

Never again has there arisen in Yisrael a prophet like Moshe. (34:10)

Moshe *Rabbeinu* was the quintessential teacher and prophet. The quality of his prophecy was unsurpassed. His leadership and guidance through *Klal Yisrael's* infancy as a nation molded its character. Veritably, no one can ever achieve the level of spiritual stature that Moshe realized. The *Rambam* in *Hilchos Teshuvah 5:2* writes, "One should never think that Hashem predetermines the spiritual direction one will take, whether he will be evil or righteous." This is categorically not true. Indeed, every person has within himself to be a *tzaddik* as Moshe or a *rasha* as Yaravam". *Rambam's* statement demands elucidation. While undoubtedly the *Torah* emphasizes that there never has arisen a prophet such as Moshe, clearly no individual has the capacity for attaining Moshe *Rabbeinu's* level of spiritual distinction. Be it in erudition, brilliance, virtue, relationship with Hashem, devotion to *Klal Yisrael*, Moshe *Rabbeinu* was -- and will always be -- without equal. What does the *Rambam* mean when he says that "every person has the capacity to be like Moshe"?

Horav Elchanan Wasserman, zl, offers a meaningful interpretation of the *Rambam*. He cites the *Radak* who explains the term "eved Hashem," servant of Hashem, which is applied to Moshe. The greatest tribute to this distinguished leader is, that he was the servant of Hashem. What does this mean? A servant belongs to his master. In fact, *Chazal* tell us that his hand is like an extension of his master's hand. Whatever he finds belongs to his master; whatever he earns belongs to his master. He has nothing of his own. Whatever he has is sublimated entirely to his master.

Moshe *Rabbeinu* was created with enviable qualities. He was unparalleled in birth as he was unequalled in death. Yet, every quality and attribute, every G-d-given gift or talent with which he was endowed was all dedicated solely to Hashem. He served Hashem wholeheartedly with every organ of his body. Nothing was reserved for himself. Moshe was the apotheosis of servitude, the paragon of devotion to Hashem. He gave all of himself to his Master, Hashem. What greater tribute could we offer to this leader than to call him the quintessential *eved Hashem*?!

We can also be like Moshe. True, we are not invested with his awesome qualities. Do we, however, maximize our potential? Do we use our talents to the fullest to serve Hashem? Do we produce one hundred percent, or do we give Hashem a "tithe" of our capabilities? While no one could ever dream of attaining Moshe *Rabbeinu's* distinction, we could all be like Moshe if we would only give all of ourselves to Hashem--as he did. It is not the amount with which you are endowed. Rather, it is how much of it you use to serve the Almighty.