

Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

Blinded by the Whole

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

לעילוי נשמת גיטל בת הרב אליעזר מנחם | הרב יוסף חיים בן מאיר | רפאל חיים דוב בן בן-ציון שלום | ר' ברוך בן ר' יהודה | שרה בת ר' יחזקאל | ראובן יוסף בן יהושע | דב בעריש בן פסח צבי
לרפואה שלמה יוסף בן מלכה מטל | יעקב אליעזר בן חנה נשא

In this week's Parsha, the Pasuk (7:84) says, "This is the dedication of the Mizbeach on the day they anointed it." The Medrash asks, "Was it on the day that they anointed it that they had the entire dedication of the Mizbeach?! It was not until the end of 12 days that the entire dedication was completed. Rather, the Pasuk is coming to teach us that all of the Shevatim are equal and dear to Hashem as one, and the Torah considers it as if on the first day they all brought a Korban, to fulfill that which it says in Shir HaShirim, 'You are all beautiful my beloved without any blemish.'"

This Medrash is challenging to understand. Granted that Hashem has an equal love for all of Klal Yisrael, but why does that conflict with Hashem looking at the dedication of each Shevet occurring on a different day? They couldn't all bring a Korban at the same time, as there was only one Mizbeach, so someone had to be first. Therefore, being first does not necessarily communicate a greater Chashivus of one Shevet over another.

An amazing insight into Hashem's attitude towards Klal Yisrael can be derived from this Medrash. It seems that Hashem has such an intense love for the entity of Klal Yisrael, that to divide them and put one first, would be antithetical to His love of the whole. That slight demonstration of Chashivus to one Shevet over another would negate His equal love. Therefore, Hashem has to consider them as if they all brought their Korbanos on the same day. This idea extends even further, for it is not just that Hashem has an equal love for Klal Yisrael that does not differentiate between

them, but viewing Klal Yisrael as one unit also allows one's blemishes to be nullified within the whole, as the Pasuk says, "You are all beautiful my beloved, without any blemish." Granted some people are more Chashuv than others, however, Hashem views Klal Yisrael as one, and therefore it is as if the flaws are unnoticed within the whole, and all He sees is our beauty.

Another insight can be learned from the end of the Parsha, from the Mitzvah of Viduy. The Sefer HaChinuch says that one of the reasons for this Mitzvah is as follows; "By admitting the sin with your mouth, it reveals the thought process of the sinner, that he truly believes that everything is revealed to Hashem, and he won't make an eye that sees, like it does not see."

The rationale of the Sefer Hachinuch is perplexing and begs the question, how does admitting the sin express the sinner's belief that Hashem sees everything. Perhaps he believes Hashem does not see everything, however he wants to change and do Teshuva, so he therefore admits his sin?

To answer this question we must say that if not for the sinner believing that Hashem is already aware of his sin, he would never admit it. The embarrassment would be so great that he would not be able to do it. After knowing how much Hashem loves him and showers him with good, his shame would be too great to face. Therefore, if he is able to admit his sin it must be that he believes Hashem already is aware of his sin. This Sefer Hachinuch illustrates a person's real attitude towards sin, and how devastated he is when violating Hashem's commandment.



Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

I am sullied but comely, oh Daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

(Shir HaShirim 1:5)

Rashi explains: Klal Yisrael says to the nations of the world, "Don't look down upon me that my husband has left me due to my having been sullied. For if I am soiled as the tents of Kedar, (which are blackened by the rain due to their constant exposure in the dessert) I am easily cleanable to be white as the beautiful curtains of Solomon."

Even when Klal Yisroel is as spiritually filthy as can be, it is not a reflection of their essence rather it is mere filth that can be easily removed to uncover their true beauty. Perhaps we can take this understanding a step further, based on the words of Chazal (found in the Medrash on this Pasuk) that describe the tents of Kedar as being filthy on the outside while filled with precious stones and gems inside of them. It seems that even Rashi's description of Klal Yisroel's spiritually filthy state when at their Nadir, as "easily removable filth," is only descriptive of their outward appearance, the tents covering them. Even at their lowest state the beauty of their shining treasure of "precious stones and gems," their true selves inside the tents, remains untouched!



ELIEZER INSTITUTE Emunah Highlights

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Worry enveloped the members of the Avnei Nezer's household as the condition of his child (who would eventually grow up to be the famed author of the Shem MiShmuel) continued to deteriorate. Off in a side room, oblivious to all around him sat the Avnei Nezer engrossed in deep Torah discussion with his Talmid the Chelkas Yoav when suddenly his Rebbitzin burst into the room crying, "The child is dying and you're just continuing to learn instead of saving him!" The Avnei Nezer immediately left the room and went to his child's bedside. He placed his holy hand on the child's forehead for a moment in deep concentration, and immediately returned to his room to resume his learning. The child immediately broke into a sweat and his condition began to improve. The Avnei Nezer turned to his Talmid and explained: "Had we just continued to learn uninterrupted the child would have been saved anyway. Only because our learning had already been interrupted was a special act of prayer needed to save his life."