



למען שמו

Parshas Vaeschanan – Shabbos Nachamu / שבת נחמו תשפ"א שנה ב' / פרשת ואתחנן - בסייעתא דשמיא /

“ואתחנן אל ד' בעת ההוא לאמר” דברים ג:כג

“I beseeched Hashem at that time saying” Devarim 3:23

Parshas Vaeschanan begins with Moshe Rabbeinu pleading with Hashem to allow him to enter into Eretz Yisrael. The Gemara in Sotah (ד.) asks a famous question. Why was Moshe Rabbeinu so frantic to gain entry? Did he need to eat from it's fruit or fill himself up with it's goodness? The Gemara answers that Moshe Rabbeinu's burning desire was purely spiritual. He yearned to fulfill the specific mitzvos that can only be performed in Eretz Yisrael.

The Ksav Sofer questions the wording of the Gemara's question. The Gemara could have asked, “Did Moshe need to eat?” Why did the Gemara specifically mention the *fruit* of the land? Furthermore, why the double language of “Did Moshe need to eat from the fruit *and* become satiated from it's bountifulness?”

The Ksav Sofer explains the particular language of the Gemara based off of the Rambam in א הלכה ט פרק ט תשובה. The Rambam teaches that the entire purpose of living in Eretz Yisrael is only in order that we should be able to serve Hashem in a pure and uninterrupted fashion. This may be the meaning of the three-faceted blessing that we recite after eating from the seven species with which Eretz Yisrael is blessed. “לאכל מפרי” ולשבוע מטובה - *through* eating the fruits of the land we can complete our souls and become wise in Torah knowledge for the air of Eretz Yisrael makes one wise.

Moshe Rabbeinu did not require this extra spiritual cleansing boost that one can receive from being in Eretz Yisrael, for on his level he was able to complete the purpose of his soul even outside of Eretz Yisrael. Nothing could enter his periphery that might distract him from his service of Hashem. This is the question of the Gemara. If Moshe Rabbeinu did not need the fruit of the land to enhance his service of Hashem, why was he crazed with the need to be there? That is why the Gemara comes to teach us that there was *another* special characteristic about the Land, the special mitzvos that can only be accomplished there. It was those mitzvos that Moshe Rabbeinu so dearly wanted to fulfill.

Moshe Rabbeinu is our eternal leader. He cherished Eretz Yisrael to the utmost degree, even though all he wanted from the Land was to fulfill it's mitzvos. We stand to gain even *more* than Moshe by being there, for we can all surely use the extra spiritual enhancement that Eretz Yisrael provides.