

## And all the nations will say... and He cast them to another land, as this very day! (29:23,27)

**Horav Chaim Shaul Kaufman, zl**, *Rosh Yeshivas Tiferes Yaakov* (London) gleans from this statement the stark difference between the attitude of the gentile during a period of Heavenly concealment and the Jewish perspective on adversity. The gentile “believes” in G-d (according to his limited understanding of this term). When a moment of *hester panim*, Divine concealment, occurs in his life, he feels that G-d has forsaken him, cast him off (perhaps even deservedly) to the point that, whatever adversity and challenge he confronts, it will not provide a lesson for him from which he can learn and change. Whatever happens in his life is the result of G-d’s rejection of him.

Not so, the Jewish outlook on travail. We sinned; we are being punished. Hashem is pushing us away, but, at all times, He is in charge; He is pushing; He is calling the shots, because He wants us to improve, so that He can soon welcome us back home. We are neither thrown away, nor does Hashem separate Himself from us. This contrast is apparent from the vernacular of the *pasuk* which describes the comments/observations made by the gentile nation concerning our banishment from our homeland.

They say, “He cast them to another land.” When someone is cast away, a separation occurs between the one who casts and his subject. They are no longer together. When someone is pushed, however, he is merely moved by the individual who is pushing him, but they are moving together! The *goyim* think that Hashem has flung us away. We are no longer in contact with Him. He wants nothing to do with us. How foolish! Does a father ever throw away his son? The dysfunctional dogma of Christianity is responsible for their inability to comprehend the very basics of our relationship with Hashem. He is our Father, and we are His children. That will never change. This is why, in 30:1, the Torah writes: “When Hashem, your G-d, has dispersed you.” *Hidichacha*, dispersed/pushed away, means: We acknowledge that we are not in Hashem’s good graces, and, as a result, we have been exiled from our Land, but He came with us! At no time are we separated from Hashem. Thus, when we are confronted with misfortune, we understand that Hashem is speaking to us, hoping that we will listen and come back home.