

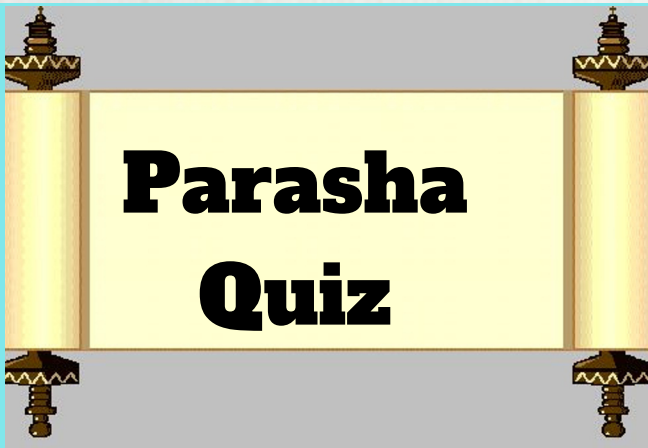


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

Haazinu: הָאֲזִינוּ

10.12.19



Elementary:

- 1) When Moshe warned Bnei Yisrael not to leave the Torah, he called for two special eidim (witnesses). What were they?
- 2) Moshe reminds Bnei Yisrael that Hashem protected Bnei Yisrael like an eagle protects its babies. How does an eagle carry its babies differently than all other birds?
- 3) Who stood next to Moshe when he taught the song of Haazinu to Bnei Yisrael?
- 4) What was the name of the mountain Moshe climbed in order to see Eretz Yisrael?

Middle/High School:

- 1) Which pasuk at the beginning of the parasha is the source for saying Birchot HaTorah before learning and for having a Mezuman when bentching?
- 2) According to Rashi (32:4) what does it mean that Hashem is a God of Emunah?
- 3) According to Rashi (32:44) why is Yehoshua called here "Hoshea?"
- 4) How does Rashi learn from Pasuk 47 that every word in the Torah has something to teach us?
- 5) What event in this parsha occurs "B'etzem hayom hazeh" - "on this very day" (32:48)? According to Rashi what other 2 events in the Torah are described with this same phrase?

What would you do?

Discussion starter for your Shabbat table..

If you could travel in time would you want to see the past or the future?

Did You Know?

The Vilna Gaon points out that there are 613 words in Parshat Ha'azinu, which corresponds to the number of mitzvot in the Torah, because Moshe alluded to the entire Torah in Parshat Ha'azinu.



Rabbi Jonathan Sacks

"Let my teaching fall like rain and my words descend like dew, like showers on new grass, like abundant rain on tender plants." (Devarim 32:2)

God's word is like rain in a dry land. It brings life. It makes things grow. There is much we can do of our own accord: we can plough the earth and plant the seeds.

But in the end our success depends on something beyond our control. If no rain falls, there will be no harvest, whatever preparations we make. So it is with Israel. It must never be tempted into the hubris of saying: "My power and the strength of my hands have produced this wealth for me" (Deut. 8: 17).

The sages, however, sensed something more in the analogy. This is how the Sifri puts it: Let my teaching fall like rain: Just as the rain is one thing, yet it falls on trees, enabling each to produce tasty fruit according to the kind of tree it is - the vine in its way, the olive tree in its way and the date palm in its way, so the Torah is one, yet its words yield Scripture, Mishnah, laws and lore. Like showers on new grass: just as showers falls upon plants and make them grow, some green, some red, some black, some white, so the words of Torah produce teachers, worthy individuals, sages, the righteous and the pious.

There is only one Torah, yet it has multiple effects. It gives rise to different kinds of teaching, different sorts of virtue. Torah is sometimes seen by its critics as overly prescriptive, as if it sought to make everyone the same. The midrash argues otherwise. The Torah is compared to rain precisely to emphasize that its most important effect is to make each of us grow into what we could become. We are not all the same, nor does Torah seek uniformity.

As a famous Mishnah puts it: When a human being makes many coins from the same mint, they are all the same. God makes everyone in the same image - His image - yet none is the same as another. (Mishnah Sanhedrin 4:5)