

# Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

## I Made it to Shul

*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 בן-ציון שלום | ר' ברוך בן ר' יהודה | שרה בת ר' יחזקאל | ראובן יוסף בן יהושע  
לרפואה שלמה יוסף בן מלכה מטל | דב בעריש בן שפרה צביה

In this week's Parsha, the Medrash Tanchuma addresses why the Torah at times calls the Mishkan the **משכן העדות**, and other times calls it the **משכן ה'**. "Rebbi Shimon Ben Yochai says, testimony refers to the Torah, as it says in the Pasuk **אלה העדות והחקים והמשפטים**. This is comparable to a king who had a daughter, and he built her a palace. He made her room beyond seven hallways. The king announced that anyone who goes to my daughter and insults her and slights her honor, it is as if they are coming to me to insult me and slight my honor, thereby rebelling against the king. So too, the Mishkan was called by two names: the **משכן העדות**, which is referring to Torah, and in other places it is referred to as the **משכן ה'**. Rather this is what Hashem said, if a person degrades my daughter it is as if he degrades Me. If a person enters a shul and he insults my Torah, it is as if he went up to the heavens and disgraced My honor."

This Medrash seems to be communicating a fairly simple idea, that if you disrespect the Torah you disrespect Hashem. Why is the Mashal of the king and his daughter needed to communicate this idea? In addition, what is the Mashal emphasizing by saying that the king situated his daughter behind seven hallways? The Nimshal also requires clarification. Why is it only if one enters a shul and insults the Torah that it is as if he disrespected Hashem? Why isn't this true that if one merely disgraces the Torah it is as if one

disgraces Hashem even if he does not enter a Shul?

The Medrash can be explained as follows: Part of the disgrace to the king's daughter is that you put in so much effort to reach her, therefore this disgrace is inexcusable, and it is as if you disgraced the king. However, if you just happened to meet the princess, or so much effort wasn't required to interact with her, the slight of her honor would not be equated to disrespecting the king. So too in the Nimshal, a person that invests the effort to come to shul, and then he disgraces the Torah, he is equated to slighting the honor of Hashem. However, one who disgraces the Torah without putting in this effort of coming to Shul, it is not on the same level of slighting Hashem.

This Medrash can help us to be Mechazek the Mitzvah of Limud Hatorah on two levels. On one level, if we realize that when we are Mevatel Torah in a Beis Medrash, it is as if we went up to heaven and disgraced Hashem's honor, it will reduce our Bitul Torah. On another level, our Sages define disgracing Torah as anyone who is able to be **עוסק בתורה**, and is not. (The term **עוסק בתורה** generally refers to one who labors in the depths of Torah.) This means that even one who goes to shul and learns, but does not maximize his learning is considered as slighting Hashem's honor. This thought can help galvanize us to learn with greater depth, analysis, and intensity.



## 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. Each day she imagined the following scene in her mind. 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) Turn back, turn back, O maid of Shulem! Turn back, turn back, that we may gaze upon you. (*Metzudos 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

*A Westwood Realty Initiative*

*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.