

# Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

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## Methods To Elevate Our Bitachon

*Based on the weekly Shmuess given by HaRav Shaya Cohen, Rosh HaYeshiva, Yeshiva Zichron Aryeh*

לעילוי נשמת גיטל בת הרב אליעזר מנחם | הרב יוסף חיים בן מאיר | רפאל חיים דוב בן-ציון שלום | ר' ברוך בן ר' יהודה | שרה בת ר' יחזקאל | ראובן יוסף בן יהושע | דב בעריש בן פסח צבי  
לרפואה שלמה יוסף בן מלכה מטל | יעקב אליעזר בן חנה נשא

In this week's Parsha, Eliezer sets out to find a Shidduch for Yitzchak. He davens that Hashem should show him a sign that the girl is fit to enter into the house of Avraham. Eliezer asks Hashem for the following sign: Her demonstrating an extreme commitment to the Middah of Chesed by offering water to Eliezer's camels without him asking. Through this, Eliezer will know she is the right one; as long as she is from Avraham's family. Following his Tefillah, Rivkah fulfills the condition and offers water to his camels. Rashi (24:21) explains that this caused Eliezer to become excited, as he saw his mission on the verge of being fulfilled. However, he was still unsure whether she was from Avraham's family. As soon as she finished giving the camels to drink, Eliezer gifts her jewelry, and only then asks her, "Whose daughter are you?" Rashi (24:23) addresses the obvious question of why Eliezer would give her the jewelry before he knew which family she was from. "After he gave it to her, he asked her what family she was from, because he was confident in the merit of Avraham that Hashem would allow his mission to succeed."

Eliezer's behavior seems somewhat confusing. On the one hand, he was unsure whether Rivkah was from Avraham's family, even after he saw his mission on the verge of being fulfilled. On the other hand, he gave her the jewelry before he knew this information, since he was confident in the merit of Avraham that his mission would succeed. Clearly, Eliezer was not fully sure what family she was from, so why would he give her the jewelry first? In addition, how do we understand this dynamic that Eliezer could be fully

confident that the mission would succeed, yet be unsure if she was from the right family?

We can derive from here an insight into the inner workings of Bitachon. Eliezer began his mission knowing that he had Avraham's zechus to help him succeed. Yet, he felt that he needed to do Hishtadlus and make a sign that would indicate that she was the right Shidduch. He now sees his sign coming to fruition and this generates excitement. However, he is still unsure if his mission will succeed, as she may not be from his family. Now nothing new transpired, yet Eliezer feels confident that his mission would succeed, to the extent that he gives her jewelry. It seems that once Eliezer saw the partial success of his mission, he was able to see the reality of his mission coming true. At this point, he was able to elevate his Bitachon in Hashem to a higher level to be confident in the success of his mission, despite the fact that intellectually he was not sure if she was from Avraham's family.

This insight can help us take advantage of the opportunities we are presented with, to increase our Bitachon. When we are in a situation where we start seeing our Hishtadlus coming to fruition, that is the moment we can elevate our own Bitachon, even though we are still not fully sure if our mission will succeed. In addition, we see that the following dichotomy can exist within a person, that even though intellectually he is unsure of something, he can still feel confident emotionally at the same time.



## Shir HaShirim Insights

*In loving memory of Mr. Marvin Halpern*

**While the king was still at his table** - [Klal Yisroel replies and says,] *"All this is true. You bestowed good upon me, but I repaid You with evil, for while the king was still at the table of his wedding banquet..."*

**My spikenard gave forth its fragrance:** *This is instead of saying, "gave forth its stench." When the Shechinah was still at Sinai, I sinned with the Calf; Scripture describes it with an expression of love, "gave forth its fragrance," and did not write, "stank," or "became putrid," because Scripture speaks euphemistically. A bundle of myrrh is my Beloved to me- my Beloved has become to me as one who has a bundle of myrrh in his bosom, and he said to him, "Here, take this bundle, which will give a more fragrant scent than the first one that you lost." So was the Holy One, blessed be He, appeased by Yisroel for the incident of the Calf and found them an atonement for their iniquity and said: Donate to the Tabernacle, and let the gold of the Tabernacle atone for the gold of the Calf. (Shir HaShirim 1:12,13 with Rashi)*

Why does Hashem give us more after atoning for the sin of the Golden Calf than He would've given us had we not sinned at all?

Perhaps we can understand this with the following *mashal*:

*They were a match made in heaven, and their deep love for each other was incomparable. For this very reason, when they got into a fight, though they made peace quickly, the scars still remained. The husband knew that merely assuring his wife that their relationship is now as strong as ever, would not comfort her from her sorrow over having the stain of such a fight upon their perfect marriage. After much thought the husband found the words that would indeed bring her complete and total comfort: "Our relationship won't be the same as it was before, rather, through our reconciliation and lessons we have learned it will be stronger than had we never got into a fight in the first place!"*

So too, Hashem, our Beloved, seeks to comfort Klal Yisroel completely and therefore tells us "Not only has your sin not resulted in a weakening in our relationship, rather, it has led to an even greater level than before." We find this concept regarding Teshuva from any sin as well, as Chazal state: One who does Teshuva out of love, his sins turn into merits (*Yoma 86b*). Let us remember that not only does Teshuva rejuvenate our relationship with Hashem, it brings with it ever higher levels of closeness to Him!



## ELIEZER INSTITUTE Emunah Highlights

*A Westwood Realty Initiative*

Last week we began to explain the Pesukim (*Yeshayah 40:27-31*) where Hashem asks Klal Yisroel:

**Why do you say Yaakov, and speak, Yisroel, "My way is hidden from Hashem, and from before my G-d my cause will pass"? Do you not know? Have you not heard? Hashem from of old, Creator of the earth from end to end, He never grows faint or weary, His wisdom cannot be fathomed. He gives strength to the weary, fresh vigor to the spent. Youths will grow faint and weary, and young men will stumble and fall; and they who trust in Hashem shall renew their strength as eagles grow new plumes. They shall run and not grow weary, they shall march and not grow faint.**

How does the fact that Hashem "gives strength to the weary, fresh vigor to the spent... and they who trust in Hashem shall renew their strength as eagles..." answer the person who is currently suffering, who says, "My way is hidden from Hashem, and from before my G-d my cause will pass"?

The one suffering should not think that his ways must be hidden from Hashem and that is the cause for his suffering, for there is a great purpose in his temporary suffering. When someone is continually successful, he tends to forget about Hashem. As the Pasuk (*Devarim 8:12-17*) says: "Lest you eat your fill, and build fine houses to live in, and your herds and flocks will multiply, and your silver and gold will increase, and everything you own will prosper, lest your heart grow haughty and you forget your G-d... and you say to yourselves, 'My own power and the might of my own hand have won this wealth for me...'" Therefore, in order for Hashem to grant one great success, He sometimes must make him suffer so that he realizes that he can not succeed on his own, which will bring him to trust in the only One Who can grant him success. For **He gives strength** - specifically - **to the weary, fresh vigor** - specifically - **to the spent. Youths** - who possess natural strength - **will grow faint and weary, and young men will stumble and fall; and** - specifically - **they who trust in Hashem shall renew their strength as eagles grow new plumes! They shall run and not grow weary! They shall march and not grow faint!**

Your suffering now is to bring you closer to Hashem and strengthen your trust in Him, so He can then bestow you with ultimate success. Take care that your suffering not be for naught!