

# Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

## The Formula for Beseeching Hashem on Behalf of Klal Yisrael

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 | הפאל 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 (32:31) states, "And Moshe said please, the nation sinned a great sin and they made a golden G-d." The Ralbag comments, "The sixth benefit is in Middos. It is worthy for a person who is doing Teshuvah to mention the sin. This way he will know and focus on the difficulty and the ugliness of the sin and it will bring him to a complete regret. It is for this reason that when Moshe asked Hashem to bear the sin of Klal Yisrael he mentioned their sin. In this situation, Moshe was speaking on behalf of Klal Yisrael, as he was a messenger between Hashem and Klal Yisrael due to his closeness to Hashem."

Upon initial analysis the Ralbag is difficult to understand, he is deriving a lesson from Moshe that a person doing Teshuva should mention his sin to evoke a deeper regret. How does this apply to Moshe? He didn't sin, Klal Yisrael sinned! Secondly, we would have thought that the reason Moshe was speaking on behalf of Klal Yisrael was because he was chosen by Hashem to lead them. However, the Ralbag says the reason Moshe was speaking on their behalf was due to his closeness to Hashem. What can we learn from this?

An important formula of how to ask Hashem on behalf of others can be derived from here. We see that a deeper realization of the ugliness of their sin is critical in asking Hashem to forgive Klal Yisrael. In addition, we see that this ability to act on behalf of Klal Yisrael is not based on being specially appointed by Hashem, but is rather based on being close to Hashem.

This idea is extremely relevant to the Matzav which Klal Yisrael currently finds themselves in. Many of us who are close to Hashem are constantly begging Hashem to take Klal Yisrael out of our current Matzav of suffering and pain. We also know that suffering is a message for us to look at our sins and change. It seems from the above Ralbag that if we want our Tefillos to work to the highest ability we need to use the above formula of focusing on their sins, and then begging Hashem to forgive them for it to be effective. Practically, we can't just think about the suffering and pain that people are going through; we need to also think about the Chillul Shabbos, the Bitul Torah, and how some of us have no Keshet with Hashem before we ask Hashem to forgive the Klal Yisrael, and send us the Yeshua.



## Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

The Seforno in Shir Hashirim (2:5) offers an interesting insight that is as relevant today as it was throughout our long and difficult history. He suggests that the hostility and persecution directed at the Jewish people by their adversaries stem from their deep love for Hashem. Our enemies harbor resentment towards our intimate connection with Him, driving them to relentlessly pursue and oppress us.

The Seforno's imagery paints a vivid picture: amidst the relentless onslaught of our enemies, the Jew finds solace in feeling cradled by the protective hand of Hashem. While the enemy seeks to inflict pain and suffering, the Jew experiences a sense of being lifted from the depths of exile and embraced by the eternal salvation promised by Hashem.

This portrayal adds layers to the understanding of the adversarial relationship between the Jewish people and their oppressors. The enemy's frustration only intensifies as they witness the unwavering resilience of the Jew's faith, further fueling their desire to oppress. Yet, paradoxically, this very oppression serves to deepen our connection to Hashem!



## ELIEZER INSTITUTE Emunah Highlights

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### The Key To Believing In Hashgacha Pratis

In this week's Parsha, the Pasuk (34:6) states, "Hashem, Hashem, the G-d who is compassionate and gracious." The Ralbag comments, "The sixth benefit is in our thoughts and perspective, as we are informed of the truth of Hashem's Hashgacha, and the removal of all doubts. As is mentioned by these descriptions of Hashem that indicate this, like it says, 'Hashem, Hashem, the G-d who is compassionate and gracious.'"

We live in a generation where there is no shortage of books and videos that share thousands of Hashgacha Pratis stories. One would think that if someone wants to be Mechazek his belief in Hashgachas Hashem, it would be enough for him to take advantage of these resources. However, we see from this Ralbag that this is not enough, one also has to focus and deepen his Emunah in the extent of Hashem's kindness and patience. Once one sees how loving and caring He truly is, all doubts are removed. Our attitude will be, of course Hashem cares about every little detail of my life, because that is who He is.