

BITACHON LESSON FROM THE PARSHA

– פְּרָשָׁת וַיַּקְהֵל תְּרוּמָה תְּשִׁפְּחָה – You're on Fire!

ועשֵׂת אֶת הַמִּזְבֵּחַ עַצְיִ שְׁטִים

You shall make the [outer] Mizbeach out of acacia wood (Shemos 27:1)

The Mishna in Pirkei Avos (Perek 5:5) teaches:

עֲשֶׂרֶת נְסִים נָעָשׂוּ לְאָבוֹתֵינוּ בַּבֵּית הַמִּקְדָּשׁ... וְלֹא כִּבוּ גְּשָׁמִים אֲשֶׁר שְׁלָצָה הַמָּרְכָּבָה

Ten miracles were performed for our forefathers in the Bais Hamikdash... [The fifth miracle was that] the rains did not extinguish the wood-fire burning upon the Mizbeach.

Rav Chaim Voloziner (in Ruach Chaim on this Mishna) explains that these miracles did not cease when the Bais Hamikdash was destroyed. They still endure in each generation in the lives of Yidden who live their lives in an elevated manner.

The miracle of the rain not extinguishing the fire is evident in the lives of those who toil in Torah (אֲשֶׁר) despite the onus of Parnassah (גְּשָׁמָה) trying to pull them away.

One who pushes himself to be involved in Torah pursuits – be it full-time Torah learning or via serious – קביעת עתים – and places his Bitachon in Hashem that his Parnassah will be taken care of, will merit special divine assistance, and will see his Parnassah rain down on him from above in ways he never imagined.

Those who uphold the word of Hashem – תְּלוֹא לְהָדְבֵּרִי – and thereby uphold the world of Hashem, are the embodiment of the Mizbeach in the Bais Hamikdash, and their fire (אֲשֶׁר) will burn strong and won't be extinguished by the pitfalls of Gashmiyus (גְּשָׁמָה).

Conversely, those who immerses themselves in the world of Gashmiyus and expend endless hours in the realm of "Hishtadlus", beyond what is deemed necessary, to the point that they have no time for proper davening, learning and Avodas Hashem, are submerging themselves in pursuits of futility and will have their spiritual fires extinguished.

One who shirks his responsibility to intensify his Avodas Hashem, and instead intensifies his "Hishtadlus" beyond what is demanded of him by the Torah, is setting himself up for a life of stress, burdens and pressure, as

Hashem leaves such a person to his own devices, and does not shower him with the rains of Heavenly blessing.

It is truly a shame, as his Parnassah will not increase an iota from what was decreed on Rosh Hashana (In fact, it may actually decrease, due to his lack of Bitachon). The only thing that will increase for someone with this approach is his anxiety, worry and fear.

Only the one who places his Bitachon in Hashem, and puts Hashem's business first, by making time for proper Tefilah, Torah, Chesed and other Avodas Hashem, can calmly rely on Hashem to readily sustain him. After all, when Hashem sees that you make time for Him, He grants you even more time to get even closer to Him.

Let's reevaluate how we spend our time and we will soon realize how much extra time we truly have for things that are important.

אֲשֶׁר תִּמְדִיד
תַּוְקֵד עַל
הַמִּזְבֵּחַ לֹא
תִּכְבֹּה

Let's eliminate the incessant following of the news, and we will find the time to get another Chavrusah during the day.

Let's eliminate our involvement in wasteful politics, and we will find time to be in Shul early and remain a few minutes after davening as well.

Let's eliminate the mindless browsing and scrolling of questionable platforms, and we will find the time to spend more time with our families.

Let's eliminate our reliance on the secular media, and we will find the time to increase our reliance on Hashem!

Let's tap in to the inner spark of our souls, and be the embodiment of the Mizbeach, and watch our fire be ignited and our lives be elevated and improved on so many levels.

*Yes, the miracles still happen nowadays...
...to those who choose to live their lives with Hashem!*

אֲשֶׁר תִּמְדִיד תַּוְקֵד עַל הַמִּזְבֵּחַ לֹא תִּכְבֹּה

Good Shabbos!