

Naming Hesed

“וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי-מִן הַמַּיִם מָשִׁיתִהוּ” (שמות ב: י)	“And she called his name Moses Saying I drew/masha him from the water” (Exodus 2:10)
וַתִּקְרָא שְׁמוֹ מֹשֶׁה מִכָּאן אֵתָּה לָמִיד שְׂכָרְךָ שֶׁל גּוֹמְלֵי חֶסֶדִים אֲף עַל פִּי שְׁהֲרָבָה שְׁמוֹת הָיוּ לוֹ לְמֹשֶׁה לֹא נִקְבַּע לוֹ שֵׁם בְּכָל הַתּוֹרָה אֶלָּא שְׁקִרְאָתוֹ בְּתִיָּה בֵּת פְּרַעֲוִה וְאִף הַקָּדוֹשׁ בְּרוּךְ הוּא לֹא קִרְאָהוּ בְּשֵׁם אֲחֵר.	And she called his name Moses From here you learn the reward of those who act with kindness even though many names were given to Moses no name was fixed for him in all of the Torah other than the name given him by Batya the daughter of Pharaoh and even the blessed Holy One did not call him by any other name.

(Exodus Rabbah 1:26)

אָמַר רַבִּי אֶלְעָזָר : מַאי דְּכָתִיב “פִּיָּהּ פִּתְחָהּ בְּחַכְמָה וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ”
(משלי לא: כו)? כִּי יֵשׁ תּוֹרָה שֶׁל חֶסֶד וְיֵשׁ תּוֹרָה שְׁאִינָהּ שֶׁל חֶסֶד? אֶלָּא
תּוֹרָה לְשִׁמָּה זֹאת תּוֹרָה שֶׁל חֶסֶד, שֶׁלֹּא לְשִׁמָּה זֹאת תּוֹרָה שְׁאִינָהּ שֶׁל חֶסֶד.

Rabbi Elazar said: What is the import of the verse *She opens her mouth with wisdom and the Torah of hesed/loving kindness is on her tongue* (Proverbs 31:26)? Is this to say that there is a Torah of hesed and another Torah that is not of hesed? Rather, it teaches that Torah for its own name's sake is a Torah of hesed; if it is not for its own name's sake, it is not a Torah of hesed.

(Sukkah 49b)