

## And He said, “For I shall be with you, and this is your sign that I have sent you.” (3:12)

Moshe *Rabbeinu* claimed that he was unworthy to lead the Jews out of Egypt. Hashem countered that he was worthy of great things. He gave him a sign. What was that sign? The *Ohr HaChaim HaKadosh* explains that Hashem intimated, “You ask what is the sign? The mere fact, *Ki Anochi shilachticha*, that I have sent you, is your greatest sign. For had you not have been worthy, I would not have sent you! So what room do you have for the concern regarding your worthiness?” *Horav Yitzchak Zilberstein, Shlita*, applies the words of the *Ohr HaChaim* to assuage the concerns of those who are confronted with difficult *nisyonos*, trials and vicissitudes, which overwhelm them. They wonder how will they possibly emerge triumphant. To this, we say: If Hashem “provided” you with this *nisayon*, it is proof positive that you can succeed. He does not err. We sometimes do not do our part. Everything that occurs in our lives is by Divine decree. He knows that we can do it. We must have faith in His choice and concomitantly believe in ourselves.

A family comprising members of all ages was sitting *shivah* as the result of a tragedy that occurred in its midst. A number of people were sitting on the floor shell-shocked, unable to say a word – so intense was the pain, so overwhelming the shock. A *Rosh Kollel* walked in and asked if he could say a few words. He was extremely close with one of the mourners, and he wanted to convey his *divrei tanchumim*, words of consolation, to all of them. He quoted the above *Ohr HaChaim*, which immediately made an impact, “We may never forget, *Mah hu ha’ose*, ‘What is the sign?’ *Ki Anochi shelachticha*, ‘The very fact that I sent you.’” This is all that we need to know. If it has happened – and we believe that it happened because Hashem wanted it to be -- this alone is our consolation. This is what He wants. He has chosen us, because He knows that we will prevail.

This is a comforting perspective which undoubtedly provides a sense of faith and motivation to overcome the challenges we confront in life. Sadly, interpretation is in the heart and mind of the person, and different people find meaning in different ways. Our beliefs and experiences will often “kidnap” our ability to think rationally to see Hashem's guiding hand throughout our experiences. Finding solace in our beliefs enables us to see a larger perspective and find the strength to cope with the situation. Finding meaning and understanding requires time and patience.

*Horav Shlomo Zalmen Auerbach, zl*, was *menachem avel*, came to comfort a young couple who had just endured the loss of a child. He related that the *Chasam Sofer* was asked by one of his sons why he always quoted his *Rebbe*, *Horav Nosson Adler, zl*, but seldom mentioned his other mentor, *Horav Pinchas HaLevi Horowitz, zl*, author of the *Haflaah*, who had been *Rav* in Frankfurt-Am-Main where the *Chasam Sofer* grew up.

The *Chasam Sofer* explained, “The *Haflaah* was very great, and I learned much from him. *Rav Nosson Adler*, however, was almost a *malach*, angel. He was blessed with a daughter, a young girl who was exceptional in her *middos tovos*, character refinement, *yiraas Shomayim*, fear of Heaven,

in addition to her being bright and understanding. She was special and meant the world to him. When she was only fourteen years old, Hashem called her home. *Rav* Nosson was devastated by her loss. Yet, when *Shabbos* arrived during the *shivah*, he removed his mourning garments, dressed for *Shabbos* and conducted himself as he did every week. One could not tell that he had sustained such a tragedy. He manifested no overt sign of mourning on his face. He was called to the Torah, both for *Kohen* and *Maftir* (which was his weekly practice). During the middle of the *Haftorah* reading, I noticed a tear well up in his eye and trickle down his cheek. Without pausing from the reading, he brushed away the tear, glistening like a jewel from his face, and continued reading.” *Rav* Shlomo added, “Let us realize that even the greatest of men become overwhelmed by emotions, try as they might to control them. We are not *malachim*, angels.”