

"And shittim wood." (25:5)

Rashi cites the *Midrash* that explains how *Bnei Yisrael* were able to secure *shittim* wood in the desert. These trees did not grow all over the wilderness. *Yaakov Avinu* had brought these cedars to Egypt. He "saw" that one day his descendants would leave Egypt and build a *Mishkan* which would require this type of wood for its construction. Let us take a moment to think about *Yaakov's* foresight. He prepared for his children's spiritual future. What about their material/physical existence? What did he provide for them? Nothing! Indeed, *Bnei Yisrael* are lauded for following Hashem into the desert, trusting in Him for sustenance and relying on Him for their physical needs.

Horav Eliyahu Meir Bloch, zl, derives a profound lesson from here regarding the *Torah's* perspective in distinguishing between spiritual and physical needs. In regard to spiritual needs, concerning building a *Mishkan* or any edifice that serves a spiritual function, one should not rely on a miracle. He must go out and act, doing whatever is in his power to create a *m'kom kedushah* that will inspire himself and others with spiritual ascendancy. When it comes to material necessities, however, one should be *bote'ach b'Hashem*, trust in the Almighty, that He will sustain, support and provide for his needs. *Yaakov Avinu* concerned himself with the spiritual needs of his descendants. For the fulfillment of their physical needs, he relied upon Hashem.