

Rashi on Deuteronomy 32:48

AND THE LORD SPAKE TO MOSES THAT SELF SAME DAY — In three places in Scripture the expression בעצם היום הזה is used. It states in the narrative of Noah (Genesis 7:12) entered Noah ... [into the ark] — which means in the glare of full daylight. Because his contemporaries said: By this and by that we swear; (cf. Note 2 on Deuteronomy 1:1): If we notice him about to do so we will not let him enter the ark, and not only that, but we will take axes and hatchets and we will split the ark in pieces. Thereupon the Holy One, blessed be He, said, “See, I will let him enter at midday and anyone who has power to prevent it, let him come and prevent it!” Of Egypt, too, it states, (Exodus All. 11) “The selfsame day the Lord did bring [the children of Israel out of the land of Egypt]: because the Egyptians said: By this and by that! If we notice them about to do so, we will not let them leave, and not only that, but we will take swords and other weapons and will kill them. Thereupon said the Holy One, blessed be He, “See, I will bring them forth in the middle of the day, and anyone who has power to prevent it, let him come and prevent it!” Here, too, regarding Moses’ death, it states בעצם היום הזה, because the children of Israel said, By this and by that! If we notice him about to ascend the mountain, we will not let him do so, — the man who brought us out of Egypt, and divided the Red Sea for us, and brought the Manna down for us, and brought a flight of quails for us, and made the “well” rise, and gave us the Torah: we will not permit him to go!” Thereupon the Holy One, blessed be He, said, “Behold, I will bring him unto his resting place in the middle of the day, etc.” (Sifrei Devarim 337; cf. Rashi on Genesis 17:23).

Ohr HaChaim on Deuteronomy 32:48

"on that very day, saying." Moses was to tell the people that he would ascend the mountain in order to die. This corresponds to what *Sifri* explains on the word בעצם that on the three occasions when this word appears it reflects G'd's determination not to be interfered with. In this instance the Israelites had threatened to physically prevent Moses from ascending the mountain to die there.

Rashi on Deuteronomy 3:26

LET IT SUFFICE THEE (i.e. pray no more), so that people should not say, “How harsh is the Master, and how obstinate and importunate is the disciple” (Sotah 13b). Another explanation of רב לך (lit., there is much for you) — more than this is reserved for you; much is the goodness that is stored up for thee (Sifrei Bamidbar 135).

Ramban on Deuteronomy 34:1

Now, the reason for this sight which He showed him was because the Land of Israel is *full of all good things*, and is *the beauty of all lands*. And since the great love with which Moses our teacher loved Israel was manifest to Him, He made him rejoice by *beholding* the abundant goodness *with his eyes*.

Rashi on Deuteronomy 9:18

AND I FELL DOWN BEFORE THE LORD, AS AT THE FIRST, FORTY DAYS, as it is said (Exodus 32:30) “And now I will go up to the Lord, perhaps I may atone [for your sin]”. At that ascent, which was the second I made, I tarried there forty days — consequently these terminated on the twenty-ninth of Ab, since he had ascended on the eighteenth of Tammuz. On that same day in Ab He became reconciled with Israel and said to Moses (Exodus 34:1) “Hew thee out two tablets”. He stayed there another forty days; consequently these terminated on the Day of Atonement (the tenth of Tishri). On that same day, the Holy One, blessed be He, was gladly reconciled (i.e. completely reconciled) with Israel and said to Moses, I have forgiven according to thy word.