

פרשת ויקרא

ה' ויקרא אל משה [א,א]. The מדרש says on this פסוק that משה actually had ten names. ה' told משה, from all of those names, I will call you by the name that בתיה בת פרעה named you when she pulled you out of the water. Why, however, did ה' prefer this name over all his other names provided by his parents?

The K'sav Sofer offers a novel answer based on the גמרא נדרים לח ע"א. אמר ר' יוחנן. גמרא נדרים לח ע"א. Says R' Yochanan, אין הקב"ה משרה שכינתו אלא על גבור חכם עשיר ועניו וכולם ממה שכינה רקב"ה only on someone who has strength, wisdom, wealth and humility. This is learned from משה who had all these qualities. The obvious question is, what significance do physical strength and money have that ה' would require a person to have them in order to rest his שכינה upon them? The K'sav Sofer explains that really the primary quality necessary for נבואה is ענוה, humility. However, there are two levels of humility. A poor man or weak person will naturally be an עני because he doesn't have what to boast about. A rich person, on the other hand, does have what to brag and boast about. If he still keeps himself humble, he can be called the עני השלם. This is what the גמ' means. If someone has all of these many qualities and talents, and nonetheless, is still an עני, he is indeed worthy of נבואה. The highest level of humility can be displayed only by someone who all his life had wealth and honor and was never lacking. He has a greater challenge to acquire ענוה than others who at one point were lacking. This truth is evident from משה who was raised by בתיה in the royal palace. This is why the תורה chose the name משה. This name was the one he was known by in the royal palace. Thus the name משה captured and portrayed in the best light why משה was the greatest עני of all time, and thereby, worthy of being the greatest נביא.

This can relate to us as well. The תורה is teaching us that one should recognize one's talents and blessings as gifts from הקב"ה and are given to us as an opportunity and challenge to serve Him to the utmost. ברוך א' שבראנו לכבודו.

Have a good Shabbos.

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