

"And He called unto Moshe." (1:1)

The *Midrash* states that Moshe was actually known by ten different names, each describing a different aspect of his multi-faceted personality. Each name depicted a specific trait not implied by the others. Of all the names mentioned, however, the name Moshe, given to him by Bisya, the daughter of Pharaoh, was the one by which Hashem addressed him. A name is an appellation which characterizes a person's personality, a single word which uniquely encapsulates an individual's entire essence. We must, therefore, endeavor to understand why Hashem selected the name Moshe to reign supreme over all the other names. Indeed, the name Moshe is merely a description of the fact that Bisya saved Moshe from drowning. How does this name describe Moshe's essence?

Horav Chaim Shmulevitz, z.l., explains that it is apparent that Moshe's rescue was attributed to Bisya's *mesiras nefesh*, self-sacrifice. She defied her father's decree in order to save a life. Since Moshe's survival was accomplished through Bisya's act of self-sacrifice, this attribute became thoroughly imbued in him. It became an intrinsic part of his personality. Thus, the most fitting description of Moshe's essence was "Moshe," a name which refers to Bisya's selfless act.

There can be no name more suitable for a *Torah* leader than one which conveys the attribute of *mesiras nefesh*. Self-sacrifice for the *Klal*, general population, as well as for each individual, is the crucial attribute essential for successful leadership of *Am Yisrael*. This quality was strongly manifest by Moshe throughout his tenure as *Am Yisrael's* leader.