

## **So now, write this song for yourselves, and teach it to the Bnei Yisrael, place it into their mouth. (31:19)**

The commentaries discuss to which song Moshe was referring. The question is whether *Chazal* consider the entire *Torah* to be a song, or whether the reference is to a specific part. Why is the *Torah* called a song? Simply put, the *Torah* represents harmony, a unity of perfection in which every phrase, every verse, every *mitzvah* is perfect. The *Torah* is not vulnerable to reform or change. Because it is a Divine composition, it is perfect in every sense. Just as a musical score loses its flavor if one makes a single variation in the notes or rhythm, so, too, the *Torah* collapses, if one removes or changes a single *mitzvah*. It is no longer the *Torah*.

**Horav Moshe Swift, zl**, suggests another idea why the *Torah* is called a song. The *Torah* brings music to life, it gives it meaning and harmony, it transforms the most sorrowful event into one of hope and even joy. With *Torah* one can cope, one can hope, one can begin to understand. Without *Torah*, who really are we?

Moshe instructs *Klal Yisrael* to write the song, to study it and teach it to their children, placing it in their mouths. The melody of *Torah* should always be on their lips; they should sing the *Torah*, and they should live by it, so that it will bring joy to their lives.