

"And (so) Moshe, servant of Hashem, died there." (34:5)

The *Torah's* description of Moshe *Rabeinu's* passing from this world seems to be an innocuous event. *Horav Dovid Feinstein Shlita* takes note of the word *oa* - "there." He suggests that the *Torah* is implying that Moshe had only died "there," suggesting that he did not die in other places. Indeed, Moshe's soul lives on in all places where *Torah* is learned and lived, in order to inspire every Jew throughout history. We may apply this insight to the actual concept of life and death. One who lives his life in this world and leaves it in the manner in which he entered, without effecting any change or inspiring anyone, has truly died. Our goal in this world is not merely personal achievement, but also communal achievement. A Jew's identity must always be defined in terms of his obligations to Hashem and his fellow man. These relationship requirements define a Jew's essence. The foundation of our creation is *chesed*. Success in life in this world is measured by one's ability to fulfill the highest standards of this lofty attribute.