



Parshas Va'era 2020, alone with G-d

This week's Parsha Perspective is dedicated in memory of Shlomo Ben Edward and Edward Ben Shaul. May their souls be uplifted and their memories a blessing.

This week's Parsha Perspective is also in honor of Fayga Sarah bas Gittel, Sasson Betzalel ben Batya, and Sapir Bas Ariela. May they have a quick and complete recovery.

Our Parsha begins with G-d revealing one of His most holy names to Moshe Rabbeinu, a name that He did not reveal to even our forefathers. G-d tells Moshe that He heard the Jewish people's cries and will avenge the Jewish nation and take them out of Egypt.

This week's Parsha contains seven of the ten plagues that G-d struck the Egyptians with *Blood, Frogs, Lice, Wild animals, Death of cattle, Boils, and Fiery Hail*. Each plague's cycle lasted one month. Moshe and Aaron would warn Pharaoh about the upcoming plague for the first three weeks, which would last one week.

However, a question comes to mind: When Moshe told the Jewish nation the five words of salvation and redemption, they did not pay attention. They were tired, exhausted, and worn out from all the forced labor. Moshe relayed their reaction to G-d, who said he must speak with Pharaoh. As the Pasuk says (6:11), *"Come and tell Pharaoh, king of Egypt."*

The word “*Bo - come*” implies that someone is going with Moshe Pharaoh. Who was going with Moshe to speak with Pharaoh about releasing the Jewish nation?

One of the answers given is that G-d was speaking about Aaron, his brother. Moshe just told G-d they didn't listen to him when he spoke with the Jewish people. Therefore, G-d told Moshe that Aaron, his older brother, should come with him when speaking with Pharaoh. This is why we see G-d instruct both Moshe and Aaron in the next Pasuk to go and address Pharaoh together.

However, the *Chizkuni* (the famous French Rabbi, Chezekiah ben Manoah) gives a deeper and more profound explanation. He writes that G-d told Moshe to “*come and speak to Pharaoh*” because He was going with him.

G-d was not just telling Moshe to speak to Pharaoh by himself. But instead, **G-d himself was going to accompany Moshe when he went to Pharaoh.** He would give Moshe the courage, strength, and confidence to demand the Jewish people's release.

The Chizkuni continues that, in fact, G-d accompanies the Jewish people wherever they go. As Moshe said in his last speech to the Jewish people (Nitzavim 30:3), “*And G-d will return with you to your fortunes.*” Rashi explains that we learn from here that G-d follows us anywhere we go. Whether we travel to the four corners of the world or embark on a new spiritual journey, **G-d is always with us.**

The Talmud in Avodah Zarah writes (3b) that part of G-d's day since our exile is mourning for the destruction of the Beis Hamikdash, **for He is with us in exile as well.** When Dovid Hamelech was on the brink of death without food

or water, he famously said (23:4) ***“Though I walk through a valley of deepest darkness, I fear no harm, for You are with me.”***

In our daily life, it is imperative that we understand that G-d is always with us no matter where we are. This important lesson is especially prevalent during such a chaotic and unsettling time.

We must remember that from Avraham Avinu's time, an enduring and everlasting bond has solidified our relationship with G-d. We should never think that we are forsaken or without a leader, for even when we can't see Him, we must know He is with us and guiding our way.

***“I believe in the sun even when it is not shining.
I believe in G-d even when He is silent.
I believe through any trial for He is always there”.***

-Part of a poem of belief

*Have a meaningful Shabbos,
Rabbi Sholom Yemini*