

Rabbi Aharon Ziegler - Ha'azinu 5782

The SECOND parasha for year 5782- "Ha'azinu" [2021] A G'Mar Chacima Tova...

This parsha is very unique, for it is written in the form of *shira*, a song, and this song represents –The Torah.

The very last Mitzvah of the Torah, Mitzvah 613, is found in parshat Vayeilech (Devarim 31:19. There, the Torah states, "So now, write this song for yourselves and teach it to the Children of Israel. Place it in their mouth so that this song shall be a witness for me against the Children of Israel."

There is a machloket [dispute] amongst the Rishonim as to what is meant by "write this song". Rambam writes [Hilchot Sefer Torah 7;1], "It is incumbent upon each Jew to write a Sefer Torah himself, as it is written, "So now write this song". The actual Mitzvah is to write the Shira itself, but since the shira is part of the Torah, which cannot be divided into segments, we must write the entire sefer Torah. Only then, does the shira of Ha'azinu acquire the Kedusha of a Torah She'bich'tav. Others hold that the Mitzvah of "Kitvu Lachem Et HaShira Hazot" refers to the entire Torah which is referred to "a song". Therefore, what the Mitzvah means is to write the entire Torah and nothing less..

Is the Mitzvah that every Jew must write the shira of Moshe Rabbeinu on parchment-but since the Torah cannot be written in segments, therefore he must write the entire Torah? Or perhaps the intent of the Mitzvah is that he must write not only the shira but the entire Sefer Torah without omitting even a single letter? The Sha'agat Aryeh cites proof for both positions. In other words, it is possible to assert that the element that precipitates the Mitzvah- is the obligation to write the shira of Ha'azinu, but the Mitzvah is accomplished only by writing an entire Sefer Torah. What is strikingly clear from this is that Ha'azinu is not just an ordinary parsha, it is not just a song, but it contains a deep and profound message the makes it tantamount to the entire Torah.

The Shir of Ha'azinu is an expression of complete faith in HaShem. "The Rock [G-d]-perfect is His work, for all His paths are justice, a G-d of faith without iniquity, righteous and fair is He" [v.4]. "Is he not your Father, your Master? Has he not created you and formed you?" [v,6].

The Shir refers us back to our forefathers, our past and our glorious history. "Remember the days of yore, understand the years of generation after generation. Ask your father and he will relate it to you, and your elders and they will tell you" [v.7]

Ha'azinu raises our spirits for it declares that Jewish blood is not cheap and our enemies will pay for all the pain and atrocities they have subjected us to. "O nations-sing the

praises of His people, for He will avenge the blood of His servants, He will bring retribution upon His foes and He will appease His Land and His people”[43]

Ha’azinu contains no Mitzvot, but is a message of hope and faith in our destiny and future, that Netzach Yisrael Lo Yishaker.

SHABBAT SHALOM AND Chag Somei’ach to all.

Rabbi Aharon Ziegler

QUESTIONS ON PARASHAT HA’AZINU

1-“HaTzur Tamim Poalo” (32:4)[The Rock! –perfect is His work]- HaTzur refers to Gd. Where in our daily Tefillah do we find the expression of Tzur as referring to Gd? Where else could you find this expression of Gd?

2-The requirement of reciting a Bracha before leaning Torah is derived from which pasuk in our parasha?

3-What halacha does R’ Nechemya learn from the pasuk “She’al Avicha Ve’ya’gedcha” (32:7)- in gemara Berachot 23a?

4-There is an halachic question [in Tosefta Shabbat 89] if “honey” is considered a liquid or a solid. The answer is that it’s a liquid. From which pasuk in our parasha is the answer derived?

5-Moshe wanted witnesses that would outlive his and later generations to testify that Israel had accepted its part of the Covenant – to observe the Mitzvot of the Torah and that Gd would guarantee their eternal survival. What two witnesses were designated for this?