

BITACHON LESSON FROM THE PARSHA

פרשת ואזא תשפ"ו – Not Even a "Drop" Of Nature!

ויחדלו הקלות והבזד ומטר לא נתד ארצה

The thunder and hail ceased. The rain stopped and didn't reach the ground (Shemos 9:33)

לא נתד לא הגיע - ואף אותן שהיו באוויר לא הגיעו לארץ - Even those raindrops that were already in midair when Moshe davened, remained suspended midair.

This ostensibly extra miracle was actually extremely consequential, as it made a very important statement to Paraoth and the Egyptians that there is no such thing as "Nature". It was a clear display that there is no such thing as a "natural order" or a "gravitational force". It made it crystal clear that the notion that "What's up must come down" is wrong. There is only Hashem. When Hashem decrees that the hail should end, it ends – even midair. Hashem is in total, firm control of the entire universe, down to the trajectory of every last raindrop.

Nothing exists today because it existed yesterday; whatever exists today is because Hashem wills it to exist today, and every day. If He wills it to not exist it would cease to exist, despite the fact that it existed for thousands of years already. We don't live in an old world that "does its thing"; we live in a brand new world that "does Hashem's thing" anew each day. As we say in davening each morning, **יוצר אור ובורא חשך עשה שלום**, **ובורא את הכל**, He creates, He fashions, He makes - all present tense, as he continuously rebuilds the world and everything in it. There is nothing old about this world; it is perpetually being created by the One Creator of it all.

המחדש בטובו בכל יום תמיד מעשה בראשית

Knowing these truths is not just vital; they are fundamental to the very core of Yiddishkeit. Working on our Emunah and Bitachon is not just a good thing to do, it's crucial for every Yid – young and old, men and women alike – to be immersed in the topics of Emunah & Bitachon. The entire Torah and all its Mitzvos are dependent on it! As the Posuk (Tehilim 119:86) states: **כל מצותיך אמונה** - the point and purpose of all Mitzvos is to master Emunah & Bitachon! We must master the reality that we need Hashem for everything, not just for the "big things", but for every miniscule step of our life.

Let's not forget the powerful words of the Ramban (end of Parshas Bo) where he famously writes:

ומן הנסים הגדולים המפורסמים אדם מודה בנסים הנסתרים שהם יסוד התורה כלה שאין לאדם חלק בתורת משה רבינו עד שנאמין בכל דבריו ומקרינו שכלם נסים אין בהם טבע ומנהגו של עולם בין ברבים בין ביחיד

From the large, revealed miracles, one comes to recognize the concealed miracles, and this is a foundation of the entire Torah that one has no portion in the Torah of Moshe Rabbeinu, unless he believes that every occurrence and everything that transpires is a miracle from Hashem and not the 'natural order of the world', be they revealed or hidden.

This is why human beings are always seeking completion.

When we're single, we seek a Shidduch. When we're married, we seek *Shalom Bayis* and children. When we're working, we seek Parnassah. When we're wealthy, we seek Menucha. When we're ill, we seek healing. No human on this earth is ever complete. Why? Because Hashem wants us to know and remember that we always need to reach out for His assistance to progress. Nothing is ever accomplished without His assistance. Hashem created us with the opportunity to live our lives filled with Emunah & Bitachon. Whether we do so or not, though, is our choice.

When life "rains" on us, as it often does, what direction will we go? Will we turn to Hashem and trust that He can stop the rain midair? Or will we moan and groan about the "nasty storm" that will inevitably ruin our day or even our life?

This is the primary test of our life. Will we fail, as Paraoth did, or will we pass with flying colors, as Hashem wants us to?

אין בהם טבע ומנהגו של עולם

There's one more important point that we must mention.

After Paraoth saw with clarity how Hashem has total and absolute control of everything, down to the movement of a raindrop, what was his response? What did he do with that inspiration? Well, as soon as his "problem"

went away, he immediately reverted to his bad old self, as the Posuk states **ויגא פרעה כי חדל המטר והבזד והקלות וינסף לחטא** - Paraoth saw that the rain and hail and thunder ceased, and he continued to sin.

The Midrash (Shemos Rabbah 12:7) comments: **ויגא פרעה כי חדל המטר והבזד והקלות וינסף לחטא: כך הן הרשעים כל זמן שהן בצרה הם מכניעים עצמן מש הצרה עוברת חוזרין לקלקולן** *This is the way of wicked people; while they are in trouble they humble themselves, but as soon as the trouble passes they return to their wicked ways.*

Had he thanked Hashem for the salvation, instead of forgetting about Him, perhaps he would have been able to hold on to the inspiration generated by his salvation.

However, one who doesn't thank Hashem after the fact cannot be said to have had proper appreciation for Hashem's actions even when they were in his face.

Remember: Proper gratitude after we experience *Yeshuos* – remembering *Who saved us* – is an integral part of living an authentic life of Emunah & Bitachon.

Good Shabbos!