

Bnei Yisrael raised their eyes and behold! – Egypt was journeying after them. (14:10)

Klal Yisrael saw the united Egyptian Army coming after them. The word *nosea*, traveling, is written in the singular, rather than in the plural form, *nosim*. *Rashi* explains that the Egyptians came after the Jews *b'lev echad k'ish echad*, "with one heart, like one person." In a similar exposition in *Parshas Yisro*, *Rashi* comments concerning *Klal Yisrael's* coming to *Har Sinai*. *Vayichan sham Yisrael*, "and *Yisrael* camped there" (*Shemos* 9:2). *Vayichan* is singular, as opposed to *vayachanu*, which would be the proper plural conjugation form. *Rashi* expounds, *k'ish echad b'lev echad*, as one person with one heart. Notably, concerning *Klal Yisrael's* description of their unity, *Rashi* places *ish*, person (*echad*), prior to *lev*, heart; unlike, concerning the Egyptians, it was the heart first, *b'lev echad*, followed by *ish echad*, one person. Was there a difference in the relative types of unity?

In a well-known exposition, *Horav Yitzchak Hutner, zl*, explains that Egyptian unity is based upon a common cause, not a common attribute. The Egyptians have only one characteristic in common with one another: their hatred of the Jews. This is what unified them. Otherwise, they were each self-serving, lacking any allegiance to one another.

Thus, they were *b'lev echad*, one unified heart/cause, which made them into *ish echad*.

The Jewish People are different. They are *k'ish echad*, all compared to varied components of one body. All aspects of the body work together as *lev echad*. Their *lev echad* is the result of being an *ish echad*. The Jews, by definition, are one unit bound by their collective body. When one organ of the body is in pain, the entire body suffers. *Klal Yisrael* does not require a common cause to unite us. We are one unit, because we are all components of one body – *Klal Yisrael*.

We derive from here an important principle with regard to unity. One type of unity is synthesis unity, which is a composite of varied forms, people, elements to form an amalgamated front, position, stand. While this works under most conditions, the individuals involved are committed to a common goal – not to one another. In a symbiotic unity, a blending, a cooperative relationship exists between two persons or groups, whereby the two focus on unity among themselves in such a manner that the two become one.

We have as of late been plagued by movements who have positioned themselves with a common goal to undermine traditional Orthodoxy, to modernize *halachah* by transforming it to state-of-art status. The individuals involved each have his/her own personal agenda, but are united by a common goal. Such unity is like the Egyptian unity which was a synthesis of variant persons united under a common banner. Such unity, because it involves various personalities and egos, each devoted to no one other than him/herself, will not endure. Unity must be symbiotic, whereby everyone not only works for a common goal and under a common banner, but each individual

component abnegates him/herself to focus first on self-unity before addressing the issues.