

Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

פרשת

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The Secret to Achieving the Bitachon of דוד המלך

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

לעילוי נשמת גיטל בת הרב אליעזר מנח | הרב יוסף חיים בן מאיר | רפאל חיים דוב בן בן-ציון שלום | ר' ברוך בן ר' יהודה | שרה בת ר' יחזקאל | לרפואה שלמה יהושע דוד בן אלטא יענטא

We all stand in awe and are inspired at the ability of דוד המלך to remain calm and stress-free while constantly facing the most distressing situations. We all long to achieve his level of trust in Hashem so we too can live a life of tranquility. The Yalkut Shimoni in Chapter 31 in Sefer Tehilim shares with us the method that דוד המלך used to achieve these lofty levels. The Yalkut Shimoni reveals to us the secret to achieving בטחון בה'.

Dovid Hamelech says in Tehilim (31,1) "In you Hashem I have taken refuge, I will never be embarrassed." The Yalkut Shimoni comments on this pasuk, "You find that anyone who trusts in Hashem is saved, like it says in the pasuk in Yeshaya (50,10), "Trust in the name of Hashem and he can be leaned on.' You should know this is so because Chanania, Mishoel, and Azaryah trusted in Hashem and were saved (from a fiery furnace), and so too you find that Daniel trusted in Hashem and was saved (from lions). Dovid said, 'Since this is so, that anyone who trusts in Hashem is saved, in You I have taken refuge.'" In other words, the Yalkut Shimoni is telling us what caused Dovid Hamelech to trust in Hashem was a combination of his knowledge through prophecy, that Hashem saves anyone who trusts in Him, and his knowledge of actual stories of people being saved when they trusted in Hashem.

At first glance this Yalkut Shimoni seems puzzling. The Yalkut Shimoni proves that anyone who trusts in Hashem will be saved from a Pasuk in Yeshaya, he then goes on to bring a proof to the Pasuk from the stories of Chanania, Mishoel, Azaryah and Daniel. Pesukim are from Hashem and need no proof to their truth, they are the ultimate source of truth. It is therefore perplexing that the Yalkut Shimoni would bring a proof to the Pasuk! In addition, the stories don't seem to support the original idea that anyone who

trusts in Hashem is saved, because perhaps Chanania, Mishoel, Azaryah, and Daniel were saved because they were Tzadikim. How does the Yalkut Shimoni extrapolate from these stories that anyone, even non Tzadikim, who trust in Hashem will be saved?

The Yalkut Shimoni can be understood by understanding human nature. The Balei Mussar taught us that what we know is not automatically what we feel, through their famous saying, "The greatest distance man has to travel in his lifetime is between his intellect and his emotions." Based on this concept, we can explain the Yalkut Shimoni's need for the story after bringing the ultimate proof from the Pasuk. The Pasuk works within the intellectual realm, but knowledge has to penetrate to the emotions, and for that we need a tangible use of the concept. Now we can understand why the stories are brought even though they are not a direct proof, because the stories are merely a tool to transfer what I already know intellectually to be true, to my emotions. From here you see an amazing idea that even though Dovid Hamelech knew with crystal clarity that Hashem helps anyone who trusts in Him, he could not fully feel it emotionally and take refuge in Hashem without using the stories to internalize it.

Achieving Bitachon in Hashem is a two-step process. The first step is attaining the knowledge that Hashem helps anyone who trusts in him. This is done through reviewing the Pesukei Bitachon. Rabbi Yisroel Salanter referred to this step as Chochmos Hamussar. The second step is penetrating that knowledge to the emotions, through stories or other means, to make the knowledge more tangible. Rabbi Yisroel Salanter referred to this as Mussar Bihspalos. Through this process we can say, "In You Hashem, I take refuge."

Why did Priority-1 initiate the 1-Focus Say Nishmas Campaign?

Priority-1 initiated this campaign because we are passionate about helping people strengthen their emunah and develop a strong connection with Hashem. We have noticed a wonderful increase in awareness of Hashem's absolute control over the world during the coronavirus pandemic. We want to ensure that the strides we have made on a communal level continue even after the crisis ends. That is the sole purpose of this campaign.



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Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

"You are beautiful, my wife. You are beautiful, your eyes are dovelike" (1:15)

The Seforno explains that Hashem says these words to Klal Yisrael in response to our request of Him: "Please reveal Your Divine Presence to us as in days of yore, then we will return to You as in days of yore." To which Hashem responds: "'You are beautiful, my wife,' - Now you do not need that form of miraculous divine revelation as in days of yore, for I have already made you beautiful through the giving of the Torah, which I have written to guide you with miraculous logic."

We see from this Seforno that when one truly toils in Torah and delves into its depths, he beholds wisdom so miraculous and a connection to Hashem so great, that he negates the need to witness with his own eyes Divine Revelations of the caliber of Yitzias Mitzraim and Maamad Har Sinai.

Perhaps with this understanding we can further appreciate an explanation of the Seforno later on in Shir HaShirim (7:8). There, he explains that upon the cessation of Divine Prophecy, the prophets begged Klal Yisrael, "Return, Return, Oh Israel in order that we will again merit Divine Revelation." To which Klal Yisrael responded, "'What will you be able to see already? Can Hashem give you a new Torah?"

It seems Klal Yisroel is responding to their prophets with the assertion that their appreciation of the Torah is so great that the necessity for miraculous Divine Revelation was negated.

Such is the greatness that Hashem has implanted in our midst, waiting for us to take advantage of; a direct line of communication from our Father in Heaven, through which He reveals Himself with a clarity as miraculous as the Revelation at Har Sinai.

Perhaps this is also the meaning of the words of the Zohar (brought in Nefesh HaChaim) "One who toils in Torah, it is as if He stands by Har Sinai."



ELIEZER INSTITUTE Emunah Highlights

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The Ariz"l tells us that before the final redemption Hashem will rectify all the neshamos of the world. With this concept, he explains Hashem's words to Tzion in this week's Haftorah, "Look up all around you and see: They are all (even the one's that no one ever dreamed would return) assembled, they have come to you!"

But how will all these neshamos be rectified? The answer is found in the words of the Ramchal (Ma'amar HaKivuy): This indeed will be the final rectification - because of the great hope of Klal Yisroel despite the depths of our exile, they faithfully trust in their redemption."

Indeed, the Pesukim in the Haftorah following the Pasuk quoted above continue:

Look up all around you and see: They are all assembled, are coming to you! As I live -declares Hashem- You shall don them all like jewels, deck yourself with them like a bride. As for your ruins and desolate places and your land laid waste- You shall soon be crowded with settlers, while destroyers stay far from you. The children you thought you had lost shall yet say in your hearing, "The place is too crowded for me; Make room for me to settle." And you will say to yourself, "Who bore these for me when I was bereaved and barren, exiled and disdained- By whom, then, were these reared? I was left all alone- And where have these been?"

Thus said the Hashem: I will raise My hand to nations and lift up My ensign to peoples; And they shall bring your sons in their bosoms, and carry your daughters on their backs. Kings shall tend your children; their queens shall serve you as nurses. They shall bow to you, face to the ground, and lick the dust of your feet. And you shall know that I am Hashem, those who trust in Me shall not be shamed!