

פרשת וילך

You might think that the shortest Parsha in the Torah, this week's Parshas Vayelech with its thirty P'sukim, does not leave much to discuss. But, when you analyze it, it becomes apparent that our Parsha has many subjects that are worthy of investigation, studying and understanding.

One of those subjects is the continuing narrative of the last day of Moshe's life. In fact, the opening verse of our Parsha aptly describes that last day.

We read (D'vorim Perek 31/Posuk 1):

וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת הַדְּבָרִים הָאֵלֶּה אֶל כָּל יִשְׂרָאֵל:

Moshe went and he spoke these words to all of Israel.

The *meforshim* ask, 'where did he go?' Among the answers that are given, we find the commentary of Rav Shimshon Rafael Hirsch who writes:

וילך וגו'. בהודעת הברכות והקללות ובדברים שלאחריהן כבר סיים משה את כל הדברים שהיה עליו לומר לעם בשם ה'. בכך כבר השלים את שליחותו, והרי הוא מתפנה עתה לצורכי השעה, לדברים שעדיין היו מוטלים עליו לפני מותו ובקשר עם מותו. ואלה הם: היה עליו להיפרד מן העם (פסוקים א - ו), להציג בפניו את יורשו בדברים הבאים לעודד גם אותו (פסוקים ז - ח), למסור לכהנים ולזקני העם את התורה שכתבתה תושלם עד אז ולצוות עליהם לקרוא את התורה במקדש בכל שנה שביעית לפני העם המתקהל שם לרגל החג (פסוקים ט - יג).

Moshe went – With the giving of the Brachos and curses in Parshas Ki Sovo and Parshas Nitzavim and that which followed them, Moshe had completed all those things that he was to transmit to the people in the Name of G-d. He had completed his Divine mission and now he turned to take care of the immediate matters that were upon him to do before his death¹: He had to

¹ The implication of these words is that on this last day of his life Moshe was attending to his personal business. If that understanding of the writing of Rav Hirsch is correct, I find it very difficult to understand.

First, since the Torah writes these activities, they were not 'personal'. There are Torah lessons in them. After all, the various blessings that Moshe gave to Israel, particularly as they are spelled out in Parshas V'zos Habracha are all interpreted by Chazal and the commentators.

take leave from the people; he had to present his heir to the people and to encourage him.

Moshe had to give the Torah to the Kohanim and the elders of Israel with its writing being completed and to command them regarding the Mitzvah of *Hakhel* – to read the Torah before the people in the Beis HaMikdosh, every seven years when they would gather to celebrate *Chag HaSukkos*.

And thus, וילך משה means that Moshe had a day of accomplishments before him.

It is worthwhile to contemplate that which the Torah wishes to teach us with this Posuk. Seemingly, the Torah could have omitted this phrase and could have begun with the second Posuk of our Parsha. That verse reads:

וַיֹּאמֶר אֲלֵהֶם בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אֲנֹכִי הַיּוֹם לֹא אוּכַל עוֹד לְצֵאת וּלְבוֹא וְהָאֵם אָמַר אֵלַי
לֹא תַעְבֵּר אֶת הַיַּרְדֵּן הַזֶּה:

Moshe said to them, 'I am 120 years old today; I am not able to go out and to come in; Hashem said to me, 'You will not pass over this Jordan River'.

Seemingly, the Torah could have substituted the words *B'nei Yisroel* in place of *aleihem*-to them and the message would have been understood. That which is implied by the words הדברים האלה – 'these words' – would have been understood by continued reading of the following P'sukim.

Secondly, the Mitzvah of *Hakhel* is not Moshe's personal business whatsoever. It is a Torah commandment, binding as are all of the other Mitzvos.

Additionally, later in the Parsha we have the Mitzvah of writing a Sefer Torah, the 613th commandment which completes the totality of the *Taryag Mitzvos*. Certainly, Hakhel and the Mitzvah of writing a Sefer Torah is a Divine message that Moshe Rabbenu delivered in G-d's Name as he did with all of the others.

I checked another edition of Rav Hirsch, the translation from of the original German into English. Although there are differences in the wording, the gist is exactly the same as presented here.

Thus, this passage needs investigation and explication.

Thus, the entire first verse of our Parsha requires understanding. We will try to get some of that understanding from a later verse in the Parsha and an analysis of Midrashim and Targumim that deal with it.

The later verse in our Parsha (ibid. Posuk 14) reads:

וַיֹּאמֶר ה' אֶל מֹשֶׁה הֲנִי קָרְבִי יָמֶיךָ לָמוֹת קָרָא אֶת יְהוֹשֻׁעַ וְהִתְיַצְבוּ בְּאֹהֶל מוֹעֵד וְאַצְוֶנּוּ וַיֵּלֶךְ מֹשֶׁה וַיהוֹשֻׁעַ וַיִּתְיַצְבוּ בְּאֹהֶל מוֹעֵד:

Hashem said to Moshe, 'Behold, your days to die are drawing near, call Yehoshua and [both of you] should stand erect at the Ohel Moed and I Hashem will command Yehoshua'; Moshe and Yehoshua went and they stood erect at the Ohel Moed.

The Midrash that we will see is found in B'reishis Rabba to Parshas Vayechi (Parshata 96/4) and it writes regarding a verse in the beginning of that Parsha (B'reishis Perek 47/Posuk 9) that reads:

וַיִּקְרְבוּ יָמֵי יִשְׂרָאֵל לָמוֹת וַיִּקְרָא לְבָנּוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם נָא מְצָאתִי חֵן בְּעֵינֶיךָ שִׂים נָא יָדְךָ תַּחַת יְרֵכִי וְעָשִׂיתָ עִמָּדִי חֶסֶד וְאֱמֶת אֵל נָא תִקְבְּרֵנִי בְּמִצְרָיִם:

The days of Yisroel to die approached and He called to his son, to Yosef, and he said to him, 'If, please, I have found favor in your eyes, please place your hand under my thigh and do kindness and truth for me; please do not bury me in Egypt.'

The Midrash writes:

מהו ויקרבו... כל מי שנאמר בו קריבה למות לא הגיע לימי אבותיו, דוד כתיב בו קריבה (מלכים ב/א²) ויקרבו ימי דוד למות לא הגיע לימי אבותיו, בועז, ועובד, ישי, אמרו חכמים יותר מארבע מאות שנה היו חיים, ודוד לא חיה אלא שבעים שנה לא הגיע לימי אבותיו לפיכך כתיב בו קריבה, עמרם חיה מאה שלושים ושבע שנה, ומשה לא חיה אלא מאה ועשרים שנה לפיכך כתיב בו קריבה הן קרבו ימיו למות, ויעקב כתיב בו קריבה שלא הגיע לימי אבותיו, אברהם חיה מאה שבעים וחמש שנה יצחק מאה ושמונים ויעקב מאה ארבעים ושבע, לפיכך כתיב בו קריבה, ויקרבו ימי ישראל.

² The entire verse reads:

וַיִּקְרְבוּ יָמֵי דָוִד לָמוֹת וַיִּצַו אֶת שְׁלֹמֹה בְּנוֹ לֵאמֹר:

And the days of Dovid to die drew near and he commanded his son Shlomo saying.

What does the word ויקרבו-‘they drew near’ imply? Anyone by whom it is written ‘drawing near to die’ implies that he did not live as long as his fathers.

Regarding Dovid HaMelech it is written drawing near – Dovid’s days to die drew near and he did not live as long as his fathers – Boaz, Oved and Yishai. The Chachamim said that he lived more than 400 hundred years³ and Dovid lived only 70 years. He did not live as long as his fathers and therefore it says ‘drew near’.

Amram lived 137 years⁴ and Moshe lived only 120 years therefore it says, drawing near –‘Behold your days to die are drawing near.

By Yaakov it is written ‘drawing near’ because his days did not reach those of his fathers. Avraham lived 175 years⁵; Yitzchak lived 180 years⁶ and Yaakov lived 147 years⁷. Therefore it is written by him ‘drawing near’ – ‘the days of Israel drew near’.

On the face of it, this Midrash is very difficult. How could the Midrash list only three individuals whose life span was less than that of their father or fathers when the genealogy that we read in Parshas B’reishis, for example, lists many subsequent generations whose life span was relatively limited as well and the term קריבה-drawing near- is not used at all?

³ This Midrash is also found in the Tanchuma to Parshas Vayechi (Siman 4).

See note 11 there in the Buber edition that states that the correct text is ‘*they* lived more than 400 years’ meaning that the combined age of Boaz, Oved and Yishai was 400 years, implying that each one lived more than the 70 years of Dovid HaMelech. See his many sources.

However, he also quotes Sefer HaYuchasin that *Oved* lived 400 years and that would be in accordance with the text here that writes ‘his life’. Of course, the difficulty then would be why Boaz and Yishai are mentioned.

⁴ Sh’mos Perek 6/Posuk 20.

⁵ B’reishis Perek 25/Posuk 7.

⁶ B’reishis Perek 28/Posuk 28.

⁷ B’reishis Perek 47/Posuk 28.

For example, the first two generations of mankind clearly indicate that Yaakov Ovinu, Moshe Rabbenu and Dovid HaMelech were not unique in living fewer years than their forbears. We read (B'reishis Perek 5/P'sukim 5, 8):

וַיְהִי כֹל יְמֵי אָדָם אֲשֶׁר חֵי תִשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת:

וַיְהִי כֹל יְמֵי שֵׁט שֵׁשֶׁת שָׁנָה וְתִשַׁע מֵאוֹת שָׁנָה וַיָּמָת:

All the days of Odom that he lived were 930 years and he died.

All the days of Sheis were 912 years and he died.

Why, then, is the term קריבה-drawing near use exclusively with Yaakov, Moshe and Dovid and not with others?

The Targum Yonoson ben Uziel to our Parsha, on the Posuk referring to the lessened days of Moshe Rabbenu, (Posuk 14) writes:

תִּלְתָּא צְדִיקָא אֲתֵאמְרַת קְרִיבֻתָא בְּמִיתְתָּהוֹן מְטוּל דְּלָא מְטוּ לְיוֹמֵי אֲבֵהֶתְהוֹן וְכָל חַד
וְחַד מִנֵּי פְרִנְסָא בְּיוֹמֵיהּ יַעֲקֹב אֲבוּנָן וְדוֹד מֶלֶכָא וּמֹשֶׁה נְבִיא דְהַכִּין קְתִיב וְאָמַר ה'
לְמֹשֶׁה הָא קְרִיבֵן יוֹמָךְ לְמָמַת קְרִי יַת יְהוֹשֻׁעַ וְתִתְעַתְדוּן בְּמִשְׁכַּן זְמָנָא וְאַפְקִדְיָנִיהּ וְאַזְל
מֹשֶׁה וַיְהוֹשֻׁעַ וְאַתְעַתְדוּ בְּמִשְׁכַּן זְמָנָא:

Regarding three Tzaddikim it is said that their deaths approached because they did not reach the days of their fathers and each of them appointed a leader in his days. The three Tzaddikim were Yaakov our Father and Dovid the King and Moshe the Prophet and thus it is written, 'Hashem said to Moshe, "your days to die are coming near, call Yehoshua and stand at the Ohel Moed and I will command him" and Moshe and Yehoshua went and they stood at the Ohel Moed.'

The unifying factor that the Targum explains why these three, Yaakov, Moshe and Dovid, were noted by the term קריבה-drawing near - because of their less-lengthy life is that they compensated for their relatively fewer years by making sure that there would be someone who would come after them to continue the task that they had not yet completed. And thus, that becomes a point of distinction between them and all others who also lived fewer years than those who preceded them.

Yosef⁸ was assigned the task of keeping the twelve tribes of Israel together as a unit when Yaakov died and Yehoshua was to lead Am Yisroel to Eretz Yisroel, to the *Promised Land*, about which the promise was still unfulfilled because Moshe Rabbenu did not cross the Yarden. Dovid HaMelech commanded Shlomo HaMelech, his son and successor, as to the tasks that he had to fulfil to complete the legacy of Dovid, as we read in the second Perek of Melachim I.

And, thus, we have a commonality that connects these three great people.

However, a second look at the three P'sukim that tell about the earlier deaths of Yaakov, Moshe and Dovid will indicate some significant differences between them.

We read that 'the days of death of Yaakov drew near'. However, that verse is written in the beginning of Parshas Vayechi and the death of Yaakov Ovinu occurs far later – not only in terms of the verses of the Parsha – but in terms of events that the Torah describes occurring during that interval which lasted seventeen years as is evident from the beginning of that Parsha, in the verse that we brought above.

The P'sukim in Melachim I that tell about the death of Dovid following the charge he gave to Shlomo do not indicate that Dovid's death occurred in immediate proximity to the verse that says 'his days to die drew near'.

In fact, there does not seem to be an immediacy to the death of Dovid HaMelech after giving his instructions to Shlomo. When Yaakov died, the Torah tells us that he died after giving his charge to his sons. That is what we read in Parshas Vayechi (Perek 49/Posuk 33):

וַיִּכְלֵ יַעֲקֹב לְצִוּוֹת אֶת בְּנָיו וַיֹּאסֶף רַגְלָיו אֶל הַמִּטָּה וַיִּגָּע וַיֹּאסֶף אֶל עַמּוּיוֹ:

Yaakov concluding giving his charge to his sons; he gathered his legs to the bed and he died and he was gathered to his people.

Of course, this occurred 17 years after the Torah says his death was drawing near.

⁸ Yosef lived far less than his father Yaakov. Yosef's age at his death was 110 years old as we read in the final verse of Sefer B'reishis (Perek 50/Posuk 26). However, we do not see that Yosef appointed a successor and thus his earlier death is not noted in our context.

Unlike that which was written by Yaakov Ovinu, the Novi does not have a similar verse that places Dovid's death immediately following the section that tells of the instructions that he gave.

On the other hand, Moshe's earlier demise is told on the very day that he died. There is no advanced notice as we read regarding Yaakov Ovinu and Dovid HaMelech.

Furthermore the phrase ויקרבו ימי, the *days* were drawing near is certainly inappropriate regarding Moshe Rabbenu.

Yaakov Ovinu had years, not only days. And, it is likely that Dovid HaMelech had some days. Moshe Rabbenu, on the other hand, had hours at the most. Why does it say 'days' in regards to Moshe Rabbenu when there none?

And, there is a third distinction as well. When we read that the lives of Yaakov and Dovid will be shorter than those of their ancestors, the Torah tells us that in its narrative. The Torah tells us, we who learn Torah, that Yaakov and Dovid will live fewer years than their fathers. But, they are not told directly.

However, when it comes to Moshe Rabbenu it is quite different.

הן קרבו ימיך למות

Behold your days to die are drawing near.

This is not the narrative of the Torah. Hashem informs Moshe Rabbenu directly that he will live a shorter life than those who came before him.

Now, it is clear that Yaakov Ovinu and Dovid HaMelech knew of their impending deaths. They were both ill, as the Torah tells us.

We read regarding Yaakov Ovinu (B'reishis Perek 48/Posuk 1):

וְיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חָלָה וַיִּקַּח אֶת שְׁנֵי בָנָיו עִמּוֹ אֶת מְנַשֶּׁה וְאֶת אֶפְרַיִם:

It was after these things he told Yosef, 'behold your father is ill'; Yosef took his two sons with him, Menashe and Efraim.

We read regarding Dovid HaMelech (Melachi I Perek 1/Posuk 1):

וְהַמֶּלֶךְ דָּוִד דָּרָד זָקֵן בָּא בַיָּמִים וַיִּכְסְהוּ בַּבְּגָדִים וְלֹא יָחַם לוֹ:

Dovid HaMelech was old, advanced in his days and they covered him with clothing and he was not warm.

On the other hand, regarding Moshe Rabbenu, the Torah tells us at the end of Parshas V'zos HaBracha (D'vorim Perek 34/Posuk 7):

וּמֹשֶׁה בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה בָּמָתוֹ לֹא כָהָתָה עֵינָיו וְלֹא נָס לְחָהּ:

Moshe was 120 years old at his death; his eye did not dim; his fluid did not escape him.

One may think to explain that the need to tell Moshe Rabbenu directly that his life was coming to an end was because he was physically well; how else would he have known about his impending death? Did we not learn a few verses earlier (Posuk 1):

וַיַּעַל מֹשֶׁה מֵעֲרֵבֹת מוֹאָב אֶל הַר נֶבֹו רֹאשׁ הַפְּסֹגָה אֲשֶׁר עַל פְּנֵי יְרֵחוֹ וַיִּרְאֶהוּ ה' אֶת כָּל הָאָרֶץ אֶת הַגִּלְעָד עַד דָּן:

Moshe ascended from *Arvos Moav* to Mt. Nevo, to the top of the peak that faced Jericho; Hashem showed him all of the Land from Gilad to Dan.

And Rashi writes there:

מערבות מואב אל הר נבו - כמה מעלות היו ופסען משה בפסיעה אחת:

From Arvos Moav to Mt. Nevo – There are so many steps up from Arvos Moav to the peak of Mt. Nevo! Moshe climbed them all in just one step.

However, such a supposition seems unlikely. At the very beginning of our Parshas Vayelech, when Moshe takes leave of B'nei Yisroel, before G-d has told him that 'your days are drawing near', we read Moshe's words that we saw above:

וַיֹּאמֶר אֲלֵהֶם בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אֲנִי הַיּוֹם לֹא אוֹכֵל עוֹד לִצְאֹת וְלָבוֹא וְהָאָמַר אֵלַי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה:

Moshe said to them, 'I am 120 years old today; I am not able to go out and to come in; Hashem said to me, 'You will not pass over this Jordan River'.

Rashi writes there:

אנכי היום - היום מלאו ימי ושנותי ביום זה נולדתי וביום זה אמות:

I am today – Today my days and years are fulfilled. On this day I was born and on this day I will die.

לא אוכל עוד לצאת ולבא - יכול שתשש כחו, תלמוד לומר לא כהתה עינו ולא נס לחה. אלא מהו לא אוכל, איני רשאי שנטלה ממני הרשות ונתנה ליהושע. דבר אחר, לצאת ולבא בדברי תורה, מלמד שנסתמו ממנו מסורות ומעינות החכמה:

I am not able to go out and to come in – I might think that he was weakened – therefore the Posuk says, ‘his eye did not dim and his fluid did not escape him’. But, the explanation of ‘I am not able’ is that Moshe said, ‘I am not permitted – because the office was taken from me and given to Yehoshua.’ Another explanation: to go out and to come in with Divrei Torah. This teaches that the transmissions of Torah and the fountains of wisdom were closed to him.

וה' אמר אלי - זהו פירוש לא אוכל עוד לצאת ולבא, לפי שה' אמר אלי:

Hashem said to me – this is the explanation of ‘I am no longer able to go out and to come in’ – it is because Hashem said it to me.

We can now see how the uniqueness of Moshe Rabbenu stands out even in the midst of the august company that the Midrash and the Targum place him. That uniqueness can be understood from the words of Rav Aryeh Levine ZT”L.

The ‘Tzaddik in Our Times’⁹, Rav Aryeh Levine writes¹⁰:

⁹ A ‘Tzaddik in our Times’ is the name of a biographical work written by Simcha Raz some fifty years ago.

¹⁰ This quotation is from a letter that Rav Aryeh Levine wrote as an approbation to the volumes on Vayikro and B’midbar of the collection of commentaries Otzar Chaim on Chumash. The letter appears at the beginning of the volume on D’vorim on that set of Sefarim.

I find it necessary to explain how I found this quote. Today (Tzom Gedalya 5780) as I was preparing these Divrei Torah, I wanted to find another Sefer, but that Sefer wasn’t in its place. This volume of Otzar Chaim on D’vorim was next to where the ‘lost’ sefer was to have been so I picked it up. But instead of opening to Parshas Vayelech where my search was to be, it opened to this letter – and, I don’t know why, but I read it and found this precious D’var Torah that ‘Reb Aryeh’ heard directly from the mouth of the “Kodesh HaKedoshim the Chofetz Chaim”.

May I continue to have Siyata DiShmaya!

חבור על לוח לבבי ששמעתי מפי קודש הקדושים ה'חפץ חיים' זצ"ל על מאמר חז"ל, בנוגע גם להלכה: "איזהו שוטה זה המאבד את כל מה שנותנים לו" (חגיגה ד א) – "אין דבר יקר בעולם יותר מהזמן אשר אי אפשר לקנותם בכל מחיר שבעולם, ובכל רגע אפשר להגיד מאתיים תיבות אשר כל תיבה מצוה בפני עצמה – ומאבדין את הזמן בהיסח הדעת".

Attached to the tablet of my heart is what I heard from the Holy of Holies the Chofetz Chaim ZT"l regarding what Chazal wrote in Masseches Chagiga – with Halachic implications. 'Who is the Halachic *Shoteh*¹¹? It is a person who loses everything that is given to him.'

[The Chofetz Chaim said], 'There is nothing more precious in the world than time which is impossible to acquire for any price whatsoever. In each minute a person can say 200 words and each word can be a Mitzvah in and of itself. And people lose time by inattention.'

And I believe that these words of the Chofetz Chaim can provide us with an understanding of our Parsha and the Midrash that we learned.

Unquestionably, Yaakov Ovinu and Dovid HaMelech were unique. It is unnecessary to expand upon their qualities and exceptionalism. And, at the same time, Moshe Rabbenu is our *Rebbe*, besides being *the* prophet and the king.

As our Rebbe, Moshe Rabbenu serves as a figure for us to emulate, more than anyone else. That is what Rambam writes in Hilchos Teshuva (Perek 5/Halachos 1-2):

רשות לכל אדם נתונה אם רצה להטות עצמו לדרך טובה ולהיות צדיק...כל אדם ראוי לו להיות צדיק כמשה רבינו...

It is within the province of every person to turn himself to the good path and be a Tzaddik. Every person can be a Tzaddik like Moshe Rabbenu.

¹¹ I do not know of a valid translation of *Shoteh* in this Halachic context. In this context, a *shoteh*, translated as 'fool' in non-legal contexts, is a person who is not responsible for his actions. He may be exempt from Mitzvah observance and he cannot enter into nor exit legal agreements. This includes marriage and divorce.

Thus, the precise definition of the 'Shoteh', and it is expanded upon in the Poskim, is of vital necessity.

And what precious example does Moshe Rabbenu set for us on the last day of his life on earth?

First, וילך. Moshe went. He was doing. He was active.

He was active in doing vital tasks, as Rav Hirsch showed us.

Secondly, every moment of the life of Moshe Rabbenu, even on the final day of his sojourn on earth was replete with opportunities that he fulfilled. His 'days' were drawing near when, in fact, it was only hours that were left of his life.

But Moshe's hours and minutes were far greater than the 'days' that others violate by inaction or misuse.

And, finally, the value that Moshe Rabbenu placed upon his days and hours and minutes is demonstrated to us by HaKodosh Boruch Hu himself. Do we think that Hashem told Moshe Rabbenu that his days were coming to an end to punish him, to cause him to suffer?

The answer is that Hashem's love¹² for Moshe Rabbenu and His knowledge of Moshe's maximizing his time on earth, was the reason that Hashem told him that the end was near – because Moshe would utilize every second, literally, because he would not lose a moment whatsoever.

¹² I believe we can borrow the words of Rabbi Akiva in Masseches Ovos and apply them here to Moshe Rabbenu.

We read there (Perek 3/Mishnah14):

חביב אדם שנברא בצלם חבה יתירה נודעת לו שנברא בצלם שנאמר (בראשית ט/ו) בצלם א...ל'קים עשה את האדם חביבין ישראל שנקראו בנים למקום חבה יתירה נודעת להם שנקראו בנים למקום שנאמר (דברים יד/א) בנים אתם לה' א...ל'קים:

Man is beloved because he was created in the image of G-d. Additional love was known to him when he was told that he was created in the image as it says, 'in the image of G-d He made Man'.

Israel is loved because they are called children of Hashem. Additional love was known to them that they are called children of Hashem as it says, 'You are children of Hashem your G-d'.

If Israel is shown love by being told of the gift that was given to them, a gift that they did not work to earn, how much more so did Hashem recognize the accomplishments of Moshe Rabbenu and show him Divine love of by telling him that He Yisborach recognizes them, values them, and writes them as a message for all generations.

And that is what the Posuk means when we are told

לא כהתה עינו ולא נס ליחה

His eye did not dim, his fluid did not escape him.

On the last day of his life Moshe sought opportunities for Mitzvah accomplishment, no less than he did on any other day – his eye did not dim.

On the last day of his life, Moshe fulfilled opportunities for Mitzvah accomplishment, no less than he did on any other day – his fluidity and his vigor were so powerful.

Parshas Vayelech is always read at the time of the Yomim Noraim. Sometimes it is combined with Parshas Nitzavim to conclude the year and at other times, this year of 5780 for example, it marks the new beginning as it is the first Shabbos of the year, Shabbos Shuva.

We look for inspiration at the year's start and we look for models from whom we can learn.

Moshe Rabbenu didn't stand still; וילך משה. His life was fully active, energetic and dynamic.

The life of Moshe Rabbenu was fully active, energetic and dynamic in the pursuit of all that is good, and we can allow him to be our teacher in this aspect as well as we welcome our New Year with action and deed, internalizing and actualizing the lessons that Rabbenu Moshe has bequeathed to us.

Gmar Chasima Tova

Shabbat Shalom

Rabbi Pollock