you when you relied on Him, so too He will save a sinner like me?”

Perhaps Dovid HaMelech would answer, “Look what I wrote in the Pasuk prior to the above quoted one (ibid 31:24), **‘So love Hashem, all you faithful; Hashem guards those who believe (in His salvation and rely on Him - Rashi)’** That is a general rule. If you believe and rely on Hashem He saves you! It makes no difference if you are a sinner or Dovid HaMelech! ‘Just as you see that He did for me, to save me because I hoped for Him!’”

If the above is true, and the promise of Hashem’s salvation to all who trust Him is already spelled out in the previous Pasuk, why does Dovid HaMelech add, “Just as you see that He did for me, to save me because I hoped for Him.”? It seems that even when we know something is true, when we see or hear it actually happen to someone in real life this gives us even more Chizuk that it will indeed happen to us as well. We see from here how imperative it is for us to recount to all those around us all of the times that Hashem’s hand was clearly manifested in our lives. For if Hashem’s saving a Tzaddik like Dovid HaMelech thousands of years ago still gives us chizuk that He will save us today, how much more so do the accounts of Hashem’s salvation of simple people close to us give us chizuk that He will save us again!