



Edition 16

בסיוע דשמיא

Dvar Torah

From the Rebbe shlita

Parshas Nitzavim-Vayelech

In this week's parshah, the Torah warns of the tragic consequences that will unfold if Bnei Yisrael stray from the path of Torah. Hakadosh Baruch Hu warns:

**והסתרתני פני מהם והיה לאכול ומצאוהו רעות רבות
וצרות ואמר ביום ההוא הלא על כי אין אלקי בקרבי
מצאוני הרעות האלה, ואנכי הסתר אסתיר פני ביום ההוא**

דברים ל"א, י"ז - י"ח

And I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall them. And they will say on that day, "Is it not because our G-d is not in our midst that these evils have befallen us?" And I will surely hide My face on that day..."

(Devarim 31:17 - 18)

The *sefarim* ask, if Bnei Yisrael are finally reaching a point of confessing their sins, acknowledging that all their suffering results from Hashem withdrawing His Presence from them, why does Hakadosh Baruch Hu react by hiding His Face again? Shouldn't this

spiritual arousal be met with closeness and compassion?

The holy Rabbi Bunim of Peshischa zy"l answers that a Yid must know with absolute clarity that Hakadosh Baruch Hu is with him at



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every moment, in every life situation, no matter how low he has fallen. To believe that Hashem has abandoned him completely because he has sinned is a critical error and sin in and of itself.

This principle forms the bedrock of *teshuvah*. A Yid must internalize that even if he has strayed far, he still possesses a holy *neshamah*, a *chelek Eloka mima'al* that remains pure, sacred and eternally bound to Hashem Yisbarach. Since that core connection can never be severed, the door to *teshuvah* is always wide open. By rectifying his deeds and repenting, a Yid returns to Hashem and draws close to Him.

This sheds light on Chazal's words regarding Rosh Hashanah: "Recite *Malchuyos* before Me so that you may crown Me over you... and with what? With the *shofar*."

On Rosh Hashanah, a Yid is tasked with crowning Hashem as King, even if his conduct

until this point was remote from what it should have been. And where do we find the inner strength to do this? From the *neshamah* within us, which remains forever bound to the Ribono shel Olam.

The power of the *shofar* is that it reveals the inner essence of a person. By blowing into the *shofar* from the depths of our lungs, we expose the pure inner point within, and this gives us the strength to truly crown Hakadosh Baruch Hu as King upon ourselves and the world.

Takeaway: The foundation of teshuvah is that no matter where a Yid finds himself or how far he has fallen, his neshamah remains pure and intrinsically connected to Hashem Yisbarach. This eternal power of his neshamah empowers him to do teshuvah and connect to Hakadosh Baruch Hu.

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