

Overcoming Our Resistance To Miracles

פרשת פקודי

Moshe Rabbeinu in his final farewell to Klal Yisroel says to them, וידעת היום והשבת אל לבבך, “You should know today, and return your belief in Hashem to your heart.” This speech seems unnecessary, as the audience Moshe Rabbeinu was addressing had just eaten מן for breakfast, and was currently being sheltered by the ענני הכבוד. The need to refocus and deepen their belief in Hashem seems unnecessary, and even superfluous, as they were directly interacting with Him on a daily basis.

Moshe Rabbeinu’s concern that Klal Yisroel would lose focus on Hashem even while presently experiencing miracles, can be understood based on a Medrash in Parshas Pekudei. The Medrash (52:4) states that many wise men came to Moshe for advice on how to build the Mishkan. Moshe then had Ruach Hakodesh, and the Mishkan built itself. The Medrash continues and says, "Don't be puzzled by the Mishkan building itself and ask how can this be, because Hashem did the same miracle with the Beis Hamikdash, that it was built by itself without human intervention.

The Medrash seems difficult to understand. Why would the Medrash find it necessary to address the question

of how can it be that the Mishkan erected itself? The same way Hashem orchestrated all of the Miracles in Egypt, and at the splitting of the sea, He performed a miracle and built the Mishkan. What is difficult to comprehend about this, that would require further clarification?

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It's apparent that the Medrash is working with the assumption that even a person who is so acutely aware of the miracles of Egypt and the splitting of the sea, when confronted with a different type of miracle, will have difficulty believing it. We live our lives entrenched in nature, and begin to believe there is a cause and effect relationship between our efforts and the resulting outcome. Deepening our belief in miracles would mean that this relationship is a facade and that we

are not the masters of our own destiny. It would mean that we are obligated to the One who is doing all of this good for us. Since we have a natural resistance to miracles, any nuance of difference will be met with skepticism. Therefore, the Medrash finds it necessary to address this natural resistance that would be evoked by the miraculous building of the Mishkan. Based on this we can understand Moshe Rabbeinu’s message of constantly refocusing Klal Yisroel. Moshe understood this natural resistance to miracles and was concerned that they would ignore it. He therefore warned us to always return these truths to our heart.

However, this Medrash still requires further clarification as the answer does not seem to address the question. The question was, how could it be that the Mishkan built itself, to which the Medrash answers, that the Beis Hamikdash was also built by itself. Why wouldn't we ask the same question regarding the Beis Hamikdash; How could it be that it built itself? We can answer that although we have a resistance to believing in miracles, deep down we are fully aware of Hashem's total control and involvement in the world. Therefore, this resistance can be reduced rather simply. By merely focusing on another situation in which the same miracle happened, we are ready to move on and accept.

What results from here is an important lesson in regards to the miracles that occur in our daily lives. If we are resistant and skeptical to open miracles, so too when it comes to Hashgacha Pratis. Therefore, we need to constantly be aware of this resistance, and remind ourselves of other similar situations of Hashgacha Pratis.

BASED ON THE WEEKLY SHMUSS GIVEN BY HARAV SHAYA COHEN, ROSH HAYESHIVA ZICHRON ARYEH

לעילוי נשמת גיטל בת הרב אליעזר מנוח
לעילוי נשמת הרב יוסף חיים בן מאיר
לעילוי נשמת רפאל חיים דוב בן ריסא שושנה
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