

Special Guest Parsha Plug: Parshat Shemot

<p><b>Shemot 2:11-12; 3:1-12</b></p> <p><b>11</b> Now it came to pass in those days that Moses grew up and went out to his brothers and looked at their burdens, and he saw an Egyptian man striking a Hebrew man of his brothers. <b>12</b> He turned this way and that way, and he saw that there was no man; so he struck the Egyptian and hid him in the sand....</p> <p><b>1</b> Moses was pasturing the flocks of Jethro, his father in law, the chief of Midian, and he led the flocks after the free pastureland, and he came to the mountain of G-d, to Horeb. <b>2</b> An angel of the Lord appeared to him in a flame of fire from within the thorn bush, and behold, the thorn bush was burning with fire, but the thorn bush was not being consumed. <b>3</b> So Moses said, "Let me turn now and see this great spectacle why does the thorn bush not burn up?" <b>4</b> The Lord saw that he had turned to see, and G-d called to him from within the thorn bush, and He said, "Moses, Moses!" And he said, "Here I am!" <b>5</b> And He said, "Do not draw near here. Take your shoes off your feet, because the place upon which you stand is holy soil." <b>6</b> And He said, "I am the G-d of your father, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob." And Moses hid his face because he was afraid to look toward G-d. <b>7</b> And the Lord said, "I have surely seen the affliction of My people who are in Egypt, and I have heard their cry because of their slave drivers, for I know their pains. <b>8</b> I have descended to rescue them from the hand[s] of the Egyptians and to bring them up from that land, to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivvites, and the Jebusites. <b>9</b> And now, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression that the Egyptians are oppressing them. <b>10</b> So now come, and I will send you to Pharaoh, and take My people, the children of Israel, out of Egypt." <b>11</b> But Moses said to G-d, "Who am I that I should go to Pharaoh, and that I should take the children of Israel out of Egypt?" <b>12</b> And He said, "For I will be with you, and this is the sign for you that it was I Who sent you. When you take the people out of Egypt, you will worship G-d on this mountain."</p>	<p><b>שמות ג:א-</b></p> <p>יא וַיְהִי   בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל-אֶחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרַיִם מַכֵּה אִישׁ-עִבְרִי מֵאֶחָיו:  <b>יב</b> וַיִּפֶן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּכֶּה אֶת-הַמִּצְרַיִם וַיִּטְמְנֵהוּ בַחֹל:  <b>א</b> וּמֹשֶׁה הָיָה רֹעֵה אֶת-צֹאן יִתְרוֹ חֹתֵנוּ כִּפְהֵן מִדְּנוּ וַיִּנְהַג אֶת-הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֹא אֶל-הָר הָאֱלֹקִים הַרְבֵּה: <b>ב</b> וַיֵּרָא מֵלֶאדָּה יִקְנֹק אֵלָיו בְּלִבְתַּאֲשׁ מִתּוֹךְ הַסִּנֵּה וַיֵּרָא וְהִנֵּה הַסִּנֵּה בֹעֵר בְּאֵשׁ וְהַסִּנֵּה אֵינֶנּוּ אֶפְסָל: <b>ג</b> וַיֹּאמֶר מֹשֶׁה אֶסְתֵּרֶנָּה וְאֵרְאֶה אֶת-הַמַּרְאֶה הַגָּדֹל הַזֶּה מִדּוּעַ לֹא-יִבְעַר הַסִּנֵּה: <b>ד</b> וַיֵּרָא יִקְנֹק כִּי סוּר לִרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסִּנֵּה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הַנְּנִיָּה וַיֹּאמֶר אֶל-תִּקְרַב הֲלָם שְׁלִי-נִעְלִיךָ מֵעַל הַגִּילָד כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמְתִּי-קֹדֶשׁ הוּא: <b>ו</b> וַיֹּאמֶר אָנֹכִי אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וְאֱלֹקֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי לֹא מֵהֵבִיט אֶל-הָאֱלֹקִים: <b>ז</b> וַיֹּאמֶר יִקְנֹק רָאֵה רְאִיתִי אֶת-עֲנֵי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת-צַעֲקוֹתָם שְׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי יִדְעוּתִי אֶת-מִכְאֲבוֹ ח וְאֵרֶד לְהַצִּילוֹ   מִיַּד מִצְרַיִם וְלִהְיוֹתָ לְךָ מִן-הָאָרֶץ הַזֹּאת אֶל-אָרֶץ טוֹבָה וְרוֹחֶבָה אֶל-אָרֶץ זָבַת חֶלֶב וְדָבָשׁ אֶל-מָקוֹם הַפְּנֻעֵנִי וְהַחֲתִי וְהָאֲמֵרִי וְהַפְּרוֹזִי וְהַחֲוִי וְהַיְבוֹסִי: <b>ט</b> וְעַתָּה הִנֵּה צִעַקְתָּ בְּנֵי-יִשְׂרָאֵל בְּאָהָל אֵלַי וְגַם-רְאִיתִי אֶת-הַחֲזֹן אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם: <b>י</b> וְעַתָּה לָכֵה וְאֶשְׁלַחְךָ אֶל-פַּרְעֹה וְהוֹצֵא אֶת-עַמִּי בְּנֵי-יִשְׂרָאֵל מִמִּצְרַיִם: <b>יא</b> וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹקִים מִי אָנֹכִי כִּי אֵלֶךְ אֶל-פַּרְעֹה וְכִי אוֹצִיא אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם: <b>יב</b> וַיֹּאמֶר כִּי-יֵאדְהִיָּה עִמָּךְ וְזֶה-לְךָ הָאוֹת כִּי אָנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת-הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת-הָאֱלֹקִים עַל הָהָר הַזֶּה:</p>
<p><b>Kli Yakar (16th cent. Prague) on Shemot 3:1</b></p> <p>In any case, it is necessary to mention that he was a shepherd because most of the prophets came to be prophets from shepherding. For prophecy requires solitude and because one can see G-d through His creations, as it says in Psalms 8:4 "Because I will see Your name through the creation of Your fingers..." Because of this, all of his thoughts pertained to G-d, until</p>	<p><b>כלי יקר על שמות ג:א</b></p> <p>...מ"מ הוצרך להודיע שהיה רועה כי רוב הנביאים באו לידי נבואה מתוך הרעה כי הנבואה צריכה התבודדות וע"י שיראה השמים מעשה ידי אלקים כמ"ש (תהלים ח ד) כי אראה שמך מעשה אצבעותיך וגו' כי ע"ז תהיה כל</p>

<p>G-d's spirit came upon him from on high. This spirit of G-d does not often come to those who are sitting at home or working in the field; rather, in most instances it comes to shepherds who sit open [to G-d].</p>	<p>מחשבתו במציאת הש"י עד אשר יערה עליו ממרום רוח ה', מה שאינו מצוי כל כך ביושב בביתו או בעושה איזו מלאכה אחרת בשדה, זולת הרועה היושב פנוי ברוב הזמנים.</p>
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<p><b>Seforno (16th cent. Italy) on Shemot 3:3</b></p>	<p><b>ספורנו על שמות ג:ג</b></p>
<p>[Moshe said] I will understand and see why the bush is not being consumed, i.e. Why the Egyptians were unable to defeat them [the Hebrews] despite all of the suffering inflicted [upon the Hebrews].</p>	<p>אסרה נא ואראה: אתבונן ואראה מדוע לא יבער הסנה, למה לא יכלו המצרים ברב מכותם, בענין ודלקו בהם ואכלום' (עובדיה א:יח).</p>

<p><b>Midrash Rabbah 2:2</b></p>	<p><b>מדרש רבה ב:ב</b></p>
<p>Once, while Moses our Teacher was tending Yitro's sheep, one of the sheep ran away. Moses ran after it until it reached a small, shaded place. There, the lamb came across a pool and began to drink. As Moses approached the lamb, he said, "I did not know you ran away because you were thirsty. You are so exhausted!" He then put the lamb on his shoulders and carried him back. The Holy One said, "Since you tend the sheep of human beings with such overwhelming love - by your life, I swear you shall be the shepherd of My sheep, Israel."</p>	<p>כשהיה משה רבינו עליו השלום רועה צאנו של יתרו במדבר, ברח ממנו גדי ורץ אחריו, עד שהגיע לחסית, כיון שהגיע לחסית, נזדמנה לו בריכה של מים ועמד הגדי לשתות, כיון שהגיע משה אצלו, אמר: אני לא הייתי יודע שרץ היית מפני צמא, עיף אתה, הרכיבו על כתיפו והיה מהלך. אמר הקדוש ברוך הוא: יש לך רחמים לנהוג צאנו של בשר ודם, כך, חייך! אתה תרעה צאני ישראל.</p>

<p><b>Chizkuni (13th cent. France) on Shemot 3:11-12</b></p>	<p><b>חזקוני על שמות ג:יא-יב</b></p>
<p>Moshe's reply to G-d corresponded to each of G-d's statements to him. "Who am I?" corresponded to G-d's statement, "You shall go;" "That I go unto Pharaoh" corresponded with "And I shall send you unto Pharaoh;" "And that I bring [them] out" corresponded with "Bring out my nation." G-d's reply to Moshe likewise corresponded with each of Moshe's statements. "Because I will be with you" corresponded with "Who am I?"; "Because I will send you" corresponded with "That I should go unto Pharaoh;" "In your bringing out this nation" corresponds with "That I should bring out the Children of Israel."</p>	<p>מי אנכי: משה השיבו להקב"ה על ראשון ראשון. מי אנכי כנגד 'לכה', כי אלך אל פרעה כנגד 'ואשלחך אל פרעה', וכי אוציא כנגד 'והוצא את עמי', והקב"ה חזר והשיבו על ראשון ראשון. כי אהיה עמך כנגד 'מי אנכי', כי אנכי שלחתיך כנגד 'כי אלך על פרעה', בהוציאך את העם הזה כנגד 'וכי אוציא את בני ישראל'.</p>

<p><b>Anonymous, Reflections on Parshat Shemot</b></p>	
<p>When G-d charges Moshe with the superhuman task of leading the Jewish people out of Egypt, Moshe responds with a question that many would ask in the same situation. Moshe asks, "<u>Who am I</u> that I should go to Pharaoh and take the Children of Israel out of Egypt?" G-d's response is fascinating. G-d does not point to a single attribute of Moshe's character or even to an action Moshe had taken in his 80 years of life to qualify him for the mission that lay ahead. Instead, G-d responds to Moshe with three powerful words: "Because I will be with you." In uttering these words, G-d is teaching us a lesson of universal importance. It does not matter who we are or what traits, flaws, or weaknesses we possess. If G-d is with us, we can do anything and be anything that G-d needs us to be no matter</p>	

how unqualified we may think we are. The man without words can become a great orator, the humble can lead, the fearful can be brave, and the fool can become wise. That is the secret of the burning bush. Every one of us is made in the image of G-d and possesses a divine spark. In choosing to align our will with G-d's, that spark of divinity can be fanned into great and powerful spiritual flames that will surround us yet not consume us; rather, they will make us invincible in our mission to fulfill G-d's will in this world and realize our destiny.