

”ותקרא שמו משה...” הרב אליהו שטיינהארט

”ויגדל הילד ותבאהו לבת-פרעה ויהי לה לבן ותקרא *Bas Paroah* saved Moshe from the Nile, the *posuk* says she called him Moshe because she drew him out of the water. For the rest of the Torah he is called Moshe. We know that Moshe Rabbeinu had many names, as we see from the Midrash in the beginning of ספר ויקרא which lists over ten. He was called ירד because he was מוריד the Torah מלמעלה למטה. Alternatively, he was מוריד the Shechina מלמעלה למטה. אביגדור was another name, because he was the אב of the many whom were גודרן of Klal Yisroel. He was also called חבר, because he connected the children [Klal Yisroel] to אביהם שבשמים. אביסוחו, because he was the אב to all Nevi'im who were סח with *ruach hakodesh*. יקותיאל, because he made Klal Yisroel מקוים לאביהם שבשמים. One more, שמעיה because Hashem listened to his *tefilos*. Moshe Rabbeinu had all these names which illustrated his *madreiga* and that which he did for Klal Yisroel.

The question becomes, why was the name משה chosen to be his name throughout the Torah? Why was the name he received from *Bas Paroah* chosen? It would seem that all the other names depict his *gadlus* and tremendous *madreiga*, why not any of those? Being drawn out of the water seems to be a trivial point in his life. We know that a name defines the essence of that which carries it. *Adam Harishon* gave ”שמות” (בראשית ב, כ) to all the animals and creatures in the בריאה, and those names actually define what they are. Why is this name ”משה” a name at all? How does it define him at all?

The Rambam, when describing the עיקרים (פירוש המשניות סנהדרין פרק יי) י”ג עיקרים, says that the first עיקר of believing in the reality of the בורא means the following: The בורא is totally שלם, whole and complete in all aspects of existence. As well, He is the cause of all existence and everything comes to be, and is sustained by, Him. One cannot imagine any speck of lacking in His Being, because any such lack would cause the entire universe to be *batul*. Additionally, if we were to imagine everything else disappearing, it would not affect Him at all because He is totally independent of anything.

The Rambam is saying there are basically two types of מציאות, that of the בורא and the other of a נברא. There is only one Creator and the Ribono Shel Olam is entirely שלם, unbound by any limitations or boundaries, and is the source for all existence. We cannot even contemplate any sort of lack in Him. Everything else are creations of His and are completely dependent upon Him. He created everything else and gives them continuity. When we look at the existence of a person he is a נברא, completely dependent upon the בורא עולם. This idea is not so simple to live with and we struggle with the *avoda* of staying aware of this. We live life in a way where we seemingly become a בורא unto ourselves, where we seem to control our lives and circumstances and take care of ourselves. We are fully capable; we have possessions and rule our own homes. This is the *nisayon* of ”כחי ועוצם ידי”. *Adam* has the *nisayon* of living as a conscious נברא, as the Rambam outlines in his first עיקר—to live fully aware of our dependency on the Ribono Shel Olam.

When one receives a *tovah* from someone else, the other person is filling a *chisaron* which he had. This also reminds him that he is merely a נברא and dependent upon the בורא עולם. When we are faced with situations of dependency upon others, it shows us our deficiency and dependency. The greater the *chisaron* or need, the greater the recognition of being reliant upon Hashem.

Moshe Rabbeinu, obviously, knew the story of how he was in the box in the water and *Bas Paroah* saved him and named him for it. He was well-aware that it was not at all simple that he survived and had a *kiyum*. She named him משה to be *kovei'a* that he should always be connected to "כי מן-המים משיתהו". He should always be connected to his dependency, of being saved by her and, ultimately, by the Ribono Shel Olam. Moshe Rabbeinu lived his life with that awareness and with the knowledge that he was not self-sufficient. All of Moshe Rabbeinu's tremendous *madreigos* and all his names which refer to the various facets of his existence, which we cannot even fathom, were based on his connection to "כי מן-המים משיתהו"; on the recognition of his total dependency on Hashem. That awareness gave him the *hachna'a* and *anivus* that he is most famous for. He reached all his *madreigos* because of the tremendous *anivus* and *hachna'a* he had from always seeing himself as a נברא. The name משה is not simply a reference to the story of him as a baby, rather it defines his whole being in how he lived his life and the foundation on which Moshe Rabbeinu, as we know him, came to be.

We are surrounded by *tovos* and those who do them for us, be they our families or rebbeim or otherwise. If we think, a little bit, of the extent of the *tovah* we constantly receive, it will lead each of us to tremendous *hachna'a* and *anava* to live as a conscious נברא. Through that, *b'ezras Hashem*, we can reach tremendous *madreigos*.