

It is too much for you, O'offspring of Levi (16:7)

In the *Talmud Sotah 13b*, *Chazal* say, "With *rav*," (it is) "too much." He/Moshe notified them (Korach and the *Bnei Levi*). With "*rav*," Hashem notified him that he would not enter *Eretz Yisrael*. *Rashi* implies that Moshe was held accountable for the way he spoke to the *Bnei Levi*. In other words, Hashem ignored Moshe's prayers, his hundreds of entreaties to be allowed entry to *Eretz Yisrael*, because of the way he spoke to Korach. We must endeavor to understand the depth of his sin. What did Moshe do that warranted such a response from Hashem? Moreover, where is the *midah k'neged midah*, measure for measure, in these two circumstances?

Horav Zaidel Epstein, Shlita, observes that Moshe's desire to enter *Eretz Yisrael* was motivated by his unquenchable thirst for perfection. Moshe had no interest in eating the fruits of *Eretz Yisrael* or in benefiting from its unparalleled physical beauty. He desired to perform all of Hashem's *mitzvos*, including those that were applicable only in *Eretz Yisrael*. He begged Hashem to grant him the opportunity to fulfill all of His *mitzvos*. Hashem told him that He would consider it as if Moshe had performed all of the *mitzvos*, even those that were relevant only in *Eretz Yisrael*.

Moshe sought perfection; Hashem told him, "It is enough." He used the same vernacular that Moshe employed when Korach and *Bnei Levi* approached him to ascend to the *Kehunah*, priesthood. Moshe told them, "It is enough" -- the spiritual level they had achieved was sufficient. In a slight way, Moshe was ignoring *Bnei Levi*'s appeal for perfection. Hashem held him accountable for this. Consequently, when Moshe's appeal was denied, Hashem used the same terminology to Moshe that Moshe had used to *Bnei Levi*.