



SIMCHAT SHMUEL

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Our sedra introduces us for the first time to Moshe Rabbeinu. The Torah describes Moshe's birth, his clandestine early weeks of infancy, and his being sent down the Nile to be adopted by Paroh's daughter, to be raised in the palace of Egypt.

The Torah describes in unusual language the birth of Moshe Rabbenu :

וַתֵּהָרֵא הָאִשָּׁה וַתֵּלֶד בֵּן וַתְּהַאֲרָא אֹתוֹ כִּי-טוֹב הוּא וַתַּצְפְּנָהוּ שְׁלֹשָׁה יָרְחִים:

The woman conceived and bore a son; and when she saw that he was good, she hid him for three months.

Rashi, quoting the Gemara in Sota, explains the words *Vateira Oto Ki Tov Hu - And She saw that he was good - When he was born the whole house became filled with light.*

The great Chasidic Master, the **Yismach Moshe zy'a**, offers a further insight into the meaning of our verse. The Rebbe explains from the time of his birth it was clear that he was *kulo tov*, only good, and that he was destined for greatness.

However, it is easy to see from the various *pesukim* describing the early years of *Moshe Rabbeinu's* life, that very little detail is given to those formative years in the royal court of Egypt.

The *Ibn Ezra*, in a brilliant insight points out that Moshe's trajectory for young lad on the Nile, to royalty, to redeemer all come to demonstrate that Hashem's ways are truly deep and beyond our comprehension, but perhaps Hashem orchestrated these

events so that indeed Moshe would grow up as a nobleman rather than a slave, in order that he should be prepared for his sacred task! Not only would it instill Moshe, with knowledge and confidence, but so too had he grown up a slave, among his brethren, perhaps Klal Yisrael might have been unable to accept him as a leader, if he had simply been a slave as everyone else.

What looks at first glance to be the complete opposite course of preparation one might imagine for the greatest of Jewish leaders, in reality sets the stage perfectly for *Moshe Rabbeinu* to become who he is truly destined to be.

There is a dual *musar haskel* inherent in this insight from the *Ibn Ezra*. First and foremost, that *Hashem's* ways are truly beyond our comprehension, and that ultimately *Hashem* orchestrates the course each of us are destined to traverse. But equally important is the notion that Moshe's seemingly less than conventional journey to assume the mantle as our greatest leader and teacher, should inspire within each of us- that no matter our background, no matter our individual journeys, we too can achieve greatness, we too can excel and reach the highest echelons of *Limud HaTorah* and *Avodat Hashem*.

May we each merit to learn from this powerful teaching from the *Ibn Ezra* , and may each of us indeed be inspired to see the potential for greatness innate within each of us. ■