

Maamarei Mordechai

הסבר לפי ממש פשוט

Parshas HaAzinu and Yom Kippur 5784

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Moshe teaches “this song” to Bnei Yisroel.

וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת-כָּל-דִּבְרֵי הַשִּׁירָה-הַזֹּאת בְּאָזְנֵי הָעָם הוּא וְהוֹשִׁיעַ בֶּן-נּוּן:

“And Moshe came and he spoke all the words of this song in the ears of the nation. He and Hoshea Bin Nun.” (Devarim 32:44).

Which song did Moshe speak? If it was the song of HaAzinu that preceded this pasuk but the Torah already said it in pasuk ibid 31:30. If it was not the preceding the song, then which song was it? Also, who is “he”? Does it refer to someone or something else? Also, why does the Torah call him Hoshea when it previously referred to him as Yehoshua?

The Torah says that Moshe was talking to the people. וַיִּכְתֹּב מֹשֶׁה אֶת-הַשִּׁירָה הַזֹּאת בְּיוֹם: “And on that day Moshe wrote down this song and taught it to Bnei Yisroel.” (Ibid 31:22). He asked for all the elders to be gathered to him. (Ibid 31:28). Then he recited the words until their end, before the nation. (Ibid 31:30). Moshe was already before the nation talking to them and giving them final instructions. Yet, our pasuk says, “Moshe came.” Where did Moshe “come” from?

Yehoshua was already named Yehoshua. (Bamidbar 13:16). Even previous to that he was still referred to as Yehoshua. (Shmos 17:9). Twenty-six times in the Torah he is named Yehoshua. He is referred to Hoshea in two instances. Two pesukim in Bamidbar (perek 13) and once here. Both times is with the “Bin Nun.” There is something particular with the Torah calling him “Hoshea” here.

Which song is being sung here? The Torah is referred to as a song. (Devarim 31:19). This is the final mitzvah in the Torah and it is a mitzvah to write a sefer Torah. How is the entire Torah referred to “this song?” Also, what song is the Torah referring to then? There does not seem to be a song immediately prior to those pesukim. There is this song of HaAzinu soon thereafter. Is the mitzvah, then, to just write down the Parshas HaAzinu song?

There are several songs in the Torah. There is Az Yashir, written upon leaving Eretz Mitzrayim. (Shmos 15:1). There is a song Bnei Yisroel sang upon finding a water well. (Bamidbar 21:17). Then there is this song, in HaAzinu. There are other songs such as Yaakov’s prophesy to his children. (Bereishis 49:2-27). There is Miriam’s song with the women. (Shmos 15:21). There is the short song about the aron haeidus (Ark of Testimony). (Bamidbar 10:35-36). It can be easily understood how the first perek of the Torah, Bereishis 1, is a song to Hashem and His creation. The final song in the Torah is Moshe’s brochos to Klal Yisroel (Devarim 33).

Some of the songs in the Torah are written in special format, Az Yashir, the song of the aron, and HaAzinu, while others are just poetically written. The two major songs

in the Torah are Az Yashir and HaAzinu. When Bnei Yisroel left Eretz Mitzrayim the pasuk says, אַז יִשְׁרִי-מִשָּׁהּ וּבְנֵי יִשְׂרָאֵל אֶת-הַשִּׁירָה הַזֹּאת, "And then Moshe and Bnei Yisroel will sing." (Shmos 15:1). The word Yashir by itself may be seen as "sing" or a term for sang. However, with "az" it seems that the literal translation is "then they will sing." The pasuk further says, אֶשְׁיֶרֶה לֵהּ כִּי-גָאָה גָאָה, "I will sing to Hashem because He truly triumphed." (Ibid). This phrase also lends itself to "will sing" in the future. When Hashem גָאָה גָאָה surely triumphed or became great. HaAzinu has a similar phrasing. It says, כִּי יְשֹׁם הַ אֶקְרָא הַבּוֹ גְדֹל לְאֵלֵינוּ: "Because 'Hashem' I will proclaim, give greatness to our Lord." (Devarim 32:3). Both poems refer to future tense and also refer to calling Hashem great. Now that Hashem not only performed the geula but brought them to Eretz Yisroel, that is when He truly triumphed and became great.

Az Yashir is called "this song." In Bamidbar the song about the well and victory is called "this song." Five times in Devarim the Torah calls for the writing and singing and teaching of "this song." They are all one song. What commenced at the splitting of the Yam Suf culminated here, when Bnei Yisroel were finished their forty-year journey and were at the banks of the Yardein River. When Moshe finished teaching them "this song" which is the Torah from the song of Creation to the present, including Moshe's brochos. Hashem instilled in Bnei Yisroel the mitzvah to write down the entire Torah. (Devarim 31:19). When many evils and travails befall Bnei Yisroel they should recall this song. (Devarim 31:21). Understanding all the brochos and klalos in the Torah helps one to understand why bad happens to good people. Moshe then wrote down the entire Torah and taught it to Bnei Yisroel. (Ibid 31:22). Moshe could not teach the entire Torah to Bnei Yisroel until he was taught it and they lived it. Har Sinai was the first exposure, but now in sefer Devarim, in the last days of his life, Moshe taught the entire Torah to Bnei Yisroel. That is how "Moshe spoke these words of this song in the ears of Klal Yisroel, until its completion." (Ibid 31:30). From Creation to his demise.

Now we explain our pasuk. "And Moshe came." This refers to previously, when he came from Midyan and facilitated taking Bnei Yisroel out of Eretz Mitzrayim. He also came from talking to Hashem "on that very day" (ibid 32:48) when Hashem said to Moshe that he can look but not enter (Ibid 32:49).

"And he spoke all of these words of 'this song' in the ears of the nation." Hashem told Moshe that after taking vengeance on Midyan he would die. (Bamidbar 31:2). He now completed that task and taught the entire Torah to Bnei Yisroel before he died. "Es" means not just a song but "this song" which refers to the entire Torah.

"He." This refers Moshe. He joined with Hoshea Bin Nun to teach Bnei Yisroel. It is also "it" referring to the nation. Moshe taught it to the nation and to Yehoshua.

"Hoshea Bin Nun." He is referred to in his old title because this teaching of the Torah commenced before Moshe renamed his protégé. The Torah always, otherwise, refers to Yehoshua out of respect for the name Moshe gave him. Moshe's task of teaching Torah commenced forty years earlier so it refers to him as Hoshea to hint at this timeline. Moshe came forty years earlier, taught this song, the Torah, to Bnei Yisroel and to his protégé, referred to Hoshea at the time.

Have a gmar chasima tova.