

Behold, I have placed before you today that which is life and that which is good. (30:15)

One would think that life is the result of good. A person who conducts himself in a proper and good manner becomes worthy of reward--life. Consequently, the blessing of *chaim* is determined, for the most part, by one's *tov*. If this is the case, then the *Torah* should have said that Hashem grants us good and then life. Why is the text reversed, implying that these are two distinct gifts?

Kli Yakar explains that the *Torah* takes a different view of the relationship between *tov* and *chaim*. There are individuals whose goal and purpose in life is just that--to live. They enjoy what life has to offer, and they seek every opportunity to maintain their share of life. Hence, they are *tov*, good, only so that they will have *chaim*. The Jew, however, takes a dim view of life as an end until itself with good as a means to an end. Our standards are higher. Life has one purpose--*avodas Hashem*. Everything we do is to enhance our relationship with the Al-mighty. Consequently, life is not emphasized as having an intrinsic purpose, but rather, only as a means towards an end. We live, so that we may be worthy of achieving true good. Hashem adjured us Hashem to choose life, so that we can perform good! We must make use of the life we receive in order to strive for good.