

"And Moshe died there." (34:5)

The *Zohar Ha'kadosh* states that Moshe *Rabbeinu* died on *Shabbos* at *Minchah* time. Similarly, according to the *Zohar*, Yosef *Ha'tzaddik* and David *Ha'melech* also died on *Shabbos* during *Minchah* time. It is specifically for this reason that we recite three *pesukim* which begin with the word *l,esm*, *Your righteousness*, as a form of *ihsv eusm*, which constitutes acceptance of Hashem's judgement at this time.

Horav Nissan Alpert, z.l., questions the reference to the time of Moshe's death. The *Torah* states that Moshe told *Bnei Yisrael*, "*I am one hundred and twenty years old today.*" This implies that Moshe reached this age on the very day of his demise. If, as it was stated in the *Zohar*, this day was *Shabbos*, how was Moshe permitted to write thirteen *sifrei Torah*? It would be *chillul Shabbos*, a desecration of the sanctity of *Shabbos*!

Horav Alpert suggests the following novel response. Moshe *Rabbeinu*, in fact, died two deaths, a spiritual demise followed by physical cessation of life. On the sixth day of *Adar*, which was *Erev Shabbos*, Moshe *Rabbeinu* ceased to be *Rabbon Shel Kol Yisrael*, the *Rebbe* of all *Klal Yisrael*. His vast storehouse of *Torah* knowledge was transferred to Yehoshua on that day. On the next day, which was *Shabbos*, Moshe stood before *Bnei Yisrael* as an ordinary Jew in preparation for physical death. Someone of Moshe's sublime spiritual stature, a unique leader whose soul has been intrinsically bound up with the future of *Bnei Yisrael*, did not experience mortality in the common sense. His physical being was as pure as his spiritual essence. On the seventh day of *Adar*, Moshe "disappeared" from this earth.