

Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

פרשת
אמור

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The Bond Between Halacha & Middos

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 | ראובן יוסף בן יהושע | לרפואה שלמה יוסף בן מלכה מטל

In this week's Parsha, the Torah commands us regarding the Korban Todah. The Seforno, in discussing the fact that the Korban Todah must be eaten on that day, writes, "It should be your will and intention at the time that you slaughter, that it will be eaten on that day. The reason for this is because I am Hashem, who acts perfectly and places boundaries that are exact, not less or more. After seeing the preciseness in My actions, you, who are sanctified to walk in My ways, do not profane My holy name by acting lowly and disgusting."

This Seforno seems difficult to understand. He appears to be saying that Hashem can only command us not to profane His name and act lowly and disgusting, only after we see the exactness with which He acts. What is the connection between Hashem acting with exactitude and us being able to not act lowly and disgusting? How are these two ideas interrelated?

We can explain the Seforno in the following manner. Often we fail to see the importance in being exacting in our actions. We tend to think, "What is the big deal if I do more or less, as long as I have the basic idea?" This attitude prevents us from fully improving our actions and being properly measured in our Middos. However, when we see how much Hashem values precision and acts with extreme calculations, we start to appreciate the true value of being measured in our actions and Middos. Based on this idea we can explain the above mentioned Seforno that through seeing Hashem's exactness we become capable of changing our paradigm and seeing the value in the minutiae. It is this paradigm shift which causes Hashem to expect us to act with great precision.

We can learn from here a powerful lesson. Often we view being meticulous in Halacha and Tikkun Hamidos as two separate tracks. However, we see from here the deep connection between Dikduk in Halacha and Tikkun Hamidos. This idea was echoed by the Chazon Ish who said, "Through Dikduk Hadin one refines his Middos."

Another insight into emulating Hashem and refining our Middos can be found in the Seforno's commentary on the Mitzvah of Leket and Peah. He writes, "Hashem warns us regarding the Mitzvos that were given to preserve our money that we attained. He commands us regarding Leket and Peah, as it says 'The salting of money is by doing kindness with it.' I am Hashem the G-d of the harvesters, gatherers, and those who leave over the corner of their fields for the poor. I will do good to them in order to fulfill my will."

An amazing insight into Hashem's care for us can be derived from here. Through the Mitzvah of Leket, Peah and any act of Chesed, a person emulates Hashem and achieves great spiritual heights. Yet, the Seforno is telling us that despite the great spiritual benefits derived from this Mitzvah, Hashem's intention in commanding these Mitzvos were also for the purpose of preserving our money. We see from here how much Hashem not only cares about our spiritual well being, but how that care also extends to our physical well being.



Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

The pain and longing in her eyes could not be witnessed through dry eyes. People would avoid passing their house just to avoid the dreadful scene of the wife sitting by the window with tears in her eyes hoping longingly for her lost husbands' return. Many years had already passed but her tearful face never left the window. Maybe just maybe today he would come and the constant torturous loneliness would come to an end. She imagined the following scene in her mind each day. She thinks she sees a familiar face from afar. She holds her breath, scared to believe it's finally happened. She runs outside and it's true! It's him! Life can begin! But that day never arrived and the only thing that kept her alive was the thought that one day, one day it would!

Who can hold back a tear at the thought?!

Yet Eliyahu HaNavi swears to us: "The heavens and earth are my witnesses that Hashem sits and awaits longingly for Klal Yisroel, more than a father waits for his son, and a wife for her husband, for them to do Teshuva in order that He may redeem them and rebuild for them the Beis Hamikdash which will never be destroyed." (*Tana D'Bei Eliyahu Rabah* 31)

(Hashem says to Klal Yisroel - Metzudos) Turn back, turn back, O maid of Shulem! Turn back, turn back, that we may gaze upon you. (Shir HaShirim 7:1)

Let's imagine His pain! By doing so before we daven each day, it will help us realize the monumental meeting that's about to take place! He's waiting for you!



ELIEZER INSTITUTE **Emunah Highlights**

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Yerushalayim, 1948.

The surrounding Arab nations declared war on the fledgling state, making their intentions perfectly clear: to drive all of the Jews into the sea. Vastly outnumbered, Jews throughout the country feared for their lives. As the home of the Brisker Rav, *Rav Yitzchak Zev Soloveitchik zt"l*, was located in the center of Yerushalayim, the threat to the *gadol hador's* life was very real. He continued his learning and davening day and night, begging the only One Who would decide the fate of the Jewish people to have mercy on His children. As the bombs fell in the distance, the worry on the Rav's holy face was noticeable to all those around him. However, as the bombing increased, and the bombs began falling in the immediate vicinity of the Rav's home, a sudden calm enveloped his holy countenance.

Members of the household asked, "The bombs have only increased and are now falling all around us. The fear of catastrophe has only been heightened. Why the sudden calm?"

The Rav explained, "Every bomb has its address. Therefore, the constant bombardment is no cause for fear. However, when the bombs were still falling outside of our immediate vicinity, I was worried that perhaps the obligation of protecting one's life required me to leave *Yerushalayim* and head to a safer area. Now that the bombs are falling right around us, and the option of leaving is no longer available, I am definitely exempt from that obligation, and therefore have nothing left to worry about!"

Everything is preordained by our loving Father in Heaven.

All that one may worry about is whether or not he has fulfilled his obligation of hishtadlus.