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HaRav Elisha Meir Bloch z"l
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הר' יוסף יהודה לייב ז"ל
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Zmanim for שבת

Wesley Hills, NY

- 4:22 - הדלקת נרות
- 4:40 - שקיעה
- 9:05 - זק"ש מ"א
- 9:41 - זק"ש גר"א
- 10:28 - סוף זמן תפילה
- 4:42 - שקיעה
- 5:24 - צאת הכוכבים
- 5:54 - צאת 72

Tuesday 7:22:04 AM - מולד שבט

Times courtesy of MyZmanim.com and
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אנוטען שבת!

Did You Know?

The gemara in Brachos (7b) discusses the importance of names, and R' Elazar proves from a posuk in Tehillim that a name causes an outcome. Therefore, one should make sure to give a child the name of a person with positive character traits.

The Ari z"l said that one's nature could be discerned by analyzing his or her name. Someone named Yehuda, for instance, might be suitable to lead, as Yaakov's son Yehuda headed the Malchus. The name Moshe is associated with greatness in Torah, while the name Yehonason is associated with loyalty and friendship.

According to the Ari z"l, even the numerical value of the Hebrew letters in one's name can be indicative of an individual's character. For example, the numerical value, or gematria, of the name Elisheva is equivalent to the numerical value of the Hebrew words "yemei simcha", meaning days of happiness, perhaps portending a joyous life for a baby girl named Elisheva.

This is also why we add the name Chaim/Chaya or Rafael to the name of a sick person. By symbolizing life or healing we hope to influence their destiny.

Based on "What's In a Name?" by R' Paysach Krohn

Thought of the week:

The greatness of a man can usually be measured in inverse proportion to his opinion of himself.

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וידבר אלקים אל משה ויאמר אליו אני ה' (שמות י"ב)

"And the L-rd spoke to Moshe and said to him, "I am HaShem."

Most parshiyos are named according to one of the words in the first posuk. In this case, it is called Va'eira, after the first word of the *second* posuk. Why was this posuk skipped? Rashi on this posuk says that HaShem spoke to Moshe "lashon mishpat," in a language of judgment, because he had demurred from going to speak to Pharaoh and had questioned the events that occurred since he went to Pharaoh, that things had only gotten worse. Presumably, Moshe was spoken to in a severe tone for questioning HaShem.

The Kli Yakar asks why the word "אליו, to him" is mentioned if it just said that G-d spoke to Moshe. He answers that HaShem gave Moshe the benefit of the doubt. Moshe means "drawing out" and he was so named because he was drawn from the water. However, it is in present tense because, as Chazal tell us, HaShem's spirit spoke through Bas Pharaoh's mouth and gave him this name implying that he is constantly pulling and removing Klal Yisrael from the watery abyss of impurity.

From his own name, Moshe should have been able to surmise that he had the necessary qualities to take the Jews from slavery and therefore, he should not have questioned HaShem's choosing of him or the fact that the slavery got worse. However, there was some room to allow for his uncertainty.

If Moshe had looked at his name, he would have been able to understand that he was fit. If he looked at his own human form objectively though, he would find that he was speech impaired and thus unfit for the mission and he might be justified in asking HaShem why he was chosen.

According to this, explains the Kli Yakar, we can read the posuk as follows: Vayedaber – HaShem spoke harshly, Elokim – with the attribute of judgment, el Moshe – to Moshe, who from his name should have seen that he was to pull and draw the Jews from exile. But, in His infinite mercy, Vayomer – He said, with a softer speech, Ailav – to him, regarding looking at his physical self, from whence the uncertainty was born, Ani HaShem – I am the Merciful G-d who will judge you l'kaf z'chus, understanding that you questioned Me was because you looked at your body, not your name.

We can now revisit Rashi's explanation. He says that HaShem spoke in a language of Mishpat. Mishpat implies weighing the merits of a case before reaching a conclusion. Perhaps, as the Kli Yakar said, Rashi meant that there was room to judge him favorably, and HaShem did so.

And there is more. There were two items: Moshe questioned why he was sent and also why things got worse since he went. He may have only been asking a single question – "Why me?" As proof of his unworthy stature, he pointed out that since he had gone to Pharaoh, the slavery intensified instead of being diminished.

To this HaShem answered, "I am true Judge and I know how to choose My emissaries. I know of your limitations, but I also know of your strengths. If I have chosen you, you must trust My judgment for I know what I am doing."

That is why this posuk does not grant a name to the parsha. This was not part of the mission per se, but rather a personal message between G-d and Moshe, where HaShem assured him that he was capable of completing this task. The proof is that he was chosen. Moshe had all the qualifications necessary for success, and even if he didn't see them, the Master of the World did.

R' Shlomo Zalman Auerbach z'l was consulted by a man who was short of cash. He was holding money for a friend and wanted to know if he could use the money and replace it in two weeks, when he was sure his problem would be solved. R' Shlomo Zalman told him that he may NOT use the money given to him for safekeeping.

The next day, however, R' Shlomo Zalman called the man and told him he found a loan for him, for the amount of money he needed.

Perhaps R' Shlomo Zalman understood that if the man came to him, he must have had some way to help him -- and help him he did.