

Parshas Ki Savo

This week's Parsha continues the final speech of Moshe to the Jews, where Moshe highlights what would happen if the Jews don't listen to the word of Hashem. The Posuk says in 28:15 the choice of words in the posuk is what would happen if you don't listen, as Abarbanel explains, that it's not meant to give fear specifically, rather, it is a prophecy of what will happen in the future by the destruction of the Beis Hamikdash. The point connects to what we wrote in Parshas Re'eh, that the curse is not listening to Hashem because you will find yourself serving a foreign god who is unknown to you. You will wade in waters that are unfamiliar and unprotected. The world has darkness in it; there is evil abounding, and what keeps explicitly that evil at bay is the Torah. This week, the world was shocked when a famous political commentator and champion of the truth was openly assassinated (Charlie Kirk). I spoke with someone about his value, and one of the essential items to me was that in the fight against antisemitism, people like Mr. Kirk were critical to dispelling certain myths and tropes championed by our enemies. I told this to someone, because I don't believe it is a winning tactic to fight antisemitism online as a Jew (our enemies just tell us we're lying, so it's a fool's errand). Our mission, then, to combat the evils in the world, is to follow the Torah and spread its light. Our mission is to act like Jews, follow the Torah, and continue our Avoda as Jews.

The falseness of the world of our enemies is what makes it a curse. Because if it

were credible and trustworthy, then one would have to be worried that it could blot out our truth, which is the ultimate truth. Since the hate and lies of the world are predicated on a baseless, unfounded, limited understanding of Jews and Hashem, they profess it as accurate. Furthermore, the lies and ideologies that are connected to these lies are based on a false foundation, which means that the Torah, the ultimate truth, will dispel their lies.

This is why Lavan is mentioned at the beginning of the Parsha (Posuk 5), for he attempted to spread lies, alter the marriage of Yakov, and intervene to alter the outcome of the birth of the Jewish nation. And obviously, the opposite happened. The end of the Perek concludes with Hashem telling us in the Pesukim that we are inseparable from him (16-19) and that Hashem Himself gazes down upon his nation (Posuk 15) and personally ensures the outcomes arrive as they are meant to, specifically then that the Jews were redeemed from Egypt, and the message to us, in our exile, that we will be redeemed. According to Rashi, without Hashem's intervention, we would not have gotten the land. The best way for Hashem to turn the tide in our favour is through Torah. That light will dispel the darkness of our enemies. The tool of our success is the Torah.

We know this to be true, as we prepare for Rosh Hashana, we say in the davening of Rosh Hashana, "Zeh Hayom Techilas Ma'asecha Zikaron L'yom Rishon". The problem is that Rosh Hashanah is actually the day that man was created, whereas 6 days earlier, on the 25th of Elul, creation began. In a lengthy discourse on

the topic, the Rebbe asks and explains that creation culminated with the creation of man, specifically Adam, who had the breath of G-d breathed into him, and thus infused a spiritual life force (Neshama) into humans, who then became Jews, who have the specific mission to realize the full potential of creation, and our purpose here. Moshe is telling us the same, even by mentioning the darkness of the world, because the quickest dissipation of the darkness is the light of Torah, which is our purpose from the beginning of time.

May our final preparations for Rosh Hashana, and our desire to live with the Torah, culminate in the welcoming of Mashiach.

Good Shabbos