

## **So Moshe, the servant of Hashem, died there. (34:5)**

Moshe Rabbeinu was certainly a uniquely gifted individual. In fact, he must have been exceedingly brilliant by anyone's standard. To have learned the entire Torah in forty days is no

simple feat. It required acumen above the realm of an ordinary man. He had this plus the gift of Hashem's Divine Inspiration. Yet, as Horav Yosef Sholom Elyashiv, Shlita, notes, when the Torah praises Moshe, it only lauds his humility. "Now the man Moshe was exceedingly humble, more than any person on the face of the earth!" (Bamidbar 12:3). Apparently, success in Torah is not measured by the yardstick of acumen, but by ethical character. The reason for this is simple. Success in Torah is defined in consonance with how much Torah one possesses, how much of the Torah becomes imbibed in the individual, how much of it becomes intrinsic to him. Superficial knowledge reflects the wisdom of the Torah that one possesses, but does not indicate that Torah is an integral part of him. This is evidenced by his refined character traits, such as those evidenced by Moshe.

This is why he is called eved Hashem, the servant of Hashem. Moshe was totally devoted to Hashem. His level of self-abnegation was unparalleled. He lived for one purpose: to serve Hashem. Indeed, even the way he died manifested undivided service to the Almighty. He died as he lived: as Hashem's servant.