

Haazinu

53rd of the 54 sedras;
10th of 11 in D'varim

Written on 92 lines in a Torah, ranks 51

3 Parshiyot; all open (extra open!)

52 p'sukim - ranks 51 (8th in D'varim)

614 words - ranks 52 (9th in D'varim)

2326 letters - ranks 52 (9th in D'varim)

P'sukim are relatively very short

MITZVOT

The Chinuch does not count any mitzvot in Ha'azinu; Rambam counts one - YAYIN NESECH. This is the only mitzva on Rambam's whole list of 613 mitzvot that the Chinuch does not count. (to balance out the 613, there is one mitzva that the Chinuch counts that the Rambam doesn't)



[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Kohen - First Aliya 6 p'sukim - 32:1-6

[P>32:1 (43)] Moshe Rabeinu begins his farewell "song" to the People by

calling upon the heavens and the earth to be witnesses to what he will be saying. He asks the people (in a very poetic way) to listen well to his words. Moshe tells us that G-d is completely fair and just; it is we who are responsible for "messing things up"

"When I (singular) call G-d's Name, you (plural, minimum 2) praise G-d for His Greatness." From this pasuk we learn that when three people eat together, one calls to the other two to "bless G-d" - ZIMUN (benching m'zuman).

This pasuk is borrowed from here to introduce the Musaf, Mincha, and Ne'ila Amida. (for Shacharit and Maariv, it is considered to be an interruption between GEULA and T'FILA, because of its later inclusion in the davening.)

Levi - Second Aliya 6 p'sukim - 32:7-12

Moshe asks us again to remember the "early history" of this unique nation of Israel and the special ancestors who established for us our close relationship with G-d.

There is no generation gap in real Jewish life; the older generation teaches the new one, the new generation gains by asking questions of their elders and learning from them.

G-d structured the world in parallel to the developing nation of Israel, and granted us special protection and guidance - "like an eagle protects its young..."

SDT The lessons of Torah are compared to dew, rain showers, and downpours. All water (oft-compared to Torah), but different intensities and speeds. So too Torah, for different people. Some need Torah in small, easily digested doses, or else they "overload". Others can handle a steady stream. Still others can learn Torah with the intensity of a downpour. The analogy between Torah and water has many levels.

Shlishi - Third Aliya 6 p'sukim - 32:13-18

Notwithstanding the protection and nurturing that G-d provided us in the Wilderness, we rebelled. This happened and continues to happen. Moshe's words can be seen as a description of Dor HaMidbar as well as being a poetic prophecy of the people becoming too complacent in Eretz Yisrael and abandoning G-d from their positions of opulence and security.

R'VI'I - Fourth Aliya 10 p'sukim - 32:19-28

Much of the content of Haazinu is a poetic formulation of ideas previously presented in the book of D'varim.

Moshe tells us that G-d's reaction to our disloyalty is HESTEIR PANIM - the hiding of "G-d's Face", so to speak. He also tell us that there have been

several times when G-d had wanted to destroy the People of Israel but did not, so as not to give the nations of the world cause to doubt the power of the "G-d of Israel".

It is striking how similar are the words of reproach and how different the presentation.

Chamishi 5th Aliya 11 p'sukim - 32:29-39

Our challenge is to contemplate the above and understand the many lessons contained in G-d's (and Moshe's) words. The bottom line is that although Israel strays from the proper path, G-d will not abandon us, and He will rally to our side in the face of our enemies. We must realize this and appreciate the awesome power of G-d.

Shishi - Sixth Aliya 4 p'sukim - 32:40-43

In this concluding portion of the song part of Haazinu, we see G-d's oath and Moshe assurances of G-d's eternal nature and His promise to avenge Israel against the other nations.

Sh'VII Seventh Aliya 9 p'sukim - 32:44-52

[P>32:44 (4)] The Torah goes back to the regular columnar format for this last portion of Haazinu.

Moshe, in front of Yehoshua, tells the people to heed the warning of this SHIRA and to keep the Torah, which in turn, will keep them.

An important point that has been oft-repeated in the book of D'varim is this: We did not receive the Land of Israel with "no strings attached". We must always be worthy of holding on to Eretz Yisrael. Sometimes that reminder is subtle; sometimes it is heavy-handed. Here it's: Take the Torah seriously, because it is the basis upon which we will have a long (everlasting) tenure in the Land.

[P>32:48 (5)] G-d then tells Moshe to ascend Har Aravim-Nevo, see the Land from there, and die there, as Aharon had done earlier (the Torah reiterates the reason that both Moshe and Aharon couldn't enter Eretz Yisrael - namely, the incident when Moshe hit the rock rather than speak to it, missing an opportunity to sanctify G-d's name), rather than enter the Land which the People of Israel will enter.

Haftara 51 p'sukim Shmuel Bet 22:1-51

When Haazinu is between Yom Kippur and Sukkot, then this long passage is its haftara. This chapter in Shmuel Bet is known as the Song of David and this is its claim to be matched with the Torah's Song of Haazinu. (It is written with the same unique layout as Haazinu is.) It is a song of thanksgiving to G-d by

David, upon being saved from his enemies and from the hands of Sha'ul. Interestingly, it is one of the are passages from the Navi that does double duty - it is the haftara of the seventh day of Pesach, when the Torah reading contains the Song of the Sea in B'shalach. (The other time the Song of the Sea is read - Shabbat Parshat B'shalach - the haftara is the other "song" in Navi, the song of Devorah.) In addition to being identified as Songs, these four portions (Shirat HaYam, Haazinu, Shirat D'vorah and Shirat David) are each written in an unusual manner .

Additionally, Rabbi Jacobs z"l (in his "A Haftara Companion) points to a few parallels in the texts of Haazinu and its haftara, e.g. the use of the term TZUR (Rock) for G-d.