

# BITACHON LESSON FROM THE PARSHA

## פרשת נשא תשפ"ו – *It's Just You!*

זֶה קָרְבַּן נְחֹשֶׁן בֶּן עֲמִינָדָב...זֶה קָרְבַּן נִתְנָאֵל בֶּן צוּעֵר...זֶה קָרְבַּן אֶלִיָּאָב בֶּן חֵלֹן...זֶה קָרְבַּן אַחִירָע בֶּן עֵינָן

The Torah enumerates the components of the Korban brought by each of the twelve Nesi'im, despite them being identical. The Torah could have simply written that each of the Nesi'im brought the following Korban, and described the contents of the Korban once. We would still know everything we had to know about the twelve Korbanos, and Parshas Naso would have lost its distinction as the longest Parsha in the Torah. Why, then did Hashem deem it appropriate to repeat word for word, twelve times, the same description?

Many have wondered about this, and various explanations have been offered, all with valuable lessons to learn. The *Alter of Kelm Zatzal* posits that the Torah is teaching us how to view an individual when he is part of a larger crowd. For example, when a group of people get together and perform a collective Mitzvah, are we to view it as a group Mitzvah or are we to view each member of that larger group as having fulfilled an individual Mitzvah?

The Torah's repetition of the Nesi'im's Karbanos teaches us the proper approach. It teaches us that in heavenly terms, Hashem does not view it as a "wholesale" Mitzvah, rather He views each individual independently, as if he was the only one who performed the Mitzvah – as if he is the sole human on earth. Hashem rejoices with his Mitzvah, and Hashem loves him for performing that Mitzvah, as if nobody else is in the picture. Hashem's love for each individual in Klal Yisroel does not diminish just because there happens to be others who did that exact same Mitzvah at the exact same time.

Hashem's joy when נחשון בן עמינדב brought his Korban was not diminished in any way, shape or form due to the fact that אֶלִיָּאָב בֶּן חֵלֹן brought his Korban on day 2, and צוּעֵר brought his on day 3, and so on.

The Torah enumerates the components of each of their Korbanos as if it was totally unique. Because it was. Hashem loved עֵינָן בֶּן עֵינָן for his Korban on day 12, as if he was the only one to bring this Korban; because he was!

This is how it works when it comes to living with Bitachon as well. Hashem's relationship with each and every individual is as if he is the sole human on earth. Think of this world as a sophisticated play. The earth is the stage. You are the main character. Everyone around you is an extra, placed there to support your role, to accentuate your part, to gauge your performance, to test your stamina, your response time, etc.

Hashem, the Director of the production, calls all the shots, and He is razor focused on you. Does He also direct the extras? Of course. Does he also produce the scenery, set the stage and deal with the endless other details? Of course He does, but that is none of your concern. Your job – your only job – is to focus on your role and play your part well.

יָפַל מֵאַדְרָךְ אֶלְךָ וּרְבֵבָה מִיְמִינְךָ אֵלֶיךָ לֹא יִגָּשׁ - *A thousand will fall at your left side, and ten thousand at your right hand; but it will not approach you* (Tehilim 91:7). As we go through life, there's a lot of noise around us. There are Nisyonos, struggles, inflation and military conflicts to your left. There's a Shiduch crisis, school crisis, housing crisis, health crisis to your right. All around you are troubles and strife – with children, illness, employment, anti-Semitism – an endless stream of noise and chaos on the world stage where you're expected to perform flawlessly as the main character of this play. It's extremely distracting, overwhelming, frustrating, impossibly debilitating, to say the least. How are you supposed to function – and excel – under these conditions?!



The answer is simple. The choice is yours.

Will you look at yourself as "part of the world", as yet another extra on the set? If so, you will be swept up in the frenzy of the crowd and be a victim of media-manufactured chaos, crisis and calamity that permeates the left and the right. יָפַל מֵאַדְרָךְ אֶלְךָ וּרְבֵבָה מִיְמִינְךָ

Or will you keep your eye on the ball, and stay "on script", and stay in your middle lane where it is safe, where nobody else exists, just you and Hashem. אֵלֶיךָ לֹא יִגָּשׁ

The way Hashem views you is as the sole occupant of the middle lane. What is going on around you, in the other lanes, has nothing to do with you; that's between Hashem and the occupants of those frenzied lanes. If you reciprocate, and only focus on Hashem and on the role He has hand-selected for you, you will live with *Menuchas Hanefesh*, regardless of the noise around you – and ace your performance!

לְפִיכֶן נִבְרָא אָדָם יְחִידִי (Sanhedrim 37a) *Adam Harishon* was the sole human on the stage. All He saw was Hashem, and all Hashem saw was him. נְחֹשֶׁן בֶּן עֲמִינָדָב was the sole Nasi who brought a Korban. So was צוּעֵר בֶּן צוּעֵר. So were all the Nesi'im. Whether there happens to be others on the world stage is irrelevant. Bitachon is understanding that it's just you and Hashem. It's me and Hashem. It's everyone on their own with Hashem.

That's the lesson of the twelve Nesi'im – it wasn't a cast of twelve extras; it was a cast of twelve "main characters".

## Good Shabbos!