

Divrei Chizuk – Emunah

There is בהלה in the world, there is much confusion. One can be bombarded with informational updates all day about the effects of the Machala, and the effects on the economy. This constant bombardment instills fear within a person. Perhaps what they are saying is true. Perhaps it is not true, and it is even worse than they are saying. One repeats it over and over in his mind, until he begins to fear it. There is not doubt that one should disconnect himself from the constant barrage of news updates. While one should overall know what is going on, so that he knows the basic Hishtadlus he should be doing, one does not need updates on a constant basis. However, what is a Yid supposed to do during these trying times; how is he to act; and what must he know?

It says in Bereishis 15:6 about Avrohom Avinu “והאמין בד'” – “ויוחשבה לו צדקה” – Rashi says that Hakodosh Boruch Hu reckoned it for Avrohom as a credit and as righteousness, “על האמונה שהאמין בו” – “Regarding the trust that trusted in Him.” Why does Rashi use a double Loshon of Emunah here, when he could have just said Emunah once? Rashi is telling us that due to the Emunah that Avrohom had in Hakodosh Boruch Hu, he, Kevayachol, infused that Emunah into Hakodosh Boruch Hu, that Hakodosh Boruch Hu should have Emunah in Klal Yisroel. Even when Avrohom’s offspring will be filled with sins, Hakodosh Boruch Hu will have faith in them that they will return to Him. Hakodosh Boruch Hu reckoned it for Avrohom as righteousness, regarding the Emunah that he had caused to enter Hakodosh Boruch Hu for Klal Yisroel. (ישא ברכה)

Avrohom did not only have a strong and complete Emunah in

Hashem for himself, but also instilled this Emunah for the future generations. “האמין” – means “to cause to believe”; Avrohom caused others to believe in Hashem. In the worst of times, in the darkest moments of the Golus Mitzrayim, Avrohom’s descendants never lost their faith. Hashem even chastised Moshe for questioning Klal Yisroel’s faith in Him. Shabbos 97a – Klal Yisroel are called, “מאמינים בני” – “Believers who are the children of believers,” referring to a faith that was instilled within them from Avrohom Avinu. Avrohom Avinu had full faith that Hakodosh Boruch Hu would grant him children, and never gave that hope up. That same Emunah, of always having faith in Hashem, Avrohom instilled within his descendants – Klal Yisroel. It was in the Zechus of this Emunah that Klal Yisroel were Zoche to be redeemed from Mitzrayim, and receive the Land of Kna’an. (חתם סופר)

It says in Shemos 10:23 “לא ראו איש את אחיו” – “No man could see his brother.” During Makkas Choshech, it was so dark that no man could see his brother. B’nei Yisroel were redeemed from Mitzrayim in the Zechus of their Emunah in the Ribbono Shel Olam (Yalkut). Kabbalas Hatorah and Yetzias Mitzrayim are hinged upon each other. Had B’nei Yisroel not left Mitzrayim, they would not have received the Torah. Torah is called “Ohr” – “light,” as it says in Mishlei 6:23 “כי נר מצוה ותורה אור.” Where did Klal Yisroel demonstrate their Emunah in Hakodosh Boruch Hu to warrant their redemption? During Makas Choshech, the B’nei Yisroel could have easily fled Mitzrayim under the darkness in Mitzrayim. Nevertheless, they remained in Mitzrayim because they were confident that Hakodosh Boruch Hu

would take them out at the appropriate time and with great glory. “ולכל בני ישראל היה אור” – “And to all of B’nei Yisroel there was light,” meaning that they followed the will of Hashem. “במושבתם” – “In their dwellings,” because they had such deep faith in Hakodosh Boruch Hu redeeming them Himself, they chose to remain in their homes in Mitzrayim, and did not flee. (מהר"ם שיק)

Avrohom did not take anything for granted. Everything he received was recognized as Tzedakah, as a gift from Hashem. Avrohom had full Emunah in Hakodosh Boruch Hu, and knew that everything Hakodosh Boruch Hu did was for the good. It was because Avrohom acted in this manner, that Hakodosh Boruch Hu considered him to be righteous, and caused that the power of the Emunah of Avrohom would carry forward into all of his future progeny. Klal Yisroel went through much pain and suffering in Mitzrayim, yet when they had the opportunity to leave Mitzrayim, they stayed put. They had complete Emunah in Hakodosh Boruch Hu that He would take them out at the right time. This was all in the Zechus of the great Emunah that Avrohom Avinu had. The Emunah is there in all of us – though it may be buried deep within us.

We must have complete Emunah that Hakodosh Boruch Hu is the sole cause of everything that happened, and everything that is happening. Hakodosh Boruch Hu wants us to return to Him in Teshuva and to have complete Emunah in Him. He knows we can do it – and He is waiting for it. We must know that we can do it. May we be Zoche to strengthen ourselves in our Emunah, and do a complete Teshuva. May we be Zoche to see a Yeshuah B’Korov, and be Zoche to the ultimate Geulah בימינו אמן!