

Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

The Most Powerful Tool

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 | 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 Torah details the well known stages of Geulah (6:6-7), "I will take you out...and save you...and redeem you. I will take you to Me as a nation, and you will know that I am Hashem who took you out of Mitzrayim." The Seforno comments on the end of the Pasuk, "Recognize and reflect that all of this will become true...because I am your G-d who supervises you specifically, and I am the one who is now pursuing to take you out, there is no doubt that I will do everything that I said."

The Seforno indicates that Klal Yisrael was in doubt whether Hashem would do what he said. However, once they reflect on Hashem's Hashgacha Pratis that they already experienced, that would dissipate any doubt. Upon initial analysis this formula for removing doubt doesn't seem logically sound, how does the fact that Hashem is supervising me now indicate what will happen in the future. Perhaps, now Hashem is taking care of me in this intimate way, but He will not continue to do so?

We see from here that focusing on Hashgacha Pratis and recognizing the extent of Hashem's involvement in

our lives is so powerful, that it can remove any doubt in Hashem that we may be experiencing. This idea can be applied to the Middas HaBitachon. Although Hashem did not tell us the future, through deepening our focus in Hashgacha Pratis, we can develop confidence in achieving the future outcomes we hoped for.

The stages of Geulah conclude with Hashem bringing Klal Yisrael into Eretz Yisrael. The Seforno comments, "When they reflect on all this they will be worthy of Me bringing them into Eretz Yisrael." The only ingredient necessary to enter Eretz Yisrael mentioned by the Seforno is reflection on the above mentioned points. One would think that more is required to be deserving of this. Wouldn't action and commitment to Torah also be an expected ingredient?

We can glean from here that reflection and focus on Hashgacha Pratis and Hashem's promise are much more powerful than we think. Reflection has the power to elevate us and make us worthy of even entering Eretz Yisrael. Based on this idea we should be Mechazek our Mussar Sedarim as they are truly the key to all good things.



Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

In this week's Parsha, Hashem addresses Klal Yisroel using a name reserved for angels: "My hosts." In conveying His message to Moshe (*Shemos 7:4*), Hashem declares, "I will lay My hand upon Egypt and deliver My hosts, My people, the Bnei Yisroel, from Mitzrayim."

The Ohr HaChaim sheds light on this celestial designation. One might assume that Klal Yisroel is just one among many celestial hosts. However, the specific phrasing, "My hosts, My people," clarifies that the title "Hosts of Hashem" is exclusively reserved for Klal Yisroel—the exalted and exceptional ones.

At this juncture, what was the spiritual state of Klal Yisroel? Just a few Pesukim earlier (*ibid. 6:9*), we discover that they initially disregarded Moshe's message heralding their redemption. Why? Chazal (*Targum Yonasan*) explain that their "shortness of breath and hard work" was a veiled reference to the Avodah Zara they practiced in Mitzrayim. Astonishingly, Klal Yisroel had sunk to a depth where they preferred enduring the Egyptian bondage, with all its suffering, over relinquishing their attachment to Avodah Zara for the promise of freedom in the "land of milk and honey."

Yet, despite this apparent spiritual descent, they are addressed as the most "exalted and exceptional ones" among Hashem's hosts and angels. How is this reconciled? The answer lies in the profound understanding that, regardless of a Jew's current spiritual state, the essence of their being remains inherently exalted and exceptional, surpassing even the Malachim. The layers of spiritual dust may obscure the soul temporarily, but beneath lies the greatest of Hashem's creations, waiting to be revealed.



ELIEZER INSTITUTE Emunah Highlights

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Most of our davening each morning consists of praising Hashem, that Chazal instituted that we say prior to Shemoneh Esrei. Additionally, Chazal forbid any interruption between these praises and Shemoneh Esrei. What is the reason behind these Halachos?

The Yerushalmi (*Brachos 1:1*) states: "One who doesn't juxtapose the Brachos of the Ga'al Yisroel to the Shemoneh Esrei, to what is he compared? To the beloved friend of a king who came knocking on his door. When the king came out to see what he wanted he saw that he had already left so the king left as well." How can we understand this comparison?

The Ralbag says the reason is that before one Davens to Hashem it is proper to attempt to praise Him to the extent of his abilities and only afterwards when he is clinging to Hashem should he ask for his needs... and this is the meaning of the Pasuk (*Tehillim 37:4*), "And take pleasure in Hashem and He will grant you the desires of your heart." And this way his prayer will be heard due to the attachment of Hashem to him. And this is also what Iyov (*Iyov 27:9*) said, "If he rejoices over Hashem, he will call out to G-d at all times."

Reciting the wondrous praises of Hashem seems to foster a heartfelt connection. Knowing that the depth of one's attachment correlates with the manifestation of Hashem's attachment, being in such a state of communion enhances the likelihood of answered prayers. In this state, one is akin to "the beloved friend of the king who is knocking on his door," prompting the king to emerge and fulfill every request.

This underscores the imperative of focusing on the boundless love between us and our heavenly Father before embarking on prayer. Assuredly, as we engage in this intimate connection, He will grant the desires of our hearts.