

I implored Hashem at that time. (3:23)

In a homiletic rendering of the pasuk, *Horav Moshe Leib Sassover, zl*, explains that Moshe *Rabbeinu* prayed to Hashem that He should strengthen his *bitachon*, trust, in Him. He prayed that he should only concern himself with *b'eis ha'hee*, at that time – at that specific time; he prayed for the present without expressing concern for the future. This is much like the famous quote attributed to *Ibn Ezra: Ha'avar ayin; v'ha'asid adayin; v'ha'hoveh k'heref ayin; daagah minayin?* “The past no longer exists; the future is not yet a reality; the present is but a fleeting moment. Why, then, should one worry?” A powerful insight, but we should add something. When one delves into the meaning/concept of the “present,” he will realize that the present either does or does not exist – or is an infinitesimal measure of time. Every part of a second that passes becomes part of the past, while the part of the second that is about to surface is the future. Where does that leave the present? The moment of *bechirah*, in which one is able to choose and commit, is truly fleeting – almost non-existent.

This is the way in which connecting with Hashem plays a critical role. The Almighty is above time. In the Heavenly realm, past and future are all present. When one connects with the Almighty, he rises above time. Perhaps this is why we recite *Hashem Melech*, “Hashem reigns” (present), prior to reciting *Hashem Moloch*, “Hashem reigned” (past), and *Hashem Yimloch*, “Hashem will reign” (future). It is through the *Hashem Melech* that we connect with Hashem, thereby allowing us to experience past and future. If we waste the opportunity to connect in the present, then the past is no longer, and the future is not yet a reality.