

Parsha Plug Nitzavim VaYeilech

Devarim 31:14-22	דברים לא:יד-כב
<p>14And the Lord said to Moses, "Behold, your days are approaching [for you] to die. Call Joshua and stand in the Tent of Meeting, and I will inspire him. So Moses and Joshua went, and stood in the Tent of Meeting. 15 And the Lord appeared in the Tent, in a pillar of cloud. The pillar of cloud stood at the entrance to the Tent. 16 And the Lord said to Moses: Behold, you are [about to] lie with your forefathers, and this nation will rise up and stray after the deities of the nations of the land, into which they are coming. And they will forsake Me and violate My covenant which I made with them. 17 And My fury will rage against them on that day, and I will abandon them and hide My face from them, and they will be consumed, and many evils and troubles will befall them, and they will say on that day, 'Is it not because our God is no longer among us, that these evils have befallen us?' 18 And I will hide My face on that day, because of all the evil they have committed, when they turned to other deities. 19 And now, write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness for the children of Israel. 20 When I bring them to the land which I have sworn to their forefathers [to give them], a land flowing with milk and honey, they will eat and be satisfied, and live on the fat [of the land]. Then, they will turn to other deities and serve them, provoking Me and violating My covenant. 21 And it will be, when they will encounter many evils and troubles, this song will bear witness against them, for it will not be forgotten from the mouth of their offspring. For I know their inclination what they [are planning] to do today, [even] before I bring them into the land which I have sworn [to give them]." 22 And Moses wrote this song on that day, and taught it to the children of Israel.</p>	<p>יָד וַיֹּאמֶר ה' אֶל-מֹשֶׁה, הֵן קָרְבוּ יְמֵיךָ לְמוֹת--קְרָא אֶת-יְהוֹשֻׁעַ וְהִתְיַצְּבוּ בְּאֹהֶל מוֹעֵד, וְאַצְוֶנּוּ; וַיִּלְךְ מֹשֶׁה וַיהוֹשֻׁעַ, וַיִּתְיַצְּבוּ בְּאֹהֶל מוֹעֵד. טו וַיֵּרָא ה' בְּאֹהֶל, בְּעֵמּוּד עָנָן; וַיַּעֲמֵד עֵמּוּד הָעָנָן, עַל-פֶּתַח הָאֹהֶל. טז וַיֹּאמֶר ה' אֶל-מֹשֶׁה, הִנֵּךְ שֹׁכֵב עִם-אֲבוֹתֶיךָ; וְקָם הָעָם הַזֶּה וְזָנָה אַחֲרֵי אֱלֹהֵי גֹזֵר-הָאָרֶץ, אֲשֶׁר הוּא בָא-שָׁמָּה בְּקִרְבּוֹ, וְעִזְבֹנִי, וְהִפֵּר אֶת-בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ. יז וְחָרָה אַפִּי בּו בְּיוֹם-הַהוּא וְעִזְבֹתִים וְהִסְתַּרְתִּי פְנֵי מַהֵם, וְהָיָה לְאֹכַל, וּמִצְאָהוּ רַעוּת רַבּוֹת, וְצָרוֹת; וְאָמַר, בְּיוֹם הַהוּא, הֲלֹא עַל כִּי-אִין אֵלָיִי בְּקִרְבִּי, מִצְאוּנֵי הָרַעוּת הָאֵלֶּה. יח וְאָנֹכִי, הִסְתַּר אֶסְתִּיר פְּנֵי בְּיוֹם הַהוּא, עַל כָּל-הָרַעָה, אֲשֶׁר עָשָׂה: כִּי פָנָה, אֶל-אֱלֹהִים אַחֲרָיִם. יט וְעַתָּה, כְּתֹבוּ לָכֶם אֶת-הַשִּׁירָה הַזֹּאת, וְלַמָּדָה אֶת-בְּנֵי-יִשְׂרָאֵל, שִׁמָּה בְּפִיהֶם: לְמַעַן תִּהְיֶה-לִּי הַשִּׁירָה הַזֹּאת, לְעֵד--בְּבָנֵי יִשְׂרָאֵל. כ כִּי-אָבִיאוּ אֶל-הָאֲדָמָה אֲשֶׁר-נִשְׁבַּעְתִּי לְאֲבוֹתַי, זָבַת חֶלֶב וְדָבָשׁ, וְאָכַל וְשָׂבַע, וְדָשְׁן; וּפָנָה אֶל-אֱלֹהִים אַחֲרָיִם, וְעִבְדוּם, וּנְאֻצְוֵי, וְהִפֵּר אֶת-בְּרִיתִי. כא וְהָיָה כִּי-תִמְצָאן אֹתוֹ רַעוּת רַבּוֹת, וְצָרוֹת, וְעָנְתָה הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד, כִּי לֹא תִשְׁכַּח מִפִּי זֵרְעוֹ: כִּי יִדְעֹתִי אֶת-יִצְרוֹ, אֲשֶׁר הוּא עָשָׂה הַיּוֹם, בְּטָרֶם אָבִיאוּנִי, אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי. כב וַיִּכְתֹּב מֹשֶׁה אֶת-הַשִּׁירָה הַזֹּאת, בְּיוֹם הַהוּא; וַיְלַמְּדָהּ, אֶת-בְּנֵי יִשְׂרָאֵל.</p>

Masechet Shabbat 138b	מסכת שבת קלח:
<p>Our Rabbis taught: When our Masters entered the vineyard at Yavneh, they said, "The Torah is destined to be forgotten in Israel, as it is said, 'Behold, the days come, says the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord'. And it is said, 'And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall</p>	<p>תנו רבנן: כשנכנסו רבותינו לכרם ביבנה אמרו: עתידה תורה שתשתכח מישראל, שנאמר הנה ימים באים נאם ה' אלקים והשלחתי רעב בארץ לא רעב ללחם ולא צמא למים כי אם לשמע את דברי ה', וכתוב ונעו מים עד ים ומצפון ועד מזרח ישוטטו לבקש את דבר ה'</p>

<p>not find it.” ‘The word of the Lord’ means halachah. ‘The word of the Lord’ means ‘The End’. ‘The word of the Lord’ means prophecy... It was taught. Rebbe Shimon bar Yochai said: “God forbid that the Torah be forgotten in Israel, for it is said, ‘For it shall not be forgotten out of the mouths of their seed’” (Devarim 31:21).</p>	<p>ולא ימצאו. דבר ה' - זו הלכה, דבר ה' - זה הקץ, דבר ה' - זו נבואה...תניא, רבי שמעון בן יוחי אומר: חס ושלום שתשתכח תורה מישראל, שנאמר כי לא תשכח מפי זרעו.</p>
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<p>Rambam Mishneh Torah Hilchot Sefer Torah 7:1</p>	<p>רמב"ם משנה תורה ספר תורה ז:א</p>
<p>It is a positive commandment for each and every man to write a Torah scroll for himself” “And now, write down this song for yourselves,” (Devarim 31:19) i.e., write down the [entire] Torah which contains this song...Even if a person’s ancestors left him a Torah scroll, it is a mitzvah to write one himself...</p>	<p>מצות עשה על כל איש ואיש מישראל לכתוב ספר תורה לעצמו שנאמר ועתה כתבו לכם את השירה כלומר כתבו לכם תורה שיש בה שירה זו...ואע"פ שהניחו לו אבותיו ספר תורה מצוה לכתוב משלו...</p>

<p>Rabbi Jonathan Sacks, <i>Beshalach 5772: Music, Language of the Soul</i></p>
<p>There is an inner connection between music and the spirit. When language aspires to the transcendent and the soul longs to break free of the gravitational pull of the earth, it modulates into song. Music, said Arnold Bennett is “a language which the soul alone understands but which the soul can never translate.” It is, in Richter’s words “the poetry of the air.” Tolstoy called it “the shorthand of emotion.” Goethe said, “Religious worship cannot do without music. It is one of the foremost means to work upon man with an effect of marvel.” Words are the language of the mind. Music is the language of the soul...Mystics go further and speak of the song of the universe, what Pythagoras called ‘the music of the spheres’. This is what Psalm 19 means when it says, ‘The heavens declare the glory of God; the skies proclaim the work of His hands . . . There is no speech, there are no words, where their voice is not heard. Their music carries throughout the earth, their words to the end of the world.’ Beneath the silence, audible only to the inner ear, creation sings to its Creator. So, when we pray, we do not read: we sing. When we engage with sacred texts, we do not recite: we chant. Every text and every time has, in Judaism, its own specific melody. There are different tunes for shacharit, mincha and maariv, the morning, afternoon and evening prayers. There are different melodies and moods for the prayers for a weekday, Shabbat, the three pilgrimage festivals, Pesach, Shavuot and Sukkot (which have much musically in common but also tunes distinctive to each), and for the Yamim Noraim, Rosh Hashanah and Yom Kippur...Faith is more like music than like science. Science analyzes, music integrates. And as music connects note to note, so faith connects episode to episode, life to life, age to age in a timeless melody that breaks into time. God is the composer and librettist. We are each called on to be voices in the choir, singers of God’s song. Faith teaches us to hear the music beneath the noise. So music is a signal of transcendence. The philosopher and musician Roger Scruton writes that it is “an encounter with the pure subject, released from the world of objects, and moving in obedience to the laws of freedom alone.” He quotes Rilke: “Words still go softly out towards the unsayable / And music, always new, from palpitating stones / builds in useless space its godly home.” The history of the Jewish spirit is written in its songs. The words do not change, but each generation needs its own melodies...</p>