

KOLLEL AGUDATH ACHIM

Rosh Kollel

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My father in law is currently recuperating at home. Please daven for Aharon ben Yita to have a complete recovery..

Moshe Teller

Parsha Ha'azinu - 2023

האזינו פרשה 5784

The first parsha for year 5784- "Ha'azinu" [2023]

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..

This issue is raised by the Sha'agat Aryeh regarding this Mitzvah.[Sha'agat Aryei 34]. Is the Mitzvah that every Jew must write the shira of Moshe Rabbeinu on parchment-but since the Torah cannot be written in segments, so 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.

A **Gamar Chatimah Tova** and Shabbat [Shuva], a year of good health, Parnasa and Nachat.”
Shalom to all.

Shabbat Shalom from our home in Yerushalayim, and our sincerest wishes to each and every one
Aharon and Libby Ziegler