

True Hergesh

The *Medrash* tells us in the name of Rabbi Tanchuma that Moshe stood before the Jewish people and said to them, "You are going into Eretz Yisrael," implying that he himself would not be. He did this so that they would realize that they should daven and ask Hashem for mercy, to let Moshe into Eretz Yisrael. Unfortunately for Moshe, the Bnei Yisrael did not understand the hint. The *Medrash* and *Maharzu* give three other examples where Moshe attempted to hint to Bnei Yisrael in the same way, but each time, they failed to understand his message. Since they did not realize on their own, the *Maharzu* explains, Moshe began telling them how to serve Hashem under different leadership.

What is puzzling about this whole matter is a comment the *Maharzu* makes a few verses later. He writes that if the Jewish people would have had true and complete love for Moshe they *would* have realized that Moshe had been hinting to them to entreat Hashem to let him into Eretz Yisrael, *and since they did not possess true complete love for Moshe, even had he asked them directly to daven for him they would not have complied!*

The question is how is it possible that the *dor deah*, the Bnei Yisrael of this great epoch of Jewish history, would not daven for so great a figure as *Moshe Rabeinu* himself?! If Moshe would have pleaded with the Jewish people to daven for him and reminded them of all the miracles and tribulations they had experienced together, would there have been anyone who would have ignored his request? Did they not realize how much Moshe loved them and how much love they should have for him? Even on a selfish level, did they not have proper *hakaras hatov* to realize how much Moshe did for them and how dependant they were on him for their own benefit in the future? Moshe should have just asked them outright to daven for him, why did he feel he would not accomplish anything unless he hinted it to them?

We see from here that love is not something that can be explained rationally or intellectually. If a person does not love someone, explaining all the good that was done for him will not change his feelings. Love – which is strongly connected to *hakaras hatov* – must come from within, and when Moshe saw that it was lacking, he realized that there was nothing that he could do. On a personal level, this might mean that when working on loving Hashem or others, an intellectual argument why one should love that person might not help him acquire the highest level of love possible. A person must bring out the love from within, through "*dahering*" on his own the gratitude which is so essential to foster real love.

Surely Bnei Yisrael *did* daven for Moshe with great devotion yet there was something, presumably undetectable, that was lacking in their *tefilla*. Apparently, Moshe knew that in his specific situation, without the highest level of love, their *tefillas* would not have the maximum firepower necessary to annul the decree. Even the *dor deah* could not reach the highest level of *tefilla* without the necessary *hargashos*. We also see that every level of *tefilla* can make a big difference. Their additional love for Moshe would have put the Jewish people over the top and allowed them to save Moshe.