

*I'm so frustrated with myself. I see clearly the hand of Hashem in every aspect of my life, yet I still struggle to place my trust completely in Him. Why is this so?*

In this week's *parshah* the Torah relates at great length: *And whenever the cloud lifted from the Tent, the Israelites would set out accordingly; and at the spot where the cloud settled, there the Israelites would make camp. At a command of Hashem, the Israelites broke camp, and at a command of Hashem they made camp: they remained encamped as long as the cloud stayed over the Tabernacle. When the cloud lingered over the Tabernacle many days, the Israelites observed Hashem's mandate and did not journey on. At such times as the cloud rested over the Tabernacle for but a few days, they remained encamped at a command of Hashem, and broke camp at a command of Hashem. And at such times as the cloud stayed from evening until morning, they broke camp as soon as the cloud lifted in the morning. Day or night, whenever the cloud lifted, they would break camp. Whether it was two days or a month or a year – however long the cloud lingered over the Tabernacle – the Israelites remained encamped and did not set out; only when it lifted did they break camp. On a sign from Hashem they made camp and on a sign from Hashem they broke camp; they observed Hashem's mandate at Hashem's bidding through Moses.*

The great length and seeming repetitiveness with which the Torah describes the Jewish people's journeying begs for an explanation. The *Sefornu* comments: *The Torah records this in order to praise the Israelites for following Hashem in the desert regardless of the site where the cloud stopped being a desolate inhospitable place.* However, the *Sefornu's* words are even harder to understand. Chazal (*Yalkut Pekudei*) tell us that the *Ananei HaKavod* completely surrounded *Klal Yisroel* on all sides, above and below and showed them the way, flattening all hills and lifting all valleys before them. It washed their clothing as well. Hashem quenched their thirst through Miriam's well which miraculously followed them wherever they went. The water would stream from the well into little streams that would pass directly in front of every tent. The water would grow for each family all sorts of delectable foods similar to the tastes of *Olam Haba*. The *mann* would fall each day sustaining them and would taste as any food they desired. This was the greatest generation of the *Midbar*, who Hashem revealed Himself and spoke to face to face. Why must the Torah "praise the Israelites for following Hashem in the desert regardless of the site where the cloud stopped being a desolate inhospitable place"? Every place they went immediately turned into the most hospitable place on Earth! Every other place was full of great danger! Why would any sane person leave the *Ananei Hakavod* to attempt to forge on without them? We see from here the great *Yetzer HaRa* and the struggle it is for every individual to have *Bitachon*, no matter how clear Hashem's hand is visible. The human can be most illogical even giving up the greatest comforts and entering into great danger just in order to be self-reliant. Perhaps this is because *Bitachon* is the ultimate goal of the Torah, and therefore the *Yetzer HaRa* extends so much effort to prevent us from attaining it. However, Chazal tell us that no one is given a test that he can't overcome and if we constantly focus on Hashem's *hashgachah pratis* in every facet of our lives and practice our *Bitachon* whenever and at whatever level we our on, slowly but surely we will win the race, changing our lives and attaining the ultimate good in this world and eternally. Additionally, the benefits of *Bitachon* reach each individual according to whichever level of *Bitachon* they attain. So even as we struggle to attain it, it constantly provides us with the greatest benefits.

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