

Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

The Point of No Return

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 | לרפואה שלמה יהושע דוד בן אלטא יענטא

In this week's Parsha (23:4), the Torah forbids a male descendant from the nations of Amon and Moav from entering into Klal Yisroel.

The Sefer HaChinuch explains that this prohibition is because they didn't come forward to sell bread and water to Klal Yisroel who needed provisions when passing through their lands, and also because Moav hired Bilaam to curse Klal Yisroel. Therefore, we should have a hatred towards them since they showed such evilness and lowliness by not offering to even sell water and bread to Klal Yisroel when they were in need. The Sefer HaChinuch then contrasts Amon and Moav, who are forbidden eternally from entering the covenant of the Jewish people, from the Egyptians, who were only forbidden from entering Klal Yisroel for three generations. The Egyptians, although they had committed ruthless acts of pain to the Jewish people through enslaving them under terrible conditions, did not publicize their terrible deeds in an ugly way, without any embarrassment, like Amon and Moav had done. For those people who flaunt their degrading behavior for the public to see, there is no hope for them or for their children.

This explanation requires further analysis. We know that the Egyptians' acts of torture to Klal Yisroel during

slavery weren't lacking lowly behavior. Chazal relate that at times, the Egyptians would use Jewish babies in place of bricks and mortar. This behavior was the essence of evil. How can the Sefer HaChinuch say that they weren't as lowly and therefore eternally scarred like Amon and Moav were?

It seems that although the actions were evil, when they were done by the Egyptians in a context of slavery, which was the way of living at that time, it didn't show the extent of lowliness ingrained in their character. However, when Klal Yisroel passed through Amon and Moav at random, who instead of selling them provisions, flaunted to the world that they were happy to cause Klal Yisroel unnecessary and ruthless suffering, this was a revelation of character that is so seriously flawed that it is beyond hope of correction. Therefore, Amon and Moav are forever banned from joining Klal Yisroel.

We see the extent to which bad Middos affect our behavior in all aspects of life. When our inappropriate Middos are flaunted without embarrassment or hesitation, it is indicative of a character flaw that is so deep-rooted, it may be considered almost impossible to change.



Why did Priority-1 initiate the 1-Focus Say Nishmas Campaign?

Priority-1 initiated this campaign because we are passionate about helping people strengthen their emunah and develop a strong connection with Hashem. We have noticed a wonderful increase in awareness of Hashem's absolute control over the world during the coronavirus pandemic. We want to ensure that the strides we have made on a communal level continue even after the crisis ends. That is the sole purpose of this campaign.

FOR MORE INFORMATION VISIT:

[SAYNISHMAS.COM](https://www.saynishmas.com)



Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

“I was asleep, but my heart was wakeful. Hark, my beloved knocks! ‘Let me in, my own, my darling, my faultless dove (Tamasi)! For my head is drenched with dew, my locks with the damp of night.’” (Shir HaShirim 5:2)

The Pesikta D’Rav Kahanah (5:6) says that “Tamasi” should be read, “Tumyasi” – My twin – meaning: “I [Hashem] am not greater than her [Klal Yisroel] and she is not greater than me!”

I’m not sure what that means but it sounds like it’s something to think about the next time you feel worthless.

But perhaps this infinite greatness that Hashem calls “My twin” refers only to a Jew on the highest level possible? If so, what does this have to do with us?

The Pasuk in this week’s Parsha enlightens us to just what sort of Jew is so similar to Hashem, so to speak, as being seen as His identical twin:

If a man is guilty of a capital offense and is put to death, and you impale him on a stake, you must not let his corpse remain on the stake overnight, but must bury him the same day. For an impaled body is an affront to G-d. (Ki Seitzei 21:23)

What is the affront to G-d of leaving the body of such a grave sinner who has just earned capital punishment? Rashi explains: For man is made in His image and the Israelites are His children. A parable: It may be compared to the case of two twin brothers who very closely resembled each other: one became king and the other was arrested for robbery and was hanged. Whoever saw him on the gallows thought that the king was hanged.

Such is the inherent greatness of even the lowliest of Jews!



ELIEZER INSTITUTE **Emunah Highlights**

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We discussed in the past that although the basic level of Bitachon is living our Emunah, as the pasuk states regarding Bitachon, “And the Tzaddik by his beliefs will live,” (Vilna Gaon) most people who believe that Hashem is the Sole Decider of their fate still have a difficult time living constantly based upon that feeling. We discussed two basic reasons for this:

1. We are required to perform hishtadlus, which means that throughout our day we are performing actions that, on a very simple level, seemingly contradict our Emunah that Hashem alone decides our fate.
2. Exactly what the actual effect of our hishtadlus is on our destiny is an unclear topic. For example, we know that everything is decided on Rosh Hashanah. However, if one just lies in bed his business will not succeed.

To counter these issues, we said that while one is performing hishtadlus throughout the day he must constantly remind himself why he is doing so, i.e. just to fulfill his obligation of hishtadlus. This is necessary because it is prohibited to rely on a miracle, and by doing so one can potentially change for the worse the good that was already decreed upon him on Rosh Hashanah. By doing the above we not only counter the negative effects of acting in a way that seemingly counters our Emunah, we also strengthen our Bitachon throughout the day.

Since Bitachon is, as the Vilna Gaon states, “The main reason Hashem gave the Torah to Klal Yisroel,” besides for the ways which we can counter the negative influences of hishtadlus, the Torah and Chazal have also provided us with all-powerful methods to constantly strengthen our ability to live our Emunah. In the following weeks we will discuss some of them.