

"And there shall come upon them many evils and troubles and they will say that day, "Is it not because our G-d is not among us that these evils have come upon us?" (31:17)

Rabeinu Yonah in Shaarei Teshuvah (2:2) states that the primary vehicle to awaken an individual to perform teshuvah is his realization that it is his sins and misdeeds that have caused his misfortunes and troubles. This realization brings about his eventual return to Hashem. We may conclude from this that in a situation of *"Hashem is in his midst"* no evil will befall a person. *Rabbi Meir Chadash Z"tl* questions this statement. Is not Hashem amongst every Jew? One of the most notable statements of *Chazal* is on the *posuk* in *Parashas Terumah* *"And they shall make for Me a sanctuary, and I will reside amongst them"*, it does not state *I will reside in it, it says I will reside amongst them"*. Indeed Hashem resides in the hearts of every single Jew. If this be the case how then does one abandon the fold to enter a life of transgression and miscreancy? Does not *"hrec hekt"* serve as a protective agent against this? He responds that indeed, Hashem never forsakes a Jew, as the *Talmud* says *"A Jew, even when he sins, is still considered a Jew"* (*Sanhedrin 44b*). However to what avail is this special attribute if the individual is blind to the fact that Hashem resides within him? The great advantage of Hashem's presence within every Jew is only when he is aware of this. It brings about a feeling of awe and apprehension which mandates man's return to Hashem. Being a *"Yisroel"* and not being aware of the meaning of this entity and its advantage, is to lose its very essence.