

BITACHON LESSON FROM THE PARSHA

פרשת ואתה תצוה תשפ"ו – Invite Hashem In!

וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְהֵייתִי לָהֶם לְאֱלֹהִים-יִם
I will dwell in the midst of the Yidden, and I will be their G-d (Shemos 29:45)

וַיֵּדְעוּ כִּי אֲנִי ה' אֱלֹהֵי-יָהִם אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְשָׁכְנִי בְּתוֹכָם אֲנִי ה' אֱלֹהֵי-יָהִם
They will thereby recognize that I am their G-d, Who brought them out of Egypt so that I may abide in their midst; I am their God (Shemos 29:46)

Hashem doesn't just rest His *Shechina* in our vicinity - He rests His *Shechina* "in" us (As the *Alshich Hakadosh* and others tell us **וַיְעֲשֵׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכְכֶם - בְּתוֹכוֹ לֹא נֹאמַר אֵלָּא בְּתוֹכְכֶם, בְּתוֹךְ כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל**. See also *Nefesh Hachaim Sha'ar 1:4*)

This means a lot of things, but perhaps most importantly, it signifies the *Hashgacha Pratis*, the extremely involved and precise divine providence with which Hashem utilizes in the life of every individual member of Klal Yisroel. No other human beings of the world, and no other creations experience *Hashgacha Pratis* the way we do. (This is a complex topic of its own which perhaps we will delve into more at a future date)

What is it that ignites that level of *Hashgacha Pratis*?

It's our relationship with Hashem that determines His relationship with us. **וַיֵּדְעוּ כִּי** – By our recognizing Hashem's absolute involvement, absolute control, and absolute power we "turn on" Hashem's *Hashgacha Pratis* in the most remarkable ways. Hashem is our shadow. His relationship with us mirrors our relationship with Him. The more we invite Him into our hearts, into our homes, into our lives, into our day-to-day, the more His presence will be there.

If, however, we fail to let Him in, and think everything is happenstance and coincidence, Hashem will reciprocate and leave us to our own devices **חִי**. As the Torah tells us (Vayikra 26:23 & 24) **וְהִלַּכְתֶּם עִמִּי קְרוֹי...וְהִלַּכְתִּי אִתְּךָ אֲנִי עִמָּכֶם בְּקָרוֹי** - If you treat it as happenstance...Then I too, will treat you with happenstance.

The question is: In Parshas Teruma (Shemos 25:8), Hashem already told us **וַיְעֲשֵׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכְכֶם**, why then did Hashem reiterate in our Parsha **וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל** –

what is being added that we didn't already know before?

Also, did we not already know about Yetzias Mitzrayim? What additional information are we to glean from **וַיֵּדְעוּ כִּי אֲנִי ה' אֱלֹהֵי-יָהִם אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְשָׁכְנִי בְּתוֹכְכֶם**

Rav Isaac Sher Zatzal explains that all the awesome miracles that Klal Yisroel witnessed at *Yetzias Mitzrayim* – the 10 *Makos*, *Krias Yam Suf*, *Matan Torah* - were all one-time occurrences. They were certainly remarkable and awesome, but they were flashes of miracles that came and went.

By Hashem resting His holy *Shechina* on us – and in us – it was a steady, constant miracle. It enabled us not just to "see" Hashem's Hand, it was much more than that; it enabled us to dwell with Hashem - **שְׁבַתִּי בְּבֵית ה' כָּל יְמֵי חַיִּי**.



It was a new reality that allowed us not just to "know" cerebrally that Hashem performed miracles and He was in control of nature, it allowed us to live day in, day out, with a tangible knowledge of **וַיֵּדְעוּ כִּי אֲנִי ה'**.

It was a directive to live our lives – in every situation – with firm *Emunah* and *Bitachon* that Hashem is with us, and Hashem is in total control of everything.

By living with the *Shechina*, the miracles of the past become entrenched into the very fiber of our being on a constant basis.

Even in our long, bitter, dark Galus, where *Hester Panim* is the order of the day (or should we say night?), and open miracles do not occur, we still have the *Shechina* with us – and within us – as the Gemara (Megilah 29a) teaches: **בּוֹא וְרֵאֵה כַּמָּה חֲבִיבֵינוּ יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא שֶׁבְּכָל מְקוֹם שֶׁגָּלוּ שָׁכִינָה עִמָּהֶן** - *Come and see how beloved the Yidden are before Hashem, as every place they were exiled, the Shechina went with them.*

Our job is not just to know that Hashem exists and is capable of splitting seas; our job is to invite Hashem into our daily existence and see everything that happens to us and around us for the miracle that it is!

Good Shabbos!