

Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

Hashgochas Hashem Is All Encompassing

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, the Pasuk (28:11) states, "And Yaakov encountered the place and he slept there because the sun went down." The Ralbag teaches the following lesson from here: "The benefit is in knowledge. This is to inform us that Hashem's supervision is not just on giving good and removing bad. Hashem also pursues to give to those that He supervises, true knowledge and belief. It is for this reason that Hashem caused Yaakov to rest in this select place, so he would experience Hashem's true Hashgacha. Without this experience a person's Emunah would be lacking...and to this our Sages say that Hashem helped Yaakov in his travels by shortening the ground, and the sun going down, to let us know that this was from Hashem that he stayed overnight."

This Ralbag shares with us a fascinating insight into the Hashgachas Hashem. Often when we think about Hashgacha we tend to focus on Hashem taking care of our Parnasah, health, and all the physical details of our life. However, Ruchniyus is in the realm of free will, and we therefore don't relegate it to Hashem's Hashgacha. It seems from the Ralbag that this approach is wrong and is a deficiency in understanding the Hashgachas Hashem. Hashem's Hashgacha also encompasses our Ruchnius. He orchestrates opportunities for us to increase our knowledge and Emunah and the rest is up to us.

The above idea focuses on one aspect, however, Rashi on this Pasuk reveals to us another attitude that works

in tandem with this concept. Rashi says, "When Yaakov passed the spot of the Beis Hamikdash, why didn't Hashem stop him? He didn't focus his heart to Daven in the place that his fathers Davened, and Hashem should stop him!... Once he reached Charan he said, "Is it possible I passed by the place where my fathers Davened and I didn't Daven?! He then focused his heart to return... and the ground shortened."

It seems clear from the above Rashi that although Hashem's Hashgacha is to help a person to grow in his Ruchniyos through bringing him to the proper opportunity, beyond that point it is up to the person himself. Hashem waits for him to do it himself, rather than getting involved at that point.

We also see here a lesson for ourselves to emulate Hashem. We should provide the opportunities for our children and students to succeed, but then leave it to them to take the next step on their own. This seems to be a formula for greater spiritual achievement.

The Alter says that the difference between one level of understanding and another is the difference between a human and animal. This is a mind boggling insight, that each and every step we take that furthers our understanding is transformative in such a significant way. This should spur a person to grab onto every opportunity to grow in his Yedios.



Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

The nations of the world say: **Where did your Beloved** – Hashem, **go, you most beautiful of woman** – Klal Yisroel? **Where did your Beloved turn to? Let us search for Him together. My Beloved** - Hashem, **[descended to] His garden** – *this world*, **to the garden-bed of fragrance** – *the Jewish people*, **to graze in the gardens** – *the shuls and batei medrash*, - **and to pluck roses** – *to remove the righteous ones of Israel*.

(Shir HaShirim 6:1-3 with Medrash)

The following Pasuk states: **I am to my Beloved and My Beloved is to me, He who grazes amongst the roses.** This means: Even at a time when Hashem grazes amongst the roses – to pluck and remove the righteous, which is a time of anger, even then a foreigner will not enter between us, and a stranger won't approach us. Rather, **I am to my Beloved and my Beloved is to me**, without any intermediary even at such a time.

(Sar Shalom)

The nations of the world in the above Pesukim seem to be righteous gentiles who sincerely want to help Klal Yisroel figure out the reason behind Hashem's wrath. However, despite their good intentions, at such difficult times, when there seems to be a break in the love between Klal Yisroel and Hashem, we loudly proclaim **I am to my Beloved and my Beloved is to me**. We're still in love with each other just as before. We are certain that His actions, as harsh as they may seem, are solely for our good. Therefore, the slightest help from an outsider would be a breach in the closeness of our bond.



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Regarding our relationship with the One Who alone will decide to or not to grant us whatever it is we are attempting to gain through Bitachon, it would be prudent to clear up a basic question.

If Hashem truly loves us so greatly, has taken care of all our needs since before we were born, greatly desires to grant our present request, and it is so easy for Him to do so, then why wouldn't He just do it? Why must we focus and visualize all these facts in order to benefit from them?

To answer this question, we must explain a basic law Hashem has established in how He runs His world.

As is known, the Creator, blessed be His name, constantly supervises over every person and all the details of their life. And however much a person turns his heart towards Hashem, that is the extent to which Hashem supervises over Him. [Important note: it is one of the basic tenets of Judaism that there is absolutely nothing that happens in the entire universe without Hashem knowing about and actively willing it to happen. "Divine supervision" only refers to the extent Hashem involves Himself to change what will transpire in this world from Derech Hateva – the natural order - of how Hashem usually runs the world.] As the Pasuk states, "Hashem is your shadow." And if one turns towards Hashem to a greater extent – Hashem grants him a higher level of Hashgacha, as the Medrash states: "Hashem is your shadow' – just as a shadow, when you show it one finger – it shows you one finger, and if you show it your whole hand – it shows the whole hand, so too Hashem, as much as one shows so too he is shown."

(Rav Zundel Mi'Salant in a letter to his son)