

דברים פרק לא
(יד) וַיֹּאמֶר יְקֹנֵק אֶל־מֹשֶׁה הֵן קָרַבְנוּ מִיָּד לְמוֹת קָרָא אֶת־יְהוָשֻׁעַ וְהִתְיַצְבוּ בְּאֵהָל מוֹעֵד וְאַצִּינוּ וַיִּלַּךְ מֹשֶׁה וַיְהוֹשֻׁעַ וַיִּתְיַצְבוּ בְּאֵהָל מוֹעֵד:
(טו) וַיֹּאֲרָ יְקֹנֵק בְּאֵהָל בְּעֵמֹד עֵגֹן וַיַּעֲמֵד עִמּוֹד הָעֵגֹן עַל־פֶּתַח הָאֵהָל: ט
(טז) וַיֹּאמֶר יְקֹנֵק אֶל־מֹשֶׁה הִנֵּה שָׁכַב עִם־אֲבֹתַי וְקִם הַעַם הַזֶּה וְזָנְהוּ אַחֲרָיו אֱלֹהֵי נְכַר־הָאָרֶץ אֲשֶׁר הוּא בֹא־שָׁמָּה בְּקִרְבִּי וְעִזְבֵנִי וְהִפֵּר אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ:
(יז) וְסָרָה אִפִּי בּוֹ בַיּוֹם־הַהוּא וְעִזְבֹתַיִם וְהִסְתַּרְתִּי פָנַי מֵהֶם וְהָיָה לְאֹכַל וּמִצָּאָהוּ רַעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עָל כִּי־אִין אֱלֹקֵי בְּקִרְבִּי מִצָּאוֹנִי הִרְעוֹת הָאֵלֶּה:
(יח) וְאֲנֹכִי הִסְתַּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כִּלְהִרְעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אַחֲרָיִם:
(יט) וְעַתָּה כְּתַבּוּ לָכֶם אֶת־הַשִּׁירָה הַזֹּאת וְלִמְדָה אֶת־בְּנֵי־יִשְׂרָאֵל שִׁימָה בְּפִיהֶם לְמַעַן תִּהְיֶה־לִּי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנְיַי יִשְׂרָאֵל:
(כ) כִּי־אֲבִיאֲנֹו אֶל־הָאָדָמָהוּ אֲשֶׁר־נִשְׁבַּעְתִּי לְאַבְתָּיו זָבַת חֶלֶב וְדָבַשׁ וְאָכַל וְשָׁבַע וְדָשָׁן וּפְנָה אֶל־אֱלֹהִים אַחֲרָיִם וְעִבְדוּם וַנְּאֲצִינוּ וְהִפֵּר אֶת־בְּרִיתִי:
(כא) וְהָיָה כִּי־תִמְצָאֵן אֹתוֹ רַעוֹת רַבּוֹת וְצָרוֹת וְעִנְתָה הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד כִּי לֹא תִשְׁכַּח מִפִּי זִרְעוֹ כִּי יִדְעַתִּי אֶת־יְצֵרוֹ אֲשֶׁר הוּא עָשָׂה הַיּוֹם בְּטָרָם אֲבִיאֲנֹו אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי:
(כב) וַיִּכְתֹּב מֹשֶׁה אֶת־הַשִּׁירָה הַזֹּאת בַּיּוֹם הַהוּא וַיְלַמְדָה אֶת־בְּנֵי יִשְׂרָאֵל:
(כג) וַיֵּצֵאוּ אֶת־יְהוֹשֻׁעַ בֶּן־נוּן וַיֹּאמֶר חֲזַק וְאַמְץ כִּי אַתָּה תְּבִיא אֶת־בְּנֵי יִשְׂרָאֵל אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לָהֶם וְאֲנֹכִי אֶהְיֶה עִמָּךְ:
(כד) וְהָיוּ כְּכֹלוֹת מֹשֶׁה לְכַתֵּב אֶת־דְּבָרֵי הַתּוֹרָה־הַזֹּאת עַל־סֵפֶר עַד תִּמָּם:
(כה) וַיְצַו מֹשֶׁה אֶת־הַלְוִיִּם נְשָׂאֵי אָרוֹן בְּרִית־יְקֹנֵק לֵאמֹר:
(כו) לְקַח אֵת סֵפֶר הַתּוֹרָה הַזֶּה וּשְׂמַתֶּם אֹתוֹ מִצַּד אָרוֹן בְּרִית־יְקֹנֵק אֱלֹקֵיכֶם וְהָיָה־שֵׁם בְּךָ לְעֵד:
(כז) כִּי אֲנֹכִי יִדְעַתִּי אֶת־מְרִירְךָ וְאֶת־עַרְפּוֹךָ הַקָּשָׁה הֵן בְּעוֹדֶנִי חִי עִמָּכֶם הַיּוֹם מִמָּרִים הַיְתֵם עִם־יְקֹנֵק וְאַף כִּי־אַחֲרָי מוֹתִי:
(כח) הִקְהִילוּ אֵלַי אֶת־כָּל־זִקְנֵי שְׁבֵטֵיכֶם וּשְׁטָרִיכֶם וְאֲדַבְּרָה בְּאָזְנֵיכֶם אֶת הַדְּבָרִים הָאֵלֶּה וְאֶעֱיֵדָה בָּם אֶת־הַשְּׂמִימִים וְאֶת־הָאָרֶץ:
(כט) כִּי יִדְעַתִּי אַחֲרָי מוֹתִי כִּי־הִשְׁתַּת תִּשְׁחַתּוּן וְסָרְתֶם מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתִי אֶתְכֶם וְקִרְאת אֶתְכֶם הִרְעָה בְּאַחֲרֵי הַיָּמִים כִּי־תַעֲשׂוּ אֶת־הַרְעַל בְּעֵינֵי יְקֹנֵק לְהַכְעִיסוֹ בְּמַעֲשֵׂה יְדֵיכֶם:
(ל) וַיְדַבֵּר מֹשֶׁה בְּאָזְנֵי כָל־קְהָל יִשְׂרָאֵל אֶת־דְּבָרֵי הַשִּׁירָה הַזֹּאת עַד תִּמָּם: פ

Alef.

1. Interpretations of the term "Shira" appearing in v. 19, 22:
 - a) RaShI, RaMBaN: Shirat Ha'azinu (Devarim 32:1-43)
 - b) RaMBaM: The intention was to placed emphasis upon Ha'azinu. However, since one is not allowed to write one part of the Tora out of context, if the poem has to be written down, it follows that the entire Tora has to be written down.
 - c) Chagiga 12b; RaLBaG; HaEmek Davar: Any section of the Tora that is studied; while perhaps Ha'azinu should be taught to the people to have them memorize it, when it comes to writing something down for posterity, it must be the entire Tora; the entire Tora, even the prose portions, should be approached as one approaches a poem in terms of the method of understanding and interpretation.
2. RaLBaG cites two verses that in his opinion define one another:
 - a) Devarim 31:22 "So Moshe wrote this song the same day, and taught it the children of Israel."
 - b) Ibid. 24 "And it came to pass, when Moshe had made an end of writing the words of this law in a book, until they were finished."

While “song” in v. 22 is ambiguous, that is not the case with what is stated in v. 24, and therefore RaLBaG argues that v. 24 defines v. 22.

Furthermore, in v. 19, HaShem States that He Wishes there to be testimony about what will happen to the Jewish people should they not observe God’s Directives:

Ibid. 19 “Now therefore write ye this song for you, and teach thou it the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel.”

But later, when Moshe completes writing the Tora, he gives instructions that it be placed in the Aron in order that it can serve as a testimony against the Jewish people should they sin:

Ibid. 24-6

24 And it came to pass, when Moshe had made an end of writing the words of this law in a book, until they were finished, **25** that Moshe commanded the Levites, that bore the ark of the Covenant of the LORD, saying: **26** Take this book of the law, and put it by the side of the ark of the Covenant of the LORD your God, that it may be there for a witness against thee.”

This implies that the “song” was in fact the entire Tora, which will serve as an objective record of the agreement/Covenant struck between HaShem and Israel.

3. According to HaEmek Davar, the reason why even the prose sections of the Tora can be loosely referred to as a “Poem” is because of the interpretive approach that is required. Since with respect to a poem, the meaning is ambiguous, it will per force require careful analysis and interpretation, not in the sense of “Pilpul” but rather to even address the simple meaning of the text. It will also be necessary to coordinate such interpretive efforts with the Masora that originates from God on Sinai, rather than assume that whatever a person wishes to derive is by definition legitimate.
4. With respect to the manner of learning that are suggested by HaEmek Davar’s approach, it will be necessary to never assume that a Tora text can be understood by a peripheral reading, but will require thoughtful and even creative analysis in order to be able to plumb the depths of the material. Furthermore, the requirement that all conclusions be in accordance with overall Jewish tradition will make it incumbent upon those interested in understanding any particular section of the Tora to have a broad understanding of Jewish tradition in order to be able to ascertain whether their understanding falls within the pale, or is clearly outside of it. In the case of the latter, a new, more legitimate interpretation will have to be found.
5. a) RaLBaG’s approach to clarifying the meaning of “Shira” in this Gilayon.
b) In Gilayon Nitzavim 5728, Section 2, Ohr HaChayim’s inference that HaShem’s Attribute of Kindness outweighed His Attribute of Punishment from Devarim 30:1.
c) In Gilayon Nitzavim-VaYeLech 5720, the various translations reflecting difference approaches for parsing verses 30:1-3.