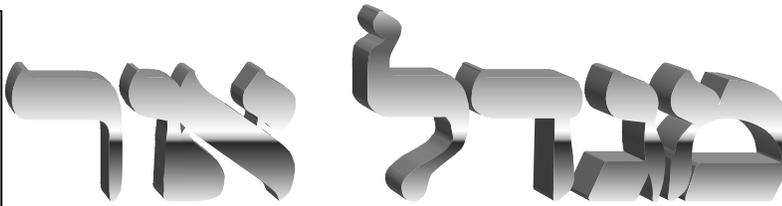


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May he be a מליץ יושר for his
entire family.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:16 - הדלקת נרות
- 4:34 - שקיעה
- 8:55 - זק"ש מ"א
- 9:39 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 4:36 - שקיעה
- 5:22* - צאת הכוכבים
- 5:48 - צאת 72

מולד שבת - Wednesday 1:42:06 PM

Rosh Chodesh is Thursday

* Based on Emergence of 3 Stars

Times Courtesy of MyZmanim.com and
EzrsaTorah.org

Did You Know?

The Torah tells us that Moshe was eighty years old, and Aharon was eighty-three years old, when they stood before Pharaoh the first time.

Why is it significant to us? Yes, we can use those ages in the calculations of how long the Jews were in Egypt, but we have other ways of identifying their stay, and besides, we don't need the ages of both of them to do that.

The Ibn Ezra points out that we do not find any other prophets who were spoken to by HaShem at such an advanced age.

The Sipurno adds that though by seventy a person is usually done with new adventures, and he is tired and settled, Moshe and Aharon acted with alacrity to do HaShem's bidding.

Perhaps the two concepts go together.

Usually, as a person ages, he becomes set in his ways and he is resistant to new ideas or learning new things. He thinks he can rely on his experience to guide him and you can't tell him anything. That's why few people have had revelations at advanced ages.

Moshe and Aharon, however, never felt they had all the answers. They knew they were just messengers of HaShem and at any age they were ready to be taught and directed.

Thought of the week:

Everything works out in the end. And if it didn't work out? It's not the end.

וידבר ה' אל משה לאמר אני ה' דבר אל פרעה מלך מצרים כל אשר אני דבר אליך (שמות ו'כט)

“And HaShem spoke to Moshe, saying, “I am HaShem. Speak to Pharaoh, King of Egypt, everything that I speak to you.” (Exodus 6:29)

Moshe felt he was unworthy, pointed out that he had a speech impediment, and that it was unlikely Pharaoh would listen to him. Despite Moshe's protests, HaShem directed him to go to Pharaoh and give him G-d's messages.

We find that the Torah reiterates HaShem identifying Himself with the name of HaShem, spelled yud, hey, vov and hey, but pronounced as if it were written aleph, daled, nun, yud. He tells Moshe that He did not reveal this name to Avraham, Yitzchak or Yaakov, but He is revealing it to Moshe.

What is so unique about this name that the Torah keeps repeating that HaShem identified Himself this way to Moshe?

The name HaShem is spelled with the same letters as the words Haya, Hoveh, and Yihyeh – past, present, and future. This is to identify that HaShem is beyond time, has always existed, and will always exist. Furthermore, when HaShem makes a decision, it incorporates all the factors of history (even the history that hasn't happened yet!)

Therefore, when Moshe asked HaShem why the servitude had gotten worse since he went to get the Jews out of Egypt, and offered the insight that Pharaoh would likely reject his overtures, HaShem told him, “I know.”

“I am beyond time, and I know that Pharaoh will not listen to you. I knew when I sent you that things would get worse before they got better, and this was all part of My plan. I know you have a speech impediment, for it was I who gave it to you. I know everything you will try to tell Me and it has already been factored into my decisions.

When HaShem told something to the Avos, they understood that their own reasoning paled in comparison to HaShem's omniscient view of the universe. They trusted Him and that is something HaShem longed for in later generations.

This is why He never revealed Himself to them with the name of HaShem that implies His existence across time. He never needed to!

The next time you think that something happens that was unplanned, or you think it's a terrible calamity, remind yourself that G-d knew it would happen, and He wanted it to happen because when you look back, perhaps even very far into the future, you'll realize it was not only for a purpose, but it was good.

In days gone by, kids were not taught the Mah Nishtana in school. Rather it was up to the child to notice strange things going on at the Seder and start asking on his own.

One Seder night when the Imrei Emes was a little boy, his father, the Sfas Emes of Gur, started his Seder and waited expectantly for his young son to start inquiring about odd happenings. However, the boy sat quietly without the slightest hint of a puzzled look on his face. The Sfas Emes did all sorts of strange things in order to get the boy to ask, but to no avail. He began to move things on and off the table and perform other wild antics to break the boy's calm demeanor, but nothing made the young Avraham Mordechai flinch.

Finally the Sfas Emes asked his son if he noticed anything different about that night's meal. Avraham Mordechai said that of course he did. “Then why,” asked the concerned Sfas Emes, “did you not seem alarmed and ask any questions?”

The little boy answered with pure innocence, “Because I know my father is a smart man and whatever he does he has a very good reason for doing. Why should I be the slightest bit disturbed?”