



Moshe was very ANAV

Aharon and Miriam talk against Moshe, first about the dark-skinned woman he chose as a wife, and then about his special status as a prophet (Did God only speak to Moshe? Didn't He also speak to us?). Then we are told that Moshe was "ANAV M'OD - exceedingly ANAV". The verse continues to tell us that he was more ANAV than "any man on the face of the Earth" (12:3). Then God appears and scolds Aharon and Miriam for talking B'AVDI MOSHE, against my servant Moshe.

Why does the Torah tell us this about Moshe here, and what exactly does the word ANAV mean? Rashi says SHAFEL V'SAVLAN - modest and patient. People translate it as humble, humility. This means that Moshe would not have answered back to his siblings accusations against him, so God comes to defend him.

ANAVA is one of the 48 qualities by which Torah is acquired (Avot 6:6). But ANAVA does not mean meekness or weakness since we see that Moshe was able to stand up against injustice killing the Egyptian who was beating a Jewish

slave and to Par'o demanding "Let my people go!" These actions required amazing strength and courage.

In Mesilat Yesharim, Ramchal, in the chapter on ANAVA says that this characteristic is related to both thought and deeds. First one must think with ANAVA, and then one's actions will be done with ANAVA. He recommends remembering that no human is perfect as it says in Kohelet, that there is no one who hasn't sinned. One also should think that a person's wisdom is nothing to brag about - man was created to think and grow smart in Torah, just like a bird was created to fly. If a person does have a lot of knowledge he should share it with others rather than let it go to his head (IM LAMADTA TORAH HARBEI AL TACHAZIK TOVA L'ATZMECHA (Avot 2:8).

These thoughts bring a person to act with ANAVA ; talking respectfully to all kinds of people, not answering back when insulted, running away from positions of power and honor.

When someone is humble he realizes that he is nothing compared to God, and all that really matters is doing His will, because it is right, truthful, and meaningful. That is how Moshe was able to stand up to the Egyptian and to Par'o. He didn't care what people would say about him. He doesn't need their approval - he just wants to do what is right. His ego doesn't get in the way. May we all strive to work on this characteristic, and may we be zocheh to

have leaders with even half as much ANAVA as Moshe.



There's a saying "to eat humble pie" which basically means - to apologize. There are also fruit pastries called humble pie, based on the umble pie, medieval pies that were made from the scraps of the master's meat baked into a pie - very humbling.

I've included here a recipe for a humble pie, the simple shaping method for the crust keeps this pie from thinking too much of itself.

HUMBLE PIE

Dough

2 cups whole wheat flour

1 tsp Salt (optional)

½ cup oil

¼ cup cold water

Fruit filling

2 cups fresh seasonal fruit
(apples, peaches), sliced

1-2 Tbsp honey, sugar or lemon juice

Mix salt and flour. Combine oil and water and mix into the flour using a fork. Form into 2 balls, wrap it well, and refrigerate for 30 minutes. To assemble the pie, roll the crust into a circle and transfer to a baking sheet. If fruit is not sweet enough, sweeten with honey or sugar, or add lemon juice to prevent discoloration. Mound the fruit in the center of the crust, leaving about a 3½" margin all the way around. Fold the crust up over the fruit, pinching or pleating as you go, leaving 5" or so of fruit exposed in the center. Spritz the crust with water and sprinkle with sparkling white sugar, if desired. Bake the pie in a preheated 220°C oven for about 35 minutes, or until the filling is bubbling and the edges of the crust are brown.