

Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

Reacting To Miracles

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 | ראובן יוסף בן יהושע | דב בעריש בן פסח צבי
לרפואה שלמה יוסף בן מלכה מטל | יעקב אליעזר בן חנה נשא

The Meiri, in his commentary on Maseches Shabbos (13b), asserts that aside from Chanukah, the cancellation of Megillas Taanis indicates a prohibition against establishing a Yom Tov to commemorate daily miracles, given Hashem's continuous kindness. Failure to celebrate such miracles wouldn't be construed as obstinacy or a denial of Hashem's benevolence. Essentially, the Meiri suggests that we hold on to the tragedies in our lives, not for the sake of sorrow but to appreciate the miracles born from them, allowing us to express gratitude for Hashem's compassion. However, documenting these miracles would fall short of capturing their true magnitude.

This insight from the Meiri offers a compelling perspective on how we should respond to the daily miracles in our lives. According to him, the absence of a satisfactory expression of praise justifies not establishing a Yom Tov or creating a Megillah for these miracles. Merely thanking Hashem would be insufficient and might be perceived as an unappreciative dismissal of the miracles. To truly acknowledge Hashem's kindness, a jubilant and celebratory reaction becomes imperative.

The core of the Chanukah miracle lies in the preservation of Torah, a recurring miracle in each generation. According to Rav Yaakov Emden, the survival of our Torah is even more miraculous than the events in Mitzrayim. This implies that every individual experiences open miracles and should react with enthusiasm and joy. As we approach Chanukah, commemorating past and ongoing miracles, it is crucial to deepen our appreciation for these Divine interventions, fostering the proper excitement and gratitude in our hearts.

Beware of Lame Excuses

The Meiri reflects on the Gemara in Nedarim (81a), emphasizing the wisdom of consistently learning in a group or Yeshiva to share one's knowledge for the benefit of others. Additionally, the Meiri advises students not to be discouraged by their father's financial limitations or lack of Torah knowledge. He asserts that everyone, regardless of their circumstances, can access Torah by investing significant effort in their studies.

While it may be understandable that financial constraints could deter someone from pursuing Torah study, the Meiri questions the logic behind abandoning Torah due to a parent's lack of knowledge. He points out that success in Torah, like in other professions, is not inherently linked to parental expertise.

The Meiri suggests that the inclination to give up on Torah study due to seemingly unrelated factors may be the work of the Yetzer Harah, the evil inclination. This force may exploit vulnerabilities and convince individuals of irrational beliefs. Therefore, the Meiri urges vigilance against succumbing to such thoughts and advocates for an unwavering commitment to Torah study, adhering to the principle of "no excuses." This underscores the need to recognize and resist the influence of the Yetzer Harah when it comes to Torah learning, maintaining steadfast dedication despite external challenges or seemingly unrelated concerns.