

"I can no longer go out and come in." (31:2)

In his second interpretation of this *pasuk*, *Rashi* explains that the *mesoros*, traditions, and *maayanos*, wellsprings of wisdom, in which Moshe was so erudite were closed off from him. It seems perplexing that Moshe *Rabbeinu*, the quintessential teacher of *Klal Yisrael*, should "lose" his vast storehouse of knowledge on the day in which he reached perfection, immediately before his demise. One would think that Moshe should be able to learn until the very last moment of his life.

We may suggest a novel interpretation of *Rashi's* text. The choice of words employed is "*mesorah*," tradition, and "*maayan*," wellspring. Each of these words implies a form of knowledge which is transmitted. A tradition is a legacy which is passed on to someone else, students or children. A *maayan*, wellspring, as in wellspring of knowledge, alludes to an overflowing, copious, storehouse of knowledge. In either case, it is not preserved for oneself; it is shared with others.

On that fateful day, Moshe handed over the mantle of leadership to his student and successor, Yehoshua. No longer would Moshe teach *Klal Yisrael*; it was Yehoshua who would instruct them. Moshe's entire life had been lived only to give of himself to others, to teach, imbue and enlighten *Klal Yisrael* with *Torah* and *mitzvos*. Thus, when his ability to continue performing the role of transmitter of wisdom ceased, he was no longer able to go out and come in; his life of sharing was over.