

BITACHON

Background

The Jewish Nation is now camped up against the Yam Suf. Chasing them down are the remnants of the Egyptian Empire. Moshe Rabbeinu cries out to HASHEM to save the people. HASHEM answers back that there is no need for davening. All they have to do is cross, as they already merit the greatest miracle ever shown to man. . . because of the merits of their fathers, their own merits, and the *emunah* that they have in HASHEM.

ספר שמות פרק יד

טו) וַיֹּאמֶר יְדֹדְךָ אֶל מֹשֶׁה
מִהַ תִּצְעַק אֵלַי דְּבַר אֶל בְּנֵי
יִשְׂרָאֵל וַיִּסְעוּ

And HASHEM said to Moshe, "Why shout at Me? Speak to the Jewish Nation and they will travel."

רש"י על שמות פרק יד פסוק טו

דבר אל בני ישראל
ויסעו - (מכילתא) אין
להם אלא ליסע שאין הים
עומד בפניהם כדאי זכות
אבותיהם והם והאמונה
שהאמינו בי ויצאו לקרוע
להם הים

All they have to do is travel; the sea won't stand in their way. The merit of their fathers, their own merit, and the belief that they have in Me is sufficient to split the sea.

Questions

The *posuk* seems to be listing three reasons why *Klal Yisroel* merits this monumental miracle:

1. The merits of their fathers
2. Their own merits
3. The belief that they had in HASHEM when they left Egypt

The third reason seems to be on a completely different level than the first two. The first, the merits of the Avos, are astounding. The second, their own merits, the merits of an entire generation of Jews, is also a towering phenomenon. But the third, their belief in HASHEM, seems to be of minor significance in comparison. At most, belief is one part of the whole. There are many, many features that make up a person's merits - his Torah knowledge, the *chessed* he has done, his work on his *middos* - all of the many and varied factors that make up a servant of HASHEM. Certainly in terms of measuring a person's overall greatness, his *emunah* is part, but only one part. How does it compare with the merits of the Avos and the merits of the entire Jewish Nation?