

And the man Moshe was exceedingly humble. (12:3)

The word "v'ha'ish," "and the man," seems to be superfluous. It should have been written, "and Moshe." *Horav Eliyahu Meir Bloch, zl*, cites the *pasuk* in *Shmuel I*, 15:17, "Though you are small in your own eyes, you are the head of the tribes of Yisrael," in which the *Navi* criticizes Shaul *ha'Melech* for being overly humble. In the end, this misplaced humility resulted in Shmuel telling Shaul, "You have rejected the word of G-d." Evidently, the only blemish to be found on Shaul's character was his excessive humility. Should this have been sufficient cause for the *Navi* to so severely censure Shaul?

We see from here that while humility may be an impressive virtue, it must be tempered with a balance of authority. Uncontrolled, humility can have tragic results, as seen in Shaul's situation. Hashem *Yisborach* creates man in such a manner that he is balanced. If an individual acts excessively to either extreme, if he is too humble or if he gets carried away with a desire for power, he tips the delicate balance. Then he may be consumed by this character trait.

This is the reason that the *Torah* emphasizes the "ish", "man," Moshe, a person who was in total control of himself. He kept within his limits. While in his heart he was the epitome of humility, he knew full well his value. Yet, he realized that as the accepted leader of *Klal Yisrael*, he must maintain a presence befitting his lofty position.

Horav Eliyahu Schlessinger, Shlita, maintains that the *Torah's* description of Moshe as an *anav*, characterizes his essence. It was Moshe's remarkable humility that rendered him worthy of his role as *Klal Yisrael's* leader. Indeed, in the *Talmud Eruvin 13b*, *Chazal* suggest that the reason that the *halachah* is most always decided according to *Bais Hillel* is their self-effacing nature. In his *sefer*, *Shem Hagedolim*, the *Chidah* writes that he heard the following from a great Jew, who had heard from a group of elders who had lived during the time of the *Arizal*. In the generation of the *Bais Yosef*, Heaven decreed that someone should codify the laws of the *Torah* and *Talmud*. Three great *tzaddikim* lived in that generation who were capable and worthy of authorizing the *Shulchan Aruch*. Hashem "decided" that the clear choice for the *Shulchan Aruch's* "authorship" was the *Bais Yosef*, as a result of his incredible humility. Never would he speak ill of anyone with whom he did not agree *halachically*! Imagine, the *Shulchan Aruch*, by which every Jew lives, the standard by which a Jew maintains his religious observance, was authored by the *Bais Yosef* because of his humility! This perspective supports the crucial role that - *middos*, character refinement - plays in the development of a true *ben Torah* and *Torah* scholar.