

Haazinu 2015

1.

### Yehoshua or Hosea?

Nachlas Tzvi page 526

“Moses came and spoke all the words of this song in the ears of the people, he and Hosea, son of Nun.” (32, 44)

"ויבא משה וידבר את כל דברי השירה הזאת באזני העם הוא והושע בן נון."

Why did Moshe in this pasuk call Yehoshua, Hosea instead of Yehoshua as used throughout the entire Torah? In Parshas Shlach, Targum Yonason ben Uziel explains that when Moshe recognized Yehosha's humility he added the letter 'י' to his name. This was done in order to protect Yehoshua from potentially agreeing to the negative reports of the spies regarding Eretz Yisrael. What are the mechanics of how the letter 'י' protected him? Why specifically was the letter 'י' added as opposed to other letters? Moshe was extremely concerned that Yehosha's humility would prevent him from relating a positive report about Eretz Yisrael. Perhaps Yehoshua would yield to the other spies. Therefore Moshe added the 'י' which is the first letter of Hashem's name to symbolize and give Yehoshua strength to withstand the negative influence of the other spies. Conversely, in this pasuk, where Moshe chooses Yehoshua as the leader to replace him, the 'י' was unnecessary and inappropriate because a leader must possess humility.

Which two letters in Tanach never appear next to each other? Rabbi Yitzchak Zilberstein (end of Veherev Na chalek alef) answers ג and ט. We try to stay away from a גט. Also ג and ט. טג means haughty. We mustn't get haughty.

2.

### Is there a beracha achrona on berchas Hatorah?

Levush (siman 47 os vav)

“When I call out the name of Hashem, ascribe greatness to our God.” (32, 3)

"כי שם יקוק אקרא הבו גדל לאלהינו."

The Gemara in Berachos (21a) learns states that we are obligated to recite berchas Hatorah based on this pasuk.

The question arises; **why don't we say a beracha achrona (after beracha) on berchas Hatorah like we say when we receive an Aliya?** Reciting a beracha achrona after receiving an Aliya is logical; it's because we are leaving the Torah. This beracha is similar to berchas hanehnin (berachos over pleasures), where a beracha is recited before and after. Berchas Hatorah differs in this regard. **There is essentially never a moment that we aren't obligated to learn.**

**We are never done learning.** The pasuk in safer Yehoshua (1, 8) states “you should contemplate it day and night” “והגית בו יומם ולילה.”

Another answer is as follows. **Learning is a mitzvah. We do not recite a beracha achrona over mitzvos.** For example, we don't recite a beracha when we leave the Suka. The question arises; why do we then make a beracha after receiving an Aliya? The beracha achrona that the oleh (one who receives) the Aliya recites was enacted to be said from the time of Moshe. Regarding enactments, berachos before and after are permitted. We recite a beracha before and after we recite Hallel and lain the Megilah. (siman 422 and siman 694)

**In reality we do recite a beracha after berchas Hatorah. The first beracha that we recite in berchas Hatorah is considered the beracha achrona for the previous day.** As a side point, the Eliyahu Zuta (sif katan gimal) argues and says that the two berachos were established in order to cover all types of Torah. Meaning, one of the berachos covers Torah shebechtav (written) and the other beracha covers Torah she'baal peh (oral).

According to the aforementioned approach and answer, the beracha of אשר בחר בנו should precede the beracha of לעסוק בדברי תורה. The beracha of לעסוק בדברי תורה is in the future tense. Why is berchas Hatorah not configured this way? Since when we receive an Aliya this is the order of the berachos, therefore the same will apply here as well.

Another answer is as follows; the beracha of והערב נא, which is a part of the first beracha לעסוק בדברי תורה, should refer to the past. Why? **We are praying that the previous Torah that we learnt should be sweet. We are praying that we shouldn't forget the sweet Torah that we learnt. The new beautiful flavor from the current learning shouldn't push away the sweet flavor from the old learning. For example, if someone would have peanut butter flavored ice cream and then chocolate flavored ice cream, then the flavor from the chocolate will push away the flavor from the peanut butter flavored ice cream. We are davening that the new learning will not push away the flavor from the old learning.**

There is yet another question on this answer and approach. How could the beracha of לעסוק בדברי תורה cover the learning from the previous day? Isn't sleeping considered an interruption? This applies to all berachos. For example, after the food we consumed is digested in our stomachs (and it is after 72 minutes from the time we last ate that food item), it is prohibited to recite a beracha achrona. The answer is this isn't considered an interruption. We should be learning until the second before we fall asleep. The interruption of sleep itself is considered אונס (pressure), therefore one can and should recite a beracha achrona after. Furthermore, the beracha of berchas Hatorah cannot be compared to berchas hanehenin. Pleasures are only temporary, unlike Torah that is eternal. The Torah we learn has an everlasting effect on us.