

# Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

## Relationships Take Work

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 Pasuk (35:1) states, "And Moshe assembled the entire congregation of Bnei Yisrael." According to the Medrash, the peculiar choice of the word "assembled" prompts a deeper inquiry, as it is not commonly used elsewhere in the Torah. The Medrash explains, "Why is this term employed? For it is written elsewhere, 'Who is like the wise man, and who knows a compromise to the matter.' The righteous are commendable because they possess the skill to reconcile between Klal Yisrael and their Father in Heaven. Thus, Moshe proclaimed, 'And he assembled,' signifying the establishment of a sanctuary to reconcile and atone for the sin of the Eigel, echoing the plea, 'Make us a G-d.' Moshe's act of assembling... served to atone for Aharon's assembly..."

We can glean from this Medrash an insight into how to improve our relationship with Hashem when there is a breach, as well as our other relationships. Klal Yisrael was punished for the Eigel, and already received forgiveness. It seems that their relationship was repaired, however, something was still lacking and needed to be smoothed

out. In order to do this, there needed to be a usage of the same word or approach that was used in a negative way now used in a positive way.

This idea demonstrates how we should approach a relationship with Hashem. When it comes to our relationship, our attitude has to be that if there is a breach, every measure needs to be taken to improve that relationship. Even if we did Teshuvah, there still needs to be an attitude of, "I want to remove any association and reminiscence of that rift in the relationship," clearly illustrating that a relationship with Hashem takes work and doesn't remain static. This applies to human relationships as well that we need to constantly balance and work on.

This idea can be illustrated with the following story. There was once a Chashuve person who needed to do something that was not so appropriate, and got a Heter from the Rav to do it. However, the Rav told him that to counterbalance the wrong, he should take on something positive to neutralize what he did wrong.



## Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

### Connecting Hashem To Limud Hatorah

There is another Medrash on this Pasuk that says, "There is no Parsha in the Torah that starts off with the words 'and gather,' but this one. Why is this? Hashem said to Moshe, make for yourself large gatherings and Darshan the laws of Shabbos in front of them publicly, in order that future generations can learn from you to gather on every Shabbos, and to enter into the Beis Medrash to learn and teach Klal Yisrael the Torah, and what is forbidden and permitted. This is in order that my great name be praised among my sons. From here they said, Moshe instituted for Klal Yisrael that they Darshan the topics relevant to that time, the laws of Pesach on Pesach, Shavuos on Shavuos, and Sukkos on Sukkos. Moshe said to Klal Yisrael if you do this, Hashem will consider it as if you crowned Him as king in this world, as it says you are my witnesses."

This Medrash reveals an important insight into Limud Hatorah. When thinking about Limud Hatorah and studying Halacha, our goal is normally to know what to do and fulfill the Ratzon Hashem. However, this Medrash highlights for us some other features of our learning that can help us develop a deeper connection with Hashem when we learn. The Medrash says that when we learn we are praising Hashem, being Mekabel His kingship, and testifying.

This means that when we learn Hashem's Torah and just want to know what it is saying so that we can fulfill the Ratzon Hashem, we are not only learning what is right and wrong. This process itself is considered praising Hashem. By committing ourselves to follow Hashem's word, that is a clear statement that Hashem is worthy of being followed due to His greatness. In addition, it is a clear declaration that He is the king, which you are broadcasting to the world.

Bnei Torah may express that they are learning all day, but never connect it to Hashem. By focusing on these concepts, that through Limud Hatorah we are praising and being Mamlich Hashem, we will surely think about Hashem and connect to Him through Limud Hatorah.



## ELIEZER INSTITUTE Emunah Highlights

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Each and every person is obligated to say, "The entire world was created for me!" (Sanhedrin 37). How can millions of people all say that the entire world was created for them?

When a human being does an act for the sake of numerous different people, the larger the number of people that he is doing it for will result in a more diluted intent to benefit each one of them individually. However, there is no dilution when it comes to Hashem's intentions. Hashem thought of you and wanted to create a whole world where you can earn eternal reward. Just for you alone Hashem would have created the entire world, the fact that he also added so many other people does not take away from this his intentions for you.

Hashem also never has a lack of focus. This means that from before the world was created, Hashem thought about you. He said, "Let there be light," and created the awesome skies, the vast oceans, the entire earth and all that grows from it; the sun, moon and stars, the millions of species of fish, fowl and mammals without ever losing focus of His intentions for creating all of this in order that that you would have a world perfectly designed for you to earn your eternal reward! From the moment of Creation through the time of Adam and Chava, Noach, Avraham Yitzchak and Yaakov, Moshe, Aharon, Dovid HaMelech, the first Beis HaMikdash, Galus Bavel, the nes of Purim, the second Beis Hamikdash, the nes of Chanukah, the era of the Geonim, Rishonim and Acharonim, He took care of the entire world, for you.

After thousands of years of nonstop action out of His great love for you, He sent you down to this world to fulfill your mission and pass your test so that you may earn your eternal reward by His side!

This is the One who will be the Sole Decider of whatever you may be worried about. Just keeping you alive while reading these few lines is scientifically more complicated than sending a man to the moon. Could He be relied upon?! What do you think?!