

Parshas Vaera – Shmaya Ormonde *(reprint)*

ר"ח שבט תשע"ז – 28<sup>th</sup> January 2017 – שבת פרשת וארא

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Jewish People's cause the Egyptians redoubled their efforts and the slavery became even more difficult. In this weeks sedra we learn of God's response to Moshe. In the response we find a verse, which at first glance seems rather perplexing:

"I appeared to Abraham, to Issac and to Jacob as E-I Sha-ddai but with my name Hashem I did not become known" (Exodus 6:2)

G-d is promising Moshe a revelation which even our holy Patriarchs did not know. What is the meaning of this new revelation the Jews were now to experience and why did even the Patriarchs not "know" this revelation? More fundamentally what are we meant to understand from the different names God is known by?

Names are used in relationships. We do not use names when we are alone. The different names of God teach us the differing ways God reveals himself to his people.

The Name E-I Sha-ddai is derived from the word "Dai"(enough). Specifically in this instance it refers to G-d as the one who sets boundaries and limits on Creation by establishing the laws of nature. The name "Hashem" in contrast denotes G-d breaking the boundaries and limits that nature brings.

The miracles that the Jews were now to experience were to be of a totally new order. Previously Hashem had performed miracles for the deserving but had never totally uprooted the laws of nature (E-I Sha-ddai). Miracles were carried out within the framework of natural boundaries. The miracles that G-d would perform in Egypt would break all of the natural laws and boundaries that had previously been in place (Hashem).

Space does not permit discussion of all pertinent examples but possibly the best illustration of this concept would be to analyse the Splitting of the Sea as our Rabbis tell us that this miracle included all the wonders of the previous miracles.

Whilst the Egyptians were drowning in the waters, the Jews used these same waters as a suitable refuge. This phenomenon is beyond human logic. This is the revelation of the name "Hashem" which was promised in this weeks sedra. All boundaries of the natural will be broken and the Might of G-d will be apparent to all mankind.

When the verse speaks of the Patriarchs not knowing this revelation of Hashem it is not speaking of mere knowledge. Daas in Torah means experience. The Patriarchs although understanding this phenomenon did not experience the wonders of the name "Hashem".

This breaking of the boundaries had to happen at the birth of Klal Yisrael, the exodus. Something created always reflects its maker in some way. Klal Yisrael, the nation who is above the boundaries of this world, whose mere survival in this world is a miracle had to be created with the name Hashem.

May we soon see the breaking of all boundaries and limitations and experience the amazing wonders of the name "Hashem".

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