

"Give ear O Heavens and I shall speak, and may the earth hear the words of my mouth." (32:1)

These words, which begin *Shiras Ha'azinu*, present the essence of the song of *Ha'azinu* -- as well as the entire *Torah*, which is compared to a song. What is a song? *Horav Gedaliah Shorr z.l.* explains that a song suggests something which is completely synchronized, as a song must be the essence of harmony. He notes that in a song, all of the notes of the score of the song, all of the instruments of the orchestra, and all of the voices in the choir join together to create a perfect harmonious blend. Likewise, so do all of the elements of the universe work cooperatively to carry out Hashem's dictate. In *Shiras Ha'azinu*, the *Torah* demonstrates to *Klal Yisrael* how all parts of Hashem's creations respond harmoniously to the iniquities and virtues of *Klal Yisrael*.

Let us expand on this concept. The *Torah* is a song. It must be perfect; if one letter is changed or removed, it is no longer the *Torah*. In a song, if one note is misplaced, the entire song is transformed. The *Torah* is a song which must penetrate every aspect of our lives. The *Torah* is all embracing and must be incorporated into all of our activities. Man can listen to the word of Hashem on earth and thereby reach out and interact with eternity. The Heaven and the earth meld together when *Torah* is the guiding force for our mundane endeavor.

Horav Moshe Swift z.l. asserts that to the human who perceives eternity and spirituality in his earthly mundane activity, death is but a transition through which the human is transported from one stage to another. Indeed, in such unity the bitter cup of life is no longer bitter if it comes from Hashem. *Torah* gives one a sense of perspective, just as a melody stimulates one's mood.

One sin can change the whole "song." As *Horav Swift* notes, no man paid a more dear price for a single sin than did Moshe *Rabbeinu*. The pain and anguish he must have felt, as he was to return his *neshamah*, was secondary to his total communion with Hashem. This is the religion of a Jew. The *mitzvos* which we perform daily penetrate the sphere of the mundane and forge a critical link in a never ending chain to eternity.

We may add one more thought. In an orchestra there are various musical instruments, each making its own distinct sound. In a choir there are different voices, each vocalizing their own distinct music. They all blend in perfect harmony when they all respond to the same score. The various approaches to serving the Divine may be analogized to an orchestra and choir. All of the forms of *avodas Hashem*, serving Hashem, must have their source in the same score -the *Torah*. To deviate even one iota is to destroy the harmony and distort the melody of the song of *Torah*.