

# Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

## The Middah Of Responsibility

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

לעילוי נשמות 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 | לרפואה שלמה יוסף בן מלכה מטל

In this week's Parsha, Hashem tells Noach (6:21), "And you should take from all the food, and gather it to yourself and it will be for you and them to eat." The Ralbag derives a lesson in Middos from here: "It is appropriate for a person to be attentive to the physical needs of his family and servants that are dependent on him. This is derived from Noach's attentiveness to find food for the animals in the Teivah, and from him being commanded by Hashem to feed them, as it says, 'And it will be for you and them to eat.' This obligated Noach to prepare their food for them constantly. If acting this way is appropriate towards animals, it is surely expected for your family and servants. Through this a person's house will be completely organized and function properly. This will lead to the entire country functioning properly."

The Ralbag implies that it was not just enough for Noach to gather the food for each and every animal, place it in front of them, walk away, and they would take it themselves. Rather, Noach was responsible to prepare the food for each and every one of them constantly. This sounds like Noach was actively involved in giving them their food directly, at their appropriate meal times.

We can learn from here that when a person has a responsibility, the appropriate Middah is to provide a complete service from start to finish. One should not

just drop it and run away. Rather he should see his job all the way through, and take full responsibility for every single detail. It is this Middah that the Ralbag says is the key to building a fully functional home. He goes one step further and says, not only will this lead to a fully functional home, but this Middah will have global ramifications and will be the start of a properly running world.

There was a story that took place regarding Rabbi Yaakov Yaffen ZT"l, the Novardok Rosh Yeshiva, which illustrates this Middah of responsibility. He was once asked why he doesn't join the Vaad of an organization, surely his influence would be great. He responded, "I can't do it, because then I would have to close my Gemara completely." He was explaining that if he would be involved in a leadership position he would be responsible for every detail of every decision, and if he didn't take responsibility for each of those details then he wouldn't be doing his job.

We live in a world in which many homes are falling apart, and there is a breakdown in society as a whole. Through following the Ralbag's advice and developing the Middah of responsibility and attending to every detail, we can begin to repair our homes, which will ultimately lead to an improved society.

### Why did Priority-1 initiate the 1-Focus Say Nishmas Campaign?

Priority-1 initiated this campaign because we are passionate about helping people strengthen their emunah and develop a strong connection with Hashem. We have noticed a wonderful increase in awareness of Hashem's absolute control over the world during the coronavirus pandemic. We want to ensure that the strides we have made on a communal level continue even after the crisis ends. That is the sole purpose of this campaign.





## Shir HaShirim Insights

*In loving memory of Mr. Marvin Halpern*

In this week's Haftorah, Hashem tells Klal Yisroel how He will comfort us at the time of our ultimate redemption: For a short while I forsook you, but with vast love I will bring you back. In slight anger, for a moment, I hid My face from you; but with kindness everlasting I will take you back in love. (Yeshayah 54:7,8)

We find the expression of Hashem "hiding His face from us" in the Parshiyos of the Tochacha as well: Then My anger will flare up against them, and I will abandon them and hide My face from them. They shall be ready prey; and many evils and troubles shall befall them. And they shall say on that day, "Surely it is because our G-d is not in our midst that these evils have befallen us. And I will keep My countenance hidden on that day, because of all the evil they have done in turning to other gods.

In the following Parshah we find as well: Hashem saw and was vexed, and spurned His sons and His daughters. He said: I will hide My face from them and see how they fare in the end. For they are a treacherous breed, children with no loyalty in them.

What is the meaning of Hashem "hiding His face" from us? Perhaps this can be understood based on the following Pasuk in Shir HaShirim: Turn your eyes away from me for they overwhelmed Me. (Shir HaShirim 5:6)

The Vilna Gaon explains: "Klal Yisroel cries over their suffering and Hashem is full of mercy, however, it is not possible to redeem them before the proper time. Hashem says: Don't continue to cry out to Me, for they overwhelmed Me - for your love comes before Me... and I can't bear it."

This is why when Hashem must punish us for our own well-being we find the expression of "hiding His face" from us, for it is only through doing so that He can bear to punish us. Even when "they have turned to other gods" and they act as "a treacherous breed, children with no loyalty in them," when He looks through their eyes, the windows to the true depth of their infinitely great souls, He is overpowered by love for them and He can't deliver the punishment they need for their own good.



## ELIEZER INSTITUTE Emunah Highlights

*A Westwood Realty Initiative*

"I am currently in a precarious situation and I need tremendous Siyata D'Shmaya. Intellectually, I know how much Hashem loves me and cares for me, but when I begin to daven I just don't feel it emotionally. Can you recommend a method whereby I can feel in my heart that which I know in my brain so that I will be able to truly pour out my heart in Tefillah and attain a higher level of Bitachon that Hashem will answer my prayers?"

There have been many emotional events that we know about intellectually, but since we weren't witnesses to them, we do not feel them emotionally. This is true even regarding something as heart-wrenching as the Holocaust. However, when one watches a movie about the Holocaust, even if that specific movie is fictional, his heart is opened and he becomes very emotionally involved. We see from this the overwhelming power of Koach Ha'tziyur - the power of descriptive imagination - in getting one's intellectual knowledge to reach the depths of his heart. Similarly, in regards to Tefillah, we must use Koach Ha'tziyur to emotionally feel that which we intellectually know.

Try to imagine what is really going on as you approach your Father in heaven in prayer. A simple method is to imagine your own beloved son was in the exact same predicament as you currently find yourself and you were the one who, with the snap of your fingers, had the ability to fulfill his every desire. Imagine that he is right now approaching you with hope in his eyes and begging you to snap your fingers and save him. How would you feel? Now you know the depth of emotion that is, so to speak, taking place right now as you speak to your Father Who loves you so much more, feels your pain so much deeper, and wishes to release you from that pain exponentially more than you would if your son would be begging you.

Realize that these emotions, so to speak, are indeed taking place in heaven as you enunciate each word of your prayer to Hashem. This knowledge will indeed sink into the deep recesses of your heart evoking the powerful emotions that lie buried in it's depths, bringing you to ever higher levels of Tefillah and Bitachon in Hashem.