Points to Ponder

Haazinu 5782

**יַֽעֲרֹ֤ף כַּמָּטָר֙ לִקְחִ֔י תִּזַּ֥ל כַּטַּ֖ל אִמְרָתִ֑י Dew and rain (32:2) -  Rashi** notes that like the rain that never stops Torah too will never cease. However, the comparison to rain seems misplaced. Isn’t it the DEW that never stops? Why  bother with the rain comparison? **Rav Eliyahu of Izmir (Minchas Eliyahu)**  explained that since Torah goes with the person when s/he passes it remains with him/her forever. If Torah would only be compared to dew, the person would think that like dew, Torah  is always around and there is no urgency to study and observe it. Thus, the double reference, we need to go at Torah life hard like rain and know that it is with us forever like the dew.

**הַצּוּר֙ תָּמִ֣ים פָּֽעֳל֔וֹ   His works are perfect (32:4) - Rav Shimon of Yaroslav** noted that the reason he merited a long life was that when people complain about unfairness in the world, Hashem takes them into Shomayim and shows them how and why things happen and why it is just. He added that he never complained so he didn’t need to be shown why it was just. **Rav Dr. Abraham J. Twerski ztl.**  added that this is a great story but it also contains a tremendous amount of truth within it. The danger of stress and tension often lead people to be on tranquilizing medication. These meds often depress the brain and make it less sensitive to reality. Tranquility from Bitachon is far superior to that which is accomplished by medication and promotes longer life.

**קֵ֤ל אֱמוּנָה֙ וְאֵ֣ין עָ֔וֶל The god of faith (32:4)** - The **Sifrei** notes that Hashem believed in this world and created it. **Rav Aharon Kotler ztl**. added that by nature, creations have an inclination to sin and deserve destruction. Here Hashem did the world a favor and created the concept of Teshuva before the creation of the world on faith that the world deserves to continue despite its errant actions. Hence the wording -- He is the Hashem of faith without evil -- meaning that he sees beyond the evil having prepared for prior to the creation of the world. (Maybe that’s why when we recite the Avodas Yom HaKippurim we begin with the creation of the world as it is the start of the Teshuvah process which inclues the Avodas Yom HaKippurim <JS>).

עַ֥ם נָבָ֖ל וְלֹ֣א חָכָ֑ם A nation that is defiled and not wise (32:6) **- Onkelos** noted that Moshe called  us a nation that received the Torah but was not wise enough to listen to it. Where did he get this idea from? **Rav Schachter Shlita quoted Rav Kalmanovitz ztl**.who noted that like a Neveila that held onto life and lost it, a person or nation that gets life through the Toah should not lose it due to negligence.

**יִמְצָאֵ֨הוּ֙ בְּאֶ֣רֶץ מִדְבָּ֔ר He will be found in the desert (32:10) - The Lomza Mashgiach, Rav Moshe Rosenstein HY”D** noted that one really tends to find Hashem in those trying moments in life when he has no one else to rely upon or trust except Hashem. He added that this is why the Torah was specifically given in the desert -- in order to demonstrate that Bitachon in Hashem is strongest in these times and is the key to success in life.

**צ֥וּר יְלָֽדְךָ֖ תֶּ֑שִׁי וַתִּשְׁכַּ֖ח קאֵ֥ל מְחֹֽלְלֶֽךָ You are unmindful of the Rock that fathered you, and have forgotten God who formed you (32:18) - Rav Aharon Lichtenstein ztl**. noted that there seem to be 2 separate issues with the one who serves Avoda Zara -- that he forgets Hashem and that he serves foreign Gods. While the latter seems to be missing in modern society on the whole, the forgetting of Hashem -- the lack of awareness of His presence in our daily lives is a serious matter. The Achilles' heel of the modern religious person is this existential awareness of God's Presence in his daily life.  We know the answers to the questions, and we know that He is there. But we need to make sure that we never forget that.

**כִּֽי־אֶשָּׂ֥א אֶל־שָׁמַ֖יִם יָדִ֑י For I shall raise my hand to heaven (32:40) - Rav Moshe Hager, Viznitzer Rebbe ztl.** noted that when one raises his hands is a reference to Tefillah. In this section, we are told that our Tefillah should be primarily motivated by a desire to seek to increase Kavod Hashem (the Anochi in the world) We learn that the Shechina shares our pain and if we daven for the Shechina’s pain to end, our pain will end as well.

**Haftorah**

**נַחֲלֵ֥י בְלִיַּ֖עַל Torrents of godless men (Shmuel Bet 22:5) - Rav Dovid Feinstein ztl.** noted that Bliyal is a contraction of the words Bli and Ol or without a yoke. People without any scruples and no connection to Hashem are often the ones who wreak destruction on the Jewish people hardest.