

"And I beseeched Hashem at that time, saying." (3:23)

Chazal state that Moshe prayed 515 prayers, entreating Hashem to permit him to enter *Eretz Yisrael*. He was even willing to enter as an animal, sustaining himself on grass and water, as long as he could be in *Eretz Yisrael*. When Hashem denied him this request, he asked to be transformed into a bird which could fly throughout the land. Hashem also denied Moshe this plea. This *Chazal* demands an explanation. What could Moshe have accomplished in *Eretz Yisrael* as an animal or a bird? If he could not perform *mitzvos* in *Eretz Yisrael* what value would his merely dwelling there have?

Horav E.M. Shach, Shlita, explains that Moshe's request was profound. He cites the *Rambam* in *Hilchos Yesodei Hatorah 2:2*, who says that man can achieve a deeper understanding and appreciation of Hashem's eminence by reflecting upon His creations. When one realizes the infinite wisdom and boundless power of Hashem, he will, in turn, develop a greater sense of reverence and love for Him. One need only to open his eyes and reflect upon that which he perceives.

As *Horav Shach* explains, one need not delve on every aspect of Creation. Even if he were to contemplate only one minute facet of Hashem's creations, the effect would be profound. Moshe *Rabbeinu*, the most humble of men, viewed himself simply as a vehicle for sanctifying Hashem's Name in this world. His whole life and entire essence was dedicated to that goal. His desire to enter *Eretz Yisrael* was selfless. He adjured Hashem to avail him the opportunity to continue sanctifying His Name. When the opportunity for human endeavor was rejected, he requested to continue his service even as another creature. As long as he could enhance "*kavod Shomayim*," honor of Heaven, Moshe was favorably inclined to accept. This is but another example of the selfless devotion exhibited by the unique leader of *Klal Yisrael*.