

דברי מנחם

Divrei Menachem

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Parshat Ha'azinu establishes that heaven and earth should give witness to Moshe's utterances, such that the heavens give ear (HA'AZINU) and the earth hears (V'TISHMA). The Lubavitcher Rebbe asks, however, why the distant heavens should "give ear" (a phrase that denotes closeness), while the earth is instructed to hear, implying listening from a distance.

Our sages tell us that since Moshe was so close to Hashem, for him, these phrases were apt. But are they applicable to the average Jew? Well, perhaps, they are, at least - during the period of the Yamim Nora'im - when we might strive to climb that extra step in the direction of Moshe's supreme spiritual stature.

Yes, even within the ambience of our earthly world, we can elevate ourselves and the material universe to new levels. We can, perhaps, yearn, as did David Hamelech, to dwell in the house of G-d all the days of our life (T'hilim 27:4). Moreover, through our efforts, we might actually bring the Shechina back into this world and, to use the language of the Rebbe, create an abode for Hashem in this lower realm.

In the Parsha, Moshe reminds us of this mutuality between Man and G-d when he proclaims, "For Hashem's portion is His people; Yaakov is the measure of his inheritance" (D'varim 32:9). Indeed, in this context, we might want to remind ourselves, in the parlance of the Chassidic dictum, that each of us, amazingly, constitutes, "Chelek Elo'ak Mima'al Mamash" - 'a portion of Hashem's supernal essence'.