

Parshas Netzavim Vayelech

In this week's Parshas Netzavim Vayelech, Moshe uplifts the Jews through a critical speech on his final day. One key takeaway from the beginning of the Parsha is that the relationship between the Jews and Hashem is inseparable. As it says in the Posuk, "Vehu Yihiyeh Lecha Leilokim" - "and He will be for you your G-d". Rashi explains that the forefathers were sworn that there would be no exchange of the nation. This means the descendants of Avraham, Yitzchak, and Yakov, our generation, all these years later, are confirmed as the heirs of the world that Hashem created and instilled with Torah to follow. Rashi further states that the Jews, after hearing the curses in the previous Parsha, were scared that they would never succeed. Moshe reminds the Jews that regardless of the historical provocations, the nation was saved and remained "Kula Chad"¹ - all one with Hashem. This idea is further supported by Posuk 14, where Rashi explains on the Posuk that this message is for future generations because no one was missing that day.

Based on the above, it is now more evident to me why the Lubavitcher Rebbe and Chassidus posit an alternative view of all the 'provocations' and find, according to the Torah, that the "provocations" were in fact, not necessarily all bad and were misplaced actions for the proper intentions (such as sleeping the night before Eigel, or Meraglim wanting to remain in the desert,

or that Korach was misguided)...This Rashi explains that even with the provocations, Hashem kept the Jews his and close, and as guaranteed to the forefathers, that they would never be replaced. This means we are not close to Hashem, even if our actions 'distance' us from Him momentarily.

When we discussed this idea in our shiur, someone asked, how then, or why does it seem like the prayers of the hostages, who are still not accessible, are not listened to (although this was part of a broader conversation, her point was necessary.) This question is in line with why bad things happen to good people. Although I will not posit an answer as gospel, I will say Hashem is suffering as much as His people for those suffering. Since our world is a natural one, with rules that can be studied, that are part of logic, then that world defined by physicality has the ability for humans to be so distant from goodness and truth that they can commit heinous crimes and cause suffering. This is the power vested in humans that Hashem specifically entrusted his Jews to spread the light of the Torah and bring goodness. That is why when Mashiach comes, it will be evident to everyone. No one will need to be convinced. Moshe promises that through these actions, we will be redeemed, as promised, and that the Torah is accessible to ensure we have the tools to accomplish this mission and goal.

Since everything is Hashem, then even the evil that exists is rooted in some depraved aspect of holiness that has been so twisted, it manifests in the evil,

¹ Yisroel V'oraisu, Vekudesha Brich Hu, Kula Chad.

and Hashem suffers with us through that. As we get closer to Rosh Hashana, we crown Hashem as our king, but in fact, we persuade Hashem to ensure continuity because we are his people. The fact that there is suffering and evil is a product of the power that Hashem gave to humans to do good and evil. The fact that someone is so separate from the truth and Hashem that it results in the suffering of Jews is part of the challenge of existing in the physical world before Mashiach arrives. Only once Mashiach arrives will everyone see and know the truth and comprehend it in a meaningful way, and they will never act the way they do and will become close to Hashem.

In conclusion, we are done with the suffering, Hashem. Based on your suffering, we implore you to end this Golus and bring Mashiach so we can usher in the era when the wellsprings of Chassidus and truth will burst forth.

Good Shabbos