



I am to my beloved, And His desire is for me.

(Shir HaSirim 7:11)

Klal Yisroel's desire (*Pirush Yefei Kol* says that this refers to complete desire, that the desirer has no other desires) is only for Hashem. (*Shir HaShirim Rabah* ibid.)

We know that even a Jew who seems to have no desire for Hashem, in truth is yearning for Him deep in his heart, but how can Chazal say that every Jew has no other desire but for Hashem? We know Jews who dedicate their entire lives to run after every desire under the sun!

This Medrash is proof to the understanding of the Balei Mussar behind all worldly desires, as the Michtav M'Eliyahu (Volume I pg. 100) explains: *The entire reason why man desires all types of worldly pleasures is solely because he wants to subdue, by way of substitution and imagination, the feeling of emptiness he feels in himself, which truthfully is but a thirst for spirituality, the yearning of the Neshamah for Shleimus, its state of completeness. And because it is impossible for anything in the material world to satiate it, "Man never leaves this world with half his desires in hand, he has one hundred, he wants two hundred" (Koheles Rabah 1:13), for imagination does not satiate...*

As the secular writer, Elad Nehorai, wrote in his essay "I've Never Met A Happy Jew". "...I've been trying to figure out exactly why it is that I'm convinced that I wouldn't be happy in Vermont, or anywhere, or any time. And I think I finally figured it out: it's because I'm a Jew. Why do I think this? Simple: Every other Jew I've met is the same...Perhaps the reason Orthodox Jews are less depressed is because they wouldn't touch a psychologist with a ten-foot pole, but perhaps it's also because the structure of religion makes it slightly easier for them to find the meaning that every Jew is dying within to experience and live out...

"He gave them His Torah and spoke to them face to face, and that love is still more pleasant to them than any pleasure."

(Rashi Shir HaShirim 1:2)

