

And He (Hashem) called to Moshe. (1:1)

The *Midrash* notes the fact that Moshe *Rabbeinu* had as many as ten names, each one characterizing a different one of his traits. Hashem told him that regardless of his many names, He would refer to him only by the name that Bisya bas Pharaoh had given him - Moshe. Referring to drawing him from the water, "*ki min hamayim meshisihu*," she called him Moshe, which is related to "*meshisihu*," "drew him" (from the water). While this name is important, it only reflects Bisya's act of saving him, so it should not take precedence over the other names that address Moshe's essence. Are we to ignore Bisya's background and insist that Moshe maintain a name given to him by a pagan? *Horav Mordechai Benet, zl*, says that the *Torah* is called *Toras Moshe*, since this name implies a heartfelt act of compassion, which is the primary foundation of the *Torah*. It is appropriate that *Klal Yisrael's* leader, the individual for whom the *Torah* is named, should bear a name related to an act of compassion.

Horav Baruch Mordechai Eizrachi, Shlita, takes issue with the basic premise that the name *Moshe* is merely a reference to Bisya's noble act. On the contrary, he suggests that this name reflects appreciation of Moshe *Rabbeinu*! As long as Moshe was alive he would never be able to forget the selfless act of courage and compassion that saved him from death. His name reminded him of it! His whole life, until his very last breath, he would view himself floating on the river, swaying between life and death, until he was rescued. He would realize, and constantly reflect, that his life was due to an act of *chesed*. Had Hashem not sent Bisya as His agent, he would not have survived.

Moshe had individuals from whom to learn. Yes, Moshe had a great *rebbe* in the area of appreciating the *chesed* that Hashem had performed with him. Avraham *Avinu* said, "*V'anochi afar v'eifar*," "I am but *afar*, dirt/dust." (*Bereishis 18:27*) *Rashi* interprets this *pasuk*: Avraham was saying, "I should have become dust at the hands of the pagan kings; I should have been turned into ashes at the hands of Nimrod." I am nothing. Whatever I am is only because of the Almighty. Imagine going through life with such an attitude! I deserve nothing. Hashem's beneficence gives me existence. Bisya sought to imbue Moshe with this attitude when she gave him his name. She succeeded in inculcating this attitude.