

Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

פרשת בהעלתך

VOL 4

Weekly Parsha

Involving The Whole Heart

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

לעילוי נשמת גיטל בת הרב אליעזר מנוח | לעילוי נשמת הרב יוסף חיים בן מאיר | לעילוי נשמת רפאל חיים דוב בן ריסא שושנה | לרפואה שלמה יהושע דוד בן אלטא יענטא

In this week's Parsha (10:9) it says, "If war will come to your land, with the oppressor who is oppressing us, you should call out with the trumpets, and you will be remembered in front of Hashem and you will be saved from your enemies." The Torah is giving us a formula to be saved from war.

The Ralbag says that we learn from here, "That we should call out to Hashem at a time of suffering, to be saved from the terrible things that we are about to encounter. We should do this, because Hashem is close to all those who call out to him. In addition, Hashem commanded us at the time that we are davening and fasting to blow the trumpet in order to awaken our hearts to do a complete Teshuva. This will awaken one's heart from its slumber to cause it to be humbled in front of Hashem to do Teshuva. This will bring them on the straight path that their Tefillah will be heard, and they will be remembered in front of Hashem."

The Ralbag seems to be detailing a step by step formula for our Tefillos to be answered. Firstly we need to call out to Hashem, because He is close to all those who call out to Him. Secondly we blow the trumpets while we are davening in order to humble our hearts to do Teshuva. This two step process will cause our Tefillos to be answered, as we will be remembered in front of Hashem. (The concept of Hashem will remember us certainly does not mean that Hashem forgets. We know אין שכחה לפני כסא כבודך. However the concept is, as the Daas Zekainim says in explaining the concept of Hashem hiding His face, that Hashem loves us so much that He can't bear to watch us in pain. Therefore He, so to speak, turns away as if He doesn't see, otherwise He would have to save us.) At first glance the Ralbag is difficult to understand as the Pasuk only details a one step process. The Pasuk says by merely blowing the trumpets that will cause us to be remembered. Where did the Ralbag see from the Pasuk that the first step is us calling out to Hashem?

We can explain the Ralbag based on an idea taught to us by R' Yisroel Salanter. R' Yisroel Salanter says that without Mussar, the Shofar on Rosh Hashanah is incapable of waking us up as we are in too deep of a slumber. Only through awakening ourselves can the Shofar take us to the next level. Based on this idea, we can understand the Ralbag. The Ralbag must have understood that in order for the trumpets to impact us we first need to be somewhat awakened for us to be receptive to the trumpets. So the first step we must take is to come close by davening.

Based on this, the second step becomes perplexing, why would we need the trumpets to wake us up. We are already awake, as we just took a step to come close to Hashem, and Hashem is close to us?

We see from here that a person can be calling out to Hashem but he is still considered asleep, as his whole heart is not involved in the process. How does one get his whole heart in the process? Through the trumpets that humble our heart to Teshuva. It seems that what is stopping our heart from being fully involved in the process is that even though we have come close to Hashem, we are unable to fully humble ourselves and admit we are wrong, despite the fact that we are in danger.

We can glean from here a tremendous insight into the formula of ensuring our Tefillos will be answered. If we humble ourselves and commit to Teshuva while we are davening, that will elevate our Tefillah to new heights. This will ensure Hashem will turn and respond to our pain. Although we don't have the trumpets, Rabbi Yisroel Salanter taught us that Mussar can awaken our hearts, and accomplish the same goal.



Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

“I am darkened, but comely, O daughters of Yerushalayim— Like the tents of Kedar, like the pavilions of Shlomo.” (Shir HaShirim 1:5)

Rashi explains this Pasuk as follows: “You, my friends, let me not be light in your eyes. Even if my husband has left me because of my dirtiness, for I am darkened because of the tanning of the sun, but I am comely with the shape of beautiful limbs. Though I am darkened like the tents of Keidar, which are dark because of the rains, for they are always spread out in the wilderness, I am easily cleansed to become like the curtains of Shlomo.”

Herein lies the secret of the Jew. How is it, as we see throughout Shir HaShirim, that despite how low he may fall, he remains so holy, pure, and overflowing with love of Hashem in the depths of his heart? It is because the sins that he commits are not an integral part of him, in fact, they are an aberration of his true self. These actions are merely external dirt covering his soul which can be easily cleaned. Or even if it is like the darkness of a tan, it will eventually go away by itself. But the appearance that is essentially him and unchanging, which is analogous to the unchanging shape of his limbs, will forever remain in its infinite beauty!



ELIEZER INSTITUTE **Emunah Highlights**

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The righteous are as confident - their heart is strengthened in Hashem - as a lion - that trusts in its might. (Mishlei 28:1 with Rashi)

Why is Bitachon in Hashem compared to one who trusts in his own strength? Properly, it ought to be compared to one who trusts in another’s might!

When one relies upon another’s power, his trust is dependent upon the other’s desire and willingness to help. However, when one can rely on his own strength, the desire and willingness to help are unconditional.

The Pasuk purposefully compares Bitachon to one who can trust in his own strength because, truthfully, Hashem’s desire to help him is one and the same as his own.

As Chazal (Medrash Tanchuma Acharei 18) put it: Rav Avahu said: “Every Yeshuah that comes to Klal Yisroel is a Yeshuah for Hashem, as the Pasuk states: ‘I am with him in his pain.’ (Tehillim 91:15) Klal Yisroel says, ‘Master of the world, since You said ‘I am with him in his pain,’ ‘Save me with Your right Hand and answer me!’ (Tehillim 60:7) For if You answer us, the salvation is for You, as the Pasuk states: ‘And for You is our salvation’ (Tehillim 80:3)”

Rav Brechyah HaKohen said: “See what the Pasuk states: ‘Rejoice exceedingly daughter of Tzion for a Tzaddik (Hashem) was saved.’ (Zecharyah 9:9) It doesn’t say ‘a Tzaddik saved’ rather ‘a tzaddik was saved’...This is as if to say that when Yisroel is saved Hashem is also, so to speak, saved!”

When any Jew is hurting he need not search for someone who has that winning combination of power to fulfill as well as the desire to do so. The Source of all power already desires to fulfill your need no less than you do!