

Then the days of tearful mourning for Moshe ended. (34:8)

In the beginning of the *pasuk*, the Torah writes that the period of mourning for Moshe *Rabbeinu* lasted for thirty days. Why does it conclude with the words, *Vayitmu yimei bechi eivel Moshe*, “Then the days of tearful mourning for Moshe ended.” Once it stated that the period of mourning lasted for thirty days, it is obvious that, after thirty days, the mourning period had been concluded. The phrase *vayitmu*, “Then there ended,” appears redundant.

The **HaKsav v’Hakabalah** distinguishes between the words *tamim* and *shalem*, both which intimate completion. The word *tamim*, from which *tam/va’yitmu* is derived, implies qualitative completion. It implies perfection in the qualitative sense, such as a *korban*, animal offering, must be *tamim*, perfect, in the sense that there are no physical blemishes on its body. *Shalem/shleimus*, however, infers quantitative completion/perfection. When the Torah refers to the sins of the Emorites as not being *shalem*, complete, it means that the number of sins that has to be tallied has not been completed.

Thus, when the Torah informs us that the thirty day mourning period for Moshe had ended, it should have used the words *vayishlemu* (*y’mei b’chi eivel Moshe*), which would refer to the quantitative mourning for Moshe. Instead, it uses the word *vayitmu*, which bespeaks qualitative mourning, as if to say: the various mourning rituals required to mourn for Moshe had ended. Bathing, cutting hair and other prohibitions of this period was no longer forbidden. The actual mourning – the sadness, the grief, the feel of irreparable loss over their quintessential leader – did not end. It will never end! The void left by the passing of Moshe *Rabbeinu* cannot and will never be filled! *Vayitmu* – the qualitative, traditional ritual of mourning had come to an end. *Shleimus* – completion of mourning for Moshe, is impossible.

What a powerful lesson for us to absorb. In every generation, we mourn Moshe. This is especially crucial as we are *mesayeim*, complete, the Torah on *Simchas Torah*. Moshe *Rabbeinu*, our quintessential *Rebbe* – who was the medium for the giving and teaching of the Torah – is gone. What greater tribute can we make to his memory than to commence immediately with *Sefer Bereishis*. Moshe is very much alive in the Torah that we study.