



דרכים בפרשה

שמות

וידבר אלקים אל משה ויאמר אליו אני ה'. וארא אל אברהם אל יצחק ואל יעקב בא-ל-ש-די
ושמי ה' לא נודעתי להם

“Hashem (Elokim) spoke to Moshe and said to him, “I am Hashem (ה-ה-ה). I appeared to Avraham, Yitzchok, and Yaakov as “Kel Shakai”, but I did not make Myself known to them by My name (ה-ה-ה).”

Hashem has many different names that He is known by, each representing a different attribute. For example, we know that the name *Elokim* is the divine attribute of *midas hadin* which can refer to precise and/or harsh judgement. The name *Kel* refers to *chesed*/kindness, and the name Hashem (י-ה-ו-ה) refers to *rachamim*/mercy. As per the Gemara in Chagigah, the name *Shakai* can refer to Hashem's control of nature.

Depending on the context, different names are appropriate. We know that Hashem was first revealed to Avraham Avinu due to his questioning the identity of “the builder” of the world. Through nature, he comes to understand that there must be a G-d that created and continues to maintain the world. Conversely, Moshe Rabbeinu's first encounter with Hashem was at the *sneh* — the burning bush. There was nothing about that revelation that was natural. It went against all the laws of nature.

Throughout the relationships of our *Avos Hakedoshim* with Hashem, we note that almost any miracle that occurred was done in a manner that could be explained naturally. On the other hand, Moshe Rabbeinu's entire tenure began and ended with open miracles. Accordingly, our *pasuk* reads that Hashem appeared to the *Avos* with the name *Shakai*, but the name of Hashem was never revealed to them (only to Moshe).

Now let us return to the backdrop of this *parshah*. We find that Hashem told Moshe at least four times that he will be the one to lead the Jewish People out of Mitzrayim. Each time, Moshe would respond with another reason why he was not the right man for the job, to which Hashem would argue that he is indeed

the one and only candidate. Finally, after a full week of back-and-forth negotiations, the *pasuk* tells us: *Hashem got angry with Moshe*. At this point, Moshe no longer had a choice. Yes, he would accept the job.

Let us think of a scene with a child, student, or employee arguing with a parent, teacher or employer over a certain task. Each time the answer is “no”. Finally, anger is displayed and there is no longer a choice. “I mean if you put it that way, sure I will do it!” What are the chances that the job will be done wholeheartedly with the proper passion necessary? I would assume the answer would be a solid zero. The Kotzker Rebbe zt”l referred to this *pasuk* and wondered — how could Moshe's *shlichus* ultimately wind up as a success?

Furthermore, there is a similar point to be made regarding a *pasuk* that each of us recite daily. *וחרה* — *Hashem will get angry at you and there will be no rain*. So basically, it seems that Hashem forces us to do things, and if not, He gets angry with us and threatens all types of calamities. How are we meant to thrive in such a relationship?

If we would try to picture the *shir shel yom* that was sung in the Beis Hamikdash, we would probably imagine the most beautiful philharmonic experience. The orchestra could have easily been over a hundred pieces with numerous, angelic voices accompanying them as well. The songs they sang were extremely joyous. Looking at the song of *Yom Revi'i*, it begins with the words *א-ל-נקמות ה' א-ל-ל* — *Hashem is a G-d of vengeance, Hashem of revenge appears*. The concluding words are *לבו נרננה לה* — *come, let us sing joyously to Hashem*. Can we possibly imagine this song making



the "top ten list" for the *chevra* in Eretz Yisroel dancing on top of their vans in order to bring simcha to everyone? Furthermore, as mentioned earlier, the names of Hashem used in this *pasuk* should have been *Elokim*, as vengeance pertains to something harsh. So why did Dovid Hamelech use *Kel* and Hashem which pertain to *chesed* and *rachamim*?

The Baal Shem Tov once spoke of a great musician playing beautifully in the middle of the town square. Within moments, all present began to sway fervently and dance to the rhythm. At the same time, another person came by and wondered what all these crazy people were doing. The Baal Shem explained that this man was missing a small detail — he was deaf, so he could not understand what was happening. Two people can witness the same thing but come to different conclusions based on their own awareness.

With this in mind, the Toldos Yaakov Yosef (Parshas Bo) answered with an incredible insight that he heard from the Baal Shem Tov. Dovid Hamelech is teaching us that Hashem is indeed a G-d of vengeance. Yes, He takes נקמה, but He does so through *chesed* and *rachamim*. Now, that doesn't sound like נקמה, does it? Says Dovid Hamelech, the revenge that Hashem takes is called הופיע — He appears in your life! But what does this mean?

He explains with another *mashal*. A simple person had terribly wronged the king. Instead of putting him to death, the king gave him a job. With time, the king raised him higher and higher. At first the person was thinking: "Okay, I'm not really sure why he gave me this job — but sure, why not." But as the time passed, and the king was getting nicer and nicer to him, it hit him like a ton of bricks! "Was this the king that I wronged so terribly even though he loves me so much?" The relationship now had finally taken a turn and would be seen from a different angle.

The *nimshal* is clear. What does Hashem do? He takes revenge in the most beautiful way possible. He appears in our lives, letting us know that all along, He was our biggest fan, standing behind our every

move, giving us every tool necessary to succeed. Suddenly, He turns on the lights for us — and with the revealed missing detail, we begin to see things differently.

Let us now return to the Kotzker Rebbe's question. Hashem asked Moshe numerous times to accept the mission, but Moshe declined. So what did He do? ויחר אף ה' במשה — says the Kotzker, don't translate this as we always have, that Hashem got angry at Moshe — but rather, "Hashem's anger burned *inside* Moshe." Hashem implanted within Moshe His own anger and passion to work with. It was as though Hakadosh Baruch Hu was saying, "You are not accepting the mission because you are looking at it from your own perspective, so it doesn't bother you the way it should. But here, have a look from My perspective and see what is happening in Mitzrayim." Suddenly, things looked very different for Moshe and he was now able to go on and become Moshe Rabbeinu. Similarly, when one does an *aveirah*, וחרה אף ה' בכם — don't read this as "Hashem will get angry at you," but rather, "Hashem will instill His anger within you." If only we would appreciate the damage that a *chet* does and see things the way Hashem does — then our hearts would be filled with passion and zeal to rectify our misdeeds. Therefore, Hashem begs of us to start seeing things His way.

With this new vision instilled in Moshe, he didn't need eloquent words to succeed. The heart now full of passion would easily broadcast the message loud and clear. Coming back to the opening of our *parshah*, Hashem reminds Moshe that His relationship is one of *chesed* and *rachamim*; the kindness of the G-d of vengeance called הופיע, meaning that Hashem is assuring Him that He will stand with him every step of the way, thus ensuring his success.

מרדכי אפנעל, Good Shabbos,



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