## "And Moshe said, 'I will turn aside now and I will see this great sight --why the bush is not burnt.'" (3:3)

The Yalkut Shimoni cites a dispute between R' Yochanon and Reish Lakish concerning the extent of Moshe's "turning aside." R' Yochanon says that Moshe stepped three steps out of his way while Reish Lakish contends that Moshe merely turned his neck. Hashem responded, "Moshe, you troubled yourself to see (the bush); by your life, I will reveal My Countenance through you." In citing this Yalkut, Horav Simcha Zissel Broide, Shlita, acknowledges the remarkable reward for performing a seemingly minor act. Moshe devoted seventy years of tireless commitment to Bnei Yisrael in Egypt. He reflected true Yiraas Shomayim, fear of Heaven, exemplifying sacred devotion to the Almighty. Yet, it was the minor act of "three steps" or "turning of the neck" that earned him the opportunity for this unparalled heavenly revelation!

Moshe *Rabbeinu's* pre-eminence lay in his incessant desire for spiritual growth. He was never content or fulfilled, even after the most edifying spiritual experience. His relentless pursuit of spiritual excellence was a main factor in his role as quintessential leader of *Am Yisrael*.

Horav Broide asserts that Moshe's unquenchable thirst for spiritual achievement was the key to the Karnei Hod, horns of glory, which he merited. Chazal teach that the Karnei Hod were a product of the leftover ink in the quill which was used for writing the Torah. This minute drop of ink was passed over Moshe's head, creating this unique sign of spiritual distinction. After Moshe had delved into the entire Torah, he was still not satisfied. His soul thirsted for more Torah from Hashem. He merited that the ink in the quill which was used to write the Torah was literally "squeezed" out for him! To achieve spiritual greatness one must value that goal. This appreciation is demonstrated by inexorable determination and tenacious perseverance to grow in the spiritual realm of Torah.

1/1