

# Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

## Partnering With Hashem

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 (26:12) says, "And I will walk with you, and I will be a G-d to you, and you will be a nation to Me." The Sifra comments on this Pasuk, "How were they not afraid to walk with Hashem? This can be compared to a king who went for a walk with his sharecropper in the orchard where his sharecropper worked. The sharecropper hid out of embarrassment. The king said to the sharecropper why are you hiding from me, I am like you. So too in regards to Hashem, in the future Hashem will walk with the Tzaddikim in Gan Eden, and the righteous will see this and tremble in fear. Hashem will say to them, "Why are you trembling, I am like you."

This Sifra illustrates how close we are to Hashem as well as highlighting our greatness. An impediment to our relationship with Hashem is feeling unworthy and undeserving. Even when Hashem comes close to the Tzaddikim and walks with them in Gan Eden, they withdraw from fear. However, Hashem calms them down by telling them "We are equals, we are partners." Just like the sharecropper, we worked for it and allowed Hashem to fulfill His purpose in creation.

Based on this Sifra, it seems that a Tzadik who knows the greatness of Hashem, and the great distance between him and Hashem, can actually feel some level of equality with Hashem. Hashem wants him to feel this sense of partnership so that the Tzadik can allow himself to be close to Hashem, and not run away in fear. This idea is similar to the concept mentioned in the Gemara in Megillah, Daf Yud - "One who judges truthfully becomes a partner in creation." In other words the purpose of the world was for the Torah to be followed and guide our lives, when that purpose is fulfilled, we are considered as if we created the world together with Hashem. We can glean a tremendous insight from this Sifra, if we want to be close to Hashem, we need to feel as though we are partners with him.

### Tapping In To The Power of Kabbolas Hatorah

The Seforno comments on the above Pasuk and says, "However, by Matan Torah if not for them corrupting themselves with the Eigel, the intention was to elevate them to the level of the days of Moshiach and Olam Habah." This Seforno illustrates the power of Kabbalas Hatorah. Kabbalas Hatorah had the ability to create the perfect world, a state of complete bliss. However, the sin of the Eigel didn't allow us to reach this state.

The Meforshim tell us that the sin of the Eigel was rooted in an over dependence on Moshe Rabbeinu, resulting in panic when he did not come back. On some level they forgot that Hashem runs everything and even without Moshe, all is not lost. This seemingly insignificant error that they needed Moshe to be the conduit between them and Hashem, reduced the impact of Kabbalas Hatorah to reach the elevated state of Yemos Hamoshiach and Olam Haba.

An important lesson can be derived from here in regards to our outlook on the world. We tend to rely on our jobs and people in our lives. We see from here how critical it is to always remember everything is Hashem, and there is no need for a middle man between us. Realizing this reality will make all the difference in how far Kabbalas Hatorah can take us.

This idea is illustrated in the following story: There was a poor woman who couldn't have children. One day she decided that she is selling all her possessions and traveling to Warsaw to get a Bracha from one of the Rebbe's. When she got there she realized she needed a Kvittel, and she could not afford one. So she went home without a Bracha. Nine months later she had a baby, and she told her Rav, "It is amazing that this happened as I didn't get a Bracha from the Rebbe!" The Rav said, "If Hashem wants to do it, He can do it even without the Rebbe"



## Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

In this week's parshah we read in the Tochachah: "But if, despite this, you disobey Me and remain hostile to Me, I will act against you in wrathful hostility; I, for My part, will discipline you sevenfold for your sins." (Bechukosai 26:27)

The above Pesukim seem to describe a King who is filled with hatred for his rebellious subjects. However, we know that nothing can be further from the truth. Even in Klal Yisroel's lowest state there is no love in the world that can compare to Hashem's love for us. In fact, all the punishments he brings upon us are only out of that great love and solely for our ultimate good. It is for this reason He promises us that no matter how rebellious we may be, He will never forsake us, as the Pesukim continue: "Yet, even then, when they are in the land of their enemies, I will not reject them or spurn them so as to destroy them, annulling My covenant with them: for I, Hashem, am their G-d. I will remember in their favor the covenant with the ancients, whom I freed from the land of Egypt in the sight of the nations to be their G-d. I, Hashem." (ibid. 26:44,45)

The Zohar gives a Mashal: There was once a mighty king whose son was disobedient. Finally, one time after he defied his father, the king said, "All the other times I hit you, you continued to flout my commands. From now on look what I will do. If I send you out of the land and throw you out of the kingdom, perhaps the bears of the land or the wolves of the land or bandits will attack and kill you. What will I do instead? You and I will leave the kingdom together."



## ELIEZER INSTITUTE Emunah Highlights

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"Trust in Hashem... take pleasure in Hashem, and He will grant you the desires of your heart." (Tehillim 37:3,4)

It seems that when one trusts in Hashem to the extent that his heart feels pleasure in His salvation even before it takes place he is assured, "He will grant you the desires of your heart."

Rav Shlomo Platzinsky explains the importance of this condition, taking pleasure in Hashem, to assure one's salvation, based on this week's Haftorah which states:

"Blessed is he who trusts in Hashem, whose trust is Hashem alone. He shall be like a tree planted by waters, sending forth its roots by a stream: It does not sense the coming of heat, its leaves are ever fresh; It has no care in a year of drought, it does not cease to yield fruit."

We see that specifically regarding trust in Hashem, the Novi warns us that we easily fool ourselves. For this reason, explains Rav Platzinsky, the Pasuk in Tehillim spells out the condition of "taking pleasure in Hashem's future salvation," in order to be assured of it. One can easily fool himself that he trusts in Hashem, but when his heart actually feels pleasure from his surety, he can rest assured he truly trusts Hashem even deep within his heart!