

Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

Values and Principles

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

לעילוי נשמת גיטל בת הרב אליעזר מנוח | 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 | דב בעריש בן פסח צבי
לרפואה שלמה יוסף בן מלכה מטל | יעקב אליעזר בן חנה נשא

In this week's Parsha, the Torah shares with us the effort that Yaakov went through to ensure that he will be buried with his family. The Rambam learns from here, "It is appropriate for a person to connect to his family during his lifetime, because through this he will receive the proper help from them. This is derived from the fact that even after they died Yaakov still pursued being buried with them."

Upon initial analysis, the lesson and the proof don't seem to align. In the proof, there is no benefit after death from his relatives. All you see is that a person should try to be close to his relatives after death. However, in the lesson we derive from here the goal of the closeness is the benefit, implying that perhaps after death there is no point of the closeness. So how do these two ideas flow from the other?

It must be that in order for someone to benefit from being close to their relatives, that closeness can't emanate from a practical concern. It must rather be coming from a feeling of such a deep closeness that I don't want to be separated from them even in death. Only that type of closeness can lead to this benefit. Therefore, when we see Yaakov's focus on being close to his relatives in death, that reveals Yaakov's strong bond to his family that was genuine and real. However, if he would have been close to them just for personal benefit, he would not have been so focused on being buried with them.

We can glean an important insight from here. Often people try gimmicks and strategies to get what they want, forming friendships and bonds for personal benefit. We see from here that values and principles, even for personal benefit, can't really achieve their goals unless they are internalized

and deepened to stand on their own and exist even without personal benefit. Therefore, we need to make sure that everything that we do emanates from true values.

Acts of Gemilas Chasadim Speak Louder Than Tzedakah.

The Meiri (Sukkah 49b) says, "Gemilas Chasadim is greater than Tzedakah, Tzedakah is with your money and Gemilas Chasadim is with your money and your body. With your body, you put in effort to help your friend, with your money, you lend him money in his time of need.... and even the reward for Tzedaka is greater based on the Gemilas Chesed in it, meaning the effort one puts in to bring it to his house...That which he focuses his heart and his mind for the good of the poor person who receives it."

There is another Meiri (Tehillim 112) which expresses another idea about Tzedakah, he says "If one gives a thousand Perutos to a thousand poor people he will be more generous than one who gives a thousand gold coins to one person. This is because he is awakened to generosity over and over, while this one is only awakened one time in his life."

A very important lesson can be derived from here, often we think that the one who gives the biggest check is the doing the greatest Chesed. We see from here that the greatness of the Chesed is measured by the action and the effort. Therefore, Gemilas Chasadim is greater because it requires greater action, and that is ultimately what internalizes the Middah. So even though we may not have the money to support the poor, we do have a wide range of actions to do that are greater than giving Tzedakah.



Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

Before Yaakov descends to Mitzrayim, Hashem appears to him, reassuring, "I am G-d, the G-d of your father. Do not fear going to Mitzrayim, for I will transform you into a great nation there. I will personally accompany you to Egypt and bring you back; Yosef's hand will close your eyes." The Mechilta elucidates that Hashem conveyed to Yaakov that His Divine Presence, the Shechinah, would be with the entire Jewish people throughout their exile.

This concept is also found in Shir HaShirim, where Hashem addresses Klal Yisroel, saying, **"With me, you will come from Levanon, O bride.** When you are exiled from this Levanon (referring to the Beis Hamikdash), you will be in exile with Me, for I will go into exile with you. **You will come with Me from Levanon.** Even during your return from exile, I will be with you, and throughout the exile, I will share in your distress. Hence, Scripture states, 'with me from Levanon, will you come.' When you are exiled from this Levanon, you will be with Me." The emphasis is on the enduring presence of Hashem from the departure until the return, symbolizing His constant companionship wherever they go.

The true test of love lies in its resilience during challenging times. As the Yerushalmi asserts, "For what great nation has a G-d so close whenever we call upon Him?" Rav Shimon ben Lakish adds that when a person has a wealthy relative, they admit the relationship, but if the relative is destitute, they deny it. However, Hashem differs; even when Klal Yisroel is at their lowest, He still calls them "My brother and friend," as expressed in the verse (Tehillim 122:8), "For the sake of My brother and friend." The profound truth is that a genuine friend is the one who remains when the rest of the world walks away!



ELIEZER INSTITUTE Emunah Highlights

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"When I was immersed in Yeshiva learning, my days were saturated with spirituality from morning to night. Now, as I find myself obligated to work for a living, I grapple with the challenge of preventing my days from becoming mundane."

In this week's Parsha, Yaakov Avinu poignantly declares, 'For Your salvation, I waited, Hashem!' This statement, made just before his departure from this world, aligns seamlessly with the profound wisdom imparted by our Chazal (Shabbos 31a), who reveal that immediately after one's death, they are questioned about various aspects of their life, including whether they eagerly anticipated salvation.

The Peleh Yoetz, reflecting on the aforementioned Gemara, expounds that the anticipation of salvation is not limited to the ultimate redemption alone. Rather, it encompasses any concern or challenge one may face, as the salvation of Hashem can occur swiftly, akin to the blink of an eye.

Similarly, the Beis HaLevi interprets the Gemara by emphasizing the importance of eagerly awaiting salvation and not relinquishing hope. He encourages strengthening one's trust in Hashem in every intricate detail of life's experiences, demonstrating resilience and steadfast faith.

Even in the midst of a demanding work schedule, the most profound spiritual achievements, described as the "main reason Hashem gave the Torah to Yisroel," according to the Vilna Gaon's insights on Bitachon, remain accessible. This spiritual richness can be found in every detail of everything that happens to you! Embracing this perspective allows for a continuous connection with the Divine, transforming the seemingly mundane into a canvas for spiritual growth and profound connection with Hashem.