

Parshas Vayeilech

This parsha is part of the final speech of Moshe Rabbeinu on his day of leaving this world. The wording of the parsha is very exact in how it records this, as Moshe Rabbeinu is making sure it is clear that Hashem is the Master of the Universe, and not by human hands that the miracles of redemption took place. This is important, while some may look at the historical accountings of the Torah as history- they have a very distinct purpose. In this regard, if one posits on the history alone, one may heaven forbid say that it was not by divine intervention that the miracles and stories took place. Moshe establishes this concretely, and we all these years later, must remember this. Furthermore, Moshe explains that it is by Hashem's hand deliverance takes place, which thematically connects to the later prophets who all ensure we know that Hashem is in control and will be the reason for our deliverance.

Moshe builds up the stature of the Yehoshua, to ensure there is no argument on who the next leader will be. Then Moshe discusses Hakhel, the gathering of the Jews every seven years (which is Shmitta, and actually applies to us this year). The Hakhel has Messianic implications as it represents the ingathering of the Jews when Mashiach will arrive. Moshe leaves his final message (ahead of his song- Haazinu) telling us that the Torah is a testimony to Hashem's mastery of the universe, and our place as his nation. The Torah is compiled (as written by Moshe with divine design) with distinct purpose and reason- i.e., to serve Hashem.

This thematically aligns with Shabbos Shuva- named for the first word of the Haftora that also means to return. That is, we are between Rosh Hashana and Yom Kippur recognizing the days as days of returning to Hashem, and asking for forgiveness, and making sure we correct our way, or acknowledge our wrongdoings to do better in the coming year.

The Haftora comes from Hoshea, and for Ashkenazim continues into Yoel, and for Sephardim from Micah. The words of the Haftora are to get us to repent, and finish with words of support of Hashem's love for us. The Haftora from Hoshea also crosses over with Vayeitzei (as there is reference to Ephraim's ways).

May this Shabbos we heed the words of Moshe, Hoshea, Micah and Yoel, that we repent, but know Hashem Loves us, and will redeem us speedily in our days.

Good Shabbos