

# BITACHON LESSON FROM THE PARSHA

פרשת ויקרא אל משה תשפ"ו – Because Hashem Said So!

ויקרא אל משה וידבר ה' אליו מאהל מועד

Hashem called to Moshe and spoke to him from the Ohel Moed (Vayikra 1:1)

Rashi comments:

אליו. למעט את אהרן...ללמדך שלא לאהרן נאמרו אלא למשה שיאמר לאהרן  
To him. This is to exclude Aharon...They were not said to Aharon, but to Moshe, with the intent that he convey their content to Aharon.

Why wasn't the Parsha of Korbanos said directly to Aharon? Why did he have to hear it from Moshe? After all Korbanos was his domain. It was him and his sons who would be performing all these tasks. Seemingly it would make more sense for Hashem to direct these laws directly to Aharon.

Later in the Parsha it states:

כל המנחה אשר תקריבו לה' לא תעשה חמץ כי כל שאר וכל דבש לא תקטירו ממנו אשה לה'

All grain-offering that you sacrifice to Hashem may not be made out of Chometz, for you must not burn up any leavening agents or any honey as a fire-offering to Hashem

Chazal tell us (Braisa of Pitum Haketores, See Talmud Yerushalmi Perek 4:5 for a slightly different Nusach)

אילו היה נותן בה קורטוב של דבש אין אדם יכול לעמוד בפני ריחה ולמה אין מערבין בה דבש? מפני שהתורה אמרה כי כל שאר וכל דבש לא תקטירו ממנו אשה לה

Had one put a drop of honey into it, no person would be able to stand [in the courtyard of the Bais Hamikdash] due to its aroma (Some learn that it would have had a terribly foul aroma, while others learn just the opposite, that it would have been too overwhelmingly pleasant to enjoy) So why isn't honey added? Because the Torah commands us by the Korban Mincha (and this is applied to the Ketores as well) to not add honey.

This is seemingly a very perplexing statement. Chazal tell us that the reason they didn't add honey was due to the aroma it would produce that would inhibit anyone from standing nearby. Then the Braisa goes on to ask "Why isn't the honey added? And the response is because the Torah said not to! These are two contrasting reasons – each of which would seemingly negate the other reason. What's going on here?

What we see from the aforementioned Pesukim is that the approach to fulfilling Ratzon Hashem has nothing to do with our own logic. It's based on Hashem's Wisdom, which is beyond our human comprehension.

The reason we don't add honey to the Ketores and the Korban Mincha is simply מפני שהתורה אמרה, because Hashem said so. The fact that adding that honey would give it a problematic aroma - which is a true fact - is irrelevant. In

practice, the reason we don't do it is because of Hashem's command.

Our job is to follow the Torah. Period.

We have to follow the Shulchan Aruch because doing so is the will of Hashem. We don't do it because it makes sense to us, we don't do it because we agree with it, we don't do it because we understand it. We don't have to agree and we don't have to understand; we have to do what Hashem wants.

This lesson must be applied to every area of our lives. When Hashem orchestrates events in our life in a different way than we may have wanted, - our job is to accept it - כל דעביד דהמנא לטב עביד - Hashem has spoken; His way is correct.

When one struggles with Parnassah, or waits longer than they hoped for a Shidduch, or has to deal with a health issue that occupies his days, or waits what seems like eternity to be blessed with children, often the knee-jerk reaction is to look up and say "Hashem, why me?!" , "Hashem, why now?!", "Why, Why, Why?!". We are not minimizing anyone's pain, Chas V'shalom, but those responses are wrong.

The proper response to the things we don't understand is the two aforementioned teachings of Chazal:

- 1) שלא לאהרן נאמרו - Hashem doesn't always tell us directly what He's doing and why He is doing it.
- 2) מפני שהתורה אמרה - This is the will of Hashem. Hashem put us in this exact situation for our good. It's the best, most appropriate, sweetest thing for us. It's for our benefit. Adding any honey to it, to seemingly make it sweeter, would actually be detrimental to us!

The bedrock of Bitachon is to accept everything Hashem does and realize that we don't have to understand Hashem's ways, and we are not capable of understanding Hashem's ways - כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

We have to step away from our human feelings and emotions and realize that no matter how bitter the situation may seem, if Hashem sent it, it is sweeter than sweet!

If we internalize this lesson and live our lives in this manner, we will be living a life that is ריח ניחח לה'



Good Shabbos!