

And do kindness and truth with me; please do not bury me in Egypt. (47:29)

Rashi comments that the kindness we demonstrate to the deceased is the true kindness of truth – *chesed shel emes*, purely altruistic, because the beneficiary will never be able to return the favor. The *Maggid, zl, m'Dubno* explains that when one performs *chesed*, an act of lovingkindness, for his fellow men, he does not know for certain that his act of *chesed* is truly a favor for the intended. For some (for example), giving them material support could actually harm them in the long run. With regard to the deceased, however, we have no question that the *chesed* is undoubtedly good. Another way to view questionable acts of *chesed* is through the lens of truth. Not everyone is who he presents himself to be. The poor man might not be that poor; the sick person might, *baruch Hashem*, not be that ill. We have no question, however, concerning the state of the deceased. His *Horav Tzvi Hirsch Ferber, zl (Kerem HaTzvi)*, wonders why *Rashi* adds the words, *She'eino metzapeh l'tashlum gmul*, "Since he does not look forward to recompense." Why does *Rashi* use the words, "does not look forward," as if to say that he has no interest whatsoever in repayment? Why does he not simply say that he does not expect to receive anything in return? *Rashi* adds that, veritably, one who performs kindness for the deceased will be Heavenly rewarded when his "turn" comes. *Chazal (Moed Kattan 28b)* teach that one who makes an effort to eulogize the deceased properly and honorably, will be repaid in that he, too, will be properly eulogized.

Rav Ferber explains that this is the type of repayment no one "looks forward" to receiving. The living prepare and involve themselves in every aspect of the burial process; they are not interested in the accounting they will receive when "their time" comes. That is one event they would like to delay as long as possible.

The *Ksav Sofer* offers a practical exposition. At times, being guided purely by a sense of kindness can be subjective and even pejorative. In *Yaakov Avinu's* case, the Patriarch asked to be buried in close proximity to his home. That way, his followers could often visit his grave to pray for him and petition him for his support. Thus, *chesed* and *emes* clash, with *chesed* indicating burial in Egypt and

Rashi comments that the kindness we demonstrate to the deceased is the true kindness of truth – *chesed shel emes*, purely altruistic, because the beneficiary will never be able to return the favor. The *Maggid, zl, m'Dubno* explains that when one performs *chesed*, an act of lovingkindness, for his fellow men, he does not know for certain that his act of *chesed* is truly a favor for the intended. For some (for example), giving them material support could actually harm them in the long run. With regard to the deceased, however, we have no question that the *chesed* is undoubtedly good. Another way to view questionable acts of *chesed* is through the lens of truth. Not everyone is who he presents himself to be. The poor man might not be that poor; the sick person might, *baruch Hashem*, not be that ill. We have no question, however, concerning the state of the deceased. His *neshamah* is no longer on earth. Therefore, to assist in burying him is true *chesed*.

Horav Tzvi Hirsch Ferber, zl (Kerem HaTzvi), wonders why *Rashi* adds the words, *She'eino metzapeh l'tashlum gmul*, "Since he does not look forward to recompense." Why does *Rashi* use the words, "does not look forward," as if to say that he has no interest whatsoever in repayment? Why does he not simply say that he does not expect to receive anything in return? *Rashi* adds that, veritably, one who performs kindness for the deceased will be Heavenly rewarded when his "turn" comes. *Chazal (Moed Kattan 28b)* teach that one who makes an effort to eulogize the deceased properly and honorably, will be repaid in that he, too, will be properly eulogized.

Rav Ferber explains that this is the type of repayment no one "looks forward" to receiving. The living prepare and involve themselves in every aspect of the burial process; they are not interested in the accounting they will receive when "their time" comes. That is one event they would like to delay as long as possible.

The *Ksav Sofer* offers a practical exposition. At times, being guided purely by a sense of kindness can be subjective and even pejorative. In *Yaakov Avinu's* case, the Patriarch asked to be buried in close proximity to his home. That way, his followers could often visit his grave to pray for him and petition him for his support. Thus, *chesed* and *emes* clash, with *chesed* indicating burial in Egypt and *neshamah* find its eternal repose and be bound up in the bond of life.