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DAF KESHER

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DVAR TORAH MOSHE: MEM-SHIN-HEI

The Midrash (Vayikra Rabbah 1:3) tells us that Moshe had ten names. The list includes names that clearly reflect Moshe's greatness: טוביה, connected with goodness; חבר, friend; and נתנאל, G-d gave him [the Torah] – yet his main name, the one that lasted for all generations and consistently used in the Chumash, is **Moshe**.

What is the significance of the name “Moshe”? The Torah itself explains that when Pharaoh's daughter pulled the baby out of the waters of the Nile, she called him “משה” (Moshe), “כי מן המים משיתיהו” – For I drew him out of the water” (Shemot 2:10). It is striking that this name – given by an Egyptian princess, inspired by the circumstances of finding him – is the one that stuck for all generations.

According to the Maharal (Gevurot Hashem Chapter 18), Moshe became the central name for two reasons. First, it is simply a tribute to the great chesed, the lovingkindness of Pharaoh's daughter saving a Jewish baby. Chesed is central to Torah; so “Moshe” is the central name. But, says the Maharal, Moshe's name reflects his essence. He explains the inner significance of the expression “I drew him out of the water.” Water embodies physicality (the medieval Hebrew word for physicality is “גשמיות”, related to “גשם” [rain]). Moshe's name indicates that he is removed from the barriers of physicality. Since spirituality is the source of Moshe's greatness, his name reflects this essential quality.

Harav Gedalyahu Schorr, זצ"ל (1910–1979, who served as Rosh Yeshiva of Torah Vodaas and Beis Medresh Elyon – in Or Gedalyahu Shemot pp. 19-20), quotes the Maharal, then suggests that the letters of Moshe's name hint at another inner meaning. “משה,” he says, is basically the word “מה” (what) with the letter ש in its midst.

What is the significance of the word “מה” and the letter ש?

“מה” alludes to Moshe's extreme humility. When in the desert the nation complained to Moshe and Aharon, Moshe said, “ואנחנו מה” - What are we [that you complain against us]?” (Shemot 16:7), expressing total self-abnegation. The Torah calls Moshe the most humble man that ever lived (Bamidbar 12:3); his very name reflects that.

The letter “ש,” teaches the author of the Baal Haturim commentary (Devarim 28:10), is an acronym for “שם ה' – נקרא – You are called by the Name of G-d.” The letter “Shin” is spelled “Shin,” first letter of שם – “Yud,” which is the first letter of the Divine Name – then “Nun,” first letter of נקרא – שי"ן. Hence, Moshe's name expresses the kind of humility within which the Divine Presence can rest.

Moshe name tells us that he was the type of messenger able to transmit G-d's Will. In order for Hashem to lead the people out of Egypt and give them the Torah, He needed someone who would make it clear that the miracles and the Torah were coming totally from G-d, not from any human source. Moshe was that kind of person. His name expresses the total humility (“מה”) that says, “The Name of G-d is here within.”

SOURCE GUIDE: LAND OF THE CANAANITES, LAND OF MILK AND HONEY

Hashem first tells Moshe (at the burning bush) that He will bring the Jewish People to the Land of Israel; then he tells Moshe to tell that to the elders of the People of Israel. But Hashem formulates the message Moshe is to tell Israel differently than the original message to Moshe. The author of the Meshech Chochmah asks: Both messages include two descriptions of the Land of Israel; why does Hashem reverse their order?

A. Hashem to Moshe, Moshe to the People

Here are Hashem's initial words to Moshe:

<p>1. Shemot 3:7-8</p> <p>(7) Hashem said: "I have surely seen the affliction of My Nation that is in Egypt; and I have heard their cries because of their taskmasters, for I know their pain.</p> <p>(8) I will go down to save them from the hand of Egypt and to bring them up from that land to a Land that is good and spacious, to a Land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Emorites, the Prizites, the Chivites, and the Yevusites."</p>	<p>שמות ג:ז-ח</p> <p>(ז) ויאמר ה': 'ראה ראיתי את עני עמי אשר במצרים, ואת צעקתם שמעתי מפני נגשיו, כי ידעתי את מכאבו.</p> <p>(ח) וארד להצילו מיד מצרים ולהעלותו מן הארץ ההוא, אל ארץ טובה ורחבה, אל ארץ זבת חלב ודבש, אל מקום הפנעני והחתי והאמרי והפרזי והחוי והיבויסי."</p>
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In his Meshech Chochmah, Harav Meir Simchah of Dvinsk, זצ"ל (1843–1926), points out a key difference between how Hashem tells Moshe and how Hashem formulates the message Moshe is to give to the elders:

<p>2. Shemot 3:16-17</p> <p>(16) Go (Hashem said to Moshe) and gather the elders of Israel and say to them: "Hashem the G-d of your fathers appeared to me, the G-d of Avraham, Yitzchak, and Yaakov, saying (these are Hashem's words) – 'I have remembered you and what is being done to you in Egypt. (17) And I say, I will bring you up from the affliction of Egypt to the Land of the Canaanites, the Hittites, the Emorites, the Prizites, the Chivites, and the Yevusites, to a Land flowing with milk and honey."</p>	<p>שמות ג:טז-יז</p> <p>(טז) לך ואספת את זקני ישראל ואמרת אליהם: 'ה' אלקי אבותיכם נראה אלי, אלקי אברהם יצחק ויעקב, לאמר – 'פקד פקדתי אתכם ואת העשוי לכם במצרים. (יז) ואמר אעלה אתכם מעני מצרים אל ארץ הפנעני והחתי והאמרי והפרזי והחוי והיבויסי אל ארץ זבת חלב ודבש.'"</p>
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Note the differences between verses 8 and 17:

<p>אל מקום הפנעני והחתי והאמרי והפרזי והחוי והיבויסי</p>	<p>אל ארץ זבת חלב ודבש</p>	<p>אל ארץ טובה ורחבה</p>	<p>וארד להצילו מיד מצרים ולהעלותו מן הארץ ההוא</p>	<p>ח-8</p>
	<p>אל ארץ זבת חלב ודבש</p>	<p>אל ארץ הפנעני והחתי והאמרי והפרזי והחוי והיבויסי</p>	<p>ואמר אעלה אתכם מעני מצרים</p>	<p>יז-17</p>

The author of the Meshech Chochmah focuses on the shift in order. In Hashem's initial message to Moshe "a Land flowing with milk and honey comes first and is followed by "the place of the Canaanites ..."; whereas in verse 17 the order is reversed. Why?

B. Why the Difference?

The key to understanding our verses, says Rav Meir Simchah, is a passage in Devarim:

<p>3. Devarim 9:4-6</p> <p>(4) Do not say in your heart, when Hashem your G-d pushes them (the Canaanite nations) from before you: "It is because of my righteousness that Hashem brought me to inherit this Land"; and (indeed) it is because of those nations' evil that Hashem chased them out from before you.</p> <p>(5) It is not because of your righteousness and the uprightness</p>	<p>דברים ט:ד-ו</p> <p>(ד) אל תאמר בלבבך בהדף ה' אלקיך אתם מלפניך לאמר: 'בצדקתי הביאני ה' לרשת את הארץ הזאת, וברשעת הגוים האלה ה' מורישם מפניך.</p> <p>(ה) לא בצדקתך ובישר לבבך אתה בא לרשת את ארצם כי ברשעת הגוים האלה ה' אלקיך מורישם מפניך ולמען הקים את</p>
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<p>of your heart that you come to inherit their land, for it is through those nations' evil that Hashem chases them out from before you – and in order to fulfill the oath that Hashem made to your forefathers Avraham, Yitzchak, and Yaakov. (6) You should know that it is not because of your righteousness that Hashem your G-d gives you this good Land, to inherit it, for you are a stiff-necked People.</p>	<p>הַדָּבָר אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב. (ו) וְיָדַעְתָּ כִּי לֹא בְצַדִּיקוּתָהּ ה' אֱלֹהֶיךָ נָתַן לְךָ אֶת הָאָרֶץ הַטּוֹבָה הַזֹּאת לְרִשְׁתָּהּ כִּי עִם קָשָׁה עָרַף אֶתָּה.</p>
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The current residents of the Land were expelled. Their evil lifestyle clashed with the Land's holiness and the holy Land of Israel spit them out:

<p>4. Vayikra 18:24-27 (24) Do not become defiled by all of these [prohibited relations]. For it is through all of these that the nations that I send out from before you became defiled. (25) And the Land became defiled and I visited their sin upon it and the Land spit out its inhabitants. (26) You should keep My laws and statutes and not do all of these abominations, the native dweller and the stranger who lives in your midst. (27) For all of these abominations did the people of the Land who were there before you and the Land became defiled. (28) And the Land should not spit you out when you defile it as it spit out the nation that was there before you.</p>	<p>ויקרא יח: כד-כז (כד) אל תטמאו בכל אלה כי בכל אלה נטמאו הגוים אשר אני משלח מפניכם. (כה) ותטמא הארץ ואפקד עונה עליה ותקא הארץ את ישביה. (כו) ושמתם אתם את חקתי ואת משפטי ולא תעשו מכל התועבת האלה האזרח והגר הגר בתוכם. (כז) כי את כל התועבת האל עשו אנשי הארץ אשר לפניכם ותטמא הארץ. (כח) ולא תקיא הארץ אתכם בטמאכם אתה כאשר קאה את הגוי אשר לפניכם.</p>
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G-d tells Israel (in the verses in Devarim, source 3 above) not to mistakenly think that they are in some way immune to the Land of Israel's spiritual sensitivity. Israel is able to inherit the Land because the previous residents, the seven Canaanite nations, reached such heights of immorality that the Land rejected them. But Israel, the “stiff-necked nation,” should never develop a false sense of security in the Land. Security in the Land of Israel demands living with the appropriate level of kedushah, the holiness fitting for the Land.

That is the significance of Hashem saying to Moshe at the burning bush that the People of Israel will soon live in the **place** of the Canaanites. Moshe's challenge is to bring the stiff-necked People to a spiritually sensitive Land – and not be spit out themselves.

According to the author of the Meshech Chochmah, when the Torah mentions a number of items, it emphasizes that which **ends** the verse. Verse 8, Hashem's initial message to Moshe, ends with “to the place of the Canaanites ...” True, Israel's Land is flowing with milk and honey; but it is also the Land that spit out the Canaanites. However:

<p>5. Meshech Chochmah on Shemot 3:8 As for the Children of Israel (in verse 17), He commanded Moshe to mention the end that will be good for them, and not the evil of those nations – so that he should not dilute the joy of those who were screaming out [in pain] and would find momentary rest. For the end of a statement expresses its key goal.</p>	<p>משך חכמה על שמות ג:ח ... לבני ישראל צוה את משה שיוזכיר להם התכלית הטובה להם ולא רשעת הגוים האלה כדי שלא לערבב שמחת הנאנקים האלה אשר ימצאו מנוח כרגע כי סיום המאמר הוא השקפה התכליתית.</p>
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Hashem teaches us that when we communicate we must focus on the needs of our listeners:
Moshe's mission is to educate and elevate the People – to the degree where they're fitting for the Holy Land. So Hashem emphasized that the Land will spit out the Canaanites. But the suffering **People** need the comfort of knowing they'll reach the Land of milk and honey. Moshe, according to the Gemara, applied this lesson:

<p>6. Berachot 9b “I will be that I will be” (Shemot 3:14) – The Holy One,</p>	<p>ברכות ט: “אהיה אשר אהיה” (שמות ג:יד) – אמר לו</p>
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blessed be He, said to Moshe: "Go tell Israel that just as I was with them in this enslavement, so I will be with them when they'll be enslaved by the [four] kingdoms." Moshe said before Him: "Master of the Universe! Each trouble is sufficient in its time." The Holy One, blessed be He, said to him: "Go tell them 'I will be' sent me to you" (Shemot 3:14).

הקדוש ברוך הוא למשה: "לך אמור להם לישראל אני הייתי עמכם בשעבוד זה ואני אהיה עמכם בשעבוד מלכיות." אמר לפניו: "רבונו של עולם דיה לצרה בשעתה." אמר לו הקדוש ברוך הוא: "לך אמור להם אהיה שלחני אליכם" (שמות ג יד).

C. Other Differences

Note several other differences between verse 8 and verse 17: **a.** "A good and spacious Land," only appears in verse 8; **b.** In verse 8, Moshe is told that Hashem will "descend to save them, then raise them out of that land"; but in verse 17, Moshe is to tell Israel that Hashem will "raise them out of the afflictions of Egypt."

SCREAM OUT! BY RABBI YITZCHAK LERNER

When Pharaoh realized that the Children of Israel were growing in Egypt, he declared: "We must outsmart them, lest they become more numerous" (Shemot 1:10). The Gemara (Sotah 11b) tells us that Pharaoh had three advisors: Bilam, Yitro, and Iyov. Bilam advised Pharaoh to slaughter the Jews, and ended up being slaughtered himself. Yitro, when he heard what was to happen to the Jews, ran away, leaving his prestigious post in Egypt; but eventually regained one in Midian. Iyov, the Midrash tells us, remained silent, reasoning that nothing he could say would stop Pharaoh's decree. In the end, he got boils all over his body.

The Brisker Rov, the famed Harav Yitzchak Zev Soloveitchik, זצ"ל (born in Volozhin in 1886, and passed away in Yerushalayim in 1959), is puzzled by this Midrash (see Shiurei Mishmar Halevi, Sotah p. 79). The "מדה כנגד מדה – measure for a measure (punishment or reward directly corresponds to sins or good deeds)" that came upon Yitro and Bilam seem obvious. But the punishment that Iyov got in return for his silence does not seem to justify this reaction. How did the boils all over Iyov's body correspond to his silence?

He answers that, in life, sometimes if something you see hurts you – even if you don't think your protest will be effective – you still have to air it. As the saying in Yiddish goes: "אַז עס טהויט וויא שרייט מען" – If something hurts, you have to scream."

With this idea we can understand the punishment that Hashem gave Iyov. Hashem, in effect, said to Iyov: "When you should have screamed and aired some sort of protest, you didn't; because you felt your protest was not going to help. But I will now put you in a situation where you will scream and it really will not help." All of Iyov's screaming did not take away the pain of his boils.

I believe that one of the messages this teaching of the Brisker Rov leaves us with is to avoid apathy. Many times when a situation arises I think to myself, "Let other people take care of it," or, "Can I really make a difference?" Says the Brisker Rov, if something really hurts us, at the very least we must try to make a difference. Show G-d that we really care. אַז עס טהויט וויא שרייט מען.

שבת שלום ומבורך

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The following digital Torah resources have been extremely helpful in researching and preparing the Shapell's Daf Keshet:
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We pray for a refuah shleimah, a complete healing, for all those wounded in the attacks against our People.