

וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת-הַדְּבָרִים הָאֵלֶּה אֶל-כָּל-יִשְׂרָאֵל:

“And Moshe went, and he spoke these things, to all of Yisroel.” (Devarim 31:1).

“And Moshe went.” It can also mean “Moshe led.” The servant of Avraham led Rivkah to Yitzchok. (Bereishis 24:61). It also means going with a purpose to do something. “And Avraham lifted his eyes and saw, behold, a ram caught in a thicket by its horns. Avraham *went* and took the ram.” (Ibid 22:13). “And a man from Levi *went* from his house and he took a daughter of Levi.” (Shmos 2:1). “Moshe went and then he returned to his father-in-law, Yeser.” (Ibid 4:18). He went on a mission to speak to Pharaoh and then returned. “And Aharon went and met Moshe at the Mountain of the Lord.” (Ibid 4:27). Aharon went to meet Moshe so they can go to Mitzrayim together. There are many other examples of purposeful goings. It can also mean when business is concluded as in “And Hashem went, after he was finished speaking to Avraham.” (Bereishis 18:33).

Until now, Moshe was instructing Bnei Yisroel on behalf of Hashem. Hashem instructed Moshe, **נָקָם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחַר תִּאָסֵף אֶל-עַמִּיךְ:** “You shall surely avenge Bnei Yisroel from the Midianites. After you shall be gathered to your people.” (Bamidbar 31:2). From then until now he was finishing his business. He took vengeance against Midian and then gave Hashem’s final instructions to Bnei Yisroel. At this point, he was finishing his last personal business. Therefore, while before they were standing together, on the day of his death he “went.” *Moshe went to fulfil this last mitzvah, to be gathered up to his people.* He gave his final instructions along the way. On this, his final day, he walked from his tent to his final resting place.

“And he spoke these things.” This expression means after an episode. That is usually signified by “after” preceding “these things.” (See Bereishis 15:1, 22:1, Esther 3:1). However, in connection to Moshe, it refers to the Aseres Hadibros. (Shmos 19:7, 20:1, 24:8). Moshe reminded Yisroel about the importance of their covenant with Hashem, how the Aseres Hadibros made them His people, and that when they travel to the Land they must live by His Law.

“To all of Yisroel.” They were no longer the “Sons of Yisroel.” They were “Yisroel” one complete nation. They included the twelve tribes – to be as one people – and also the converts and naturalized residents. The people that would cross the Jordan and take the land must be one unified nation, living under one set of laws, serving one Hashem. This pasuk signified Moshe’s entire leadership and his entire purpose. He constantly led them, walked among them, taught them the Torah, and made them a single cohesive nation.