

## HAFTORAH OF SIDRA : האזינו

*This week's Haftorah is from Sefer Shmuel II,  
Chapter 22, Possuk 1 till Possuk 51.*

*If this Shabbos is "שבת" שובה, that is, it falls after Rosh HaShonnoh,  
then "שבת" שובה ישראל, the Haftorah of סדרא וילך is read.*

1. Once again, we have a Haftorah which seemingly has but a tenuous connexion with the Sidra. Namely, almost all of the Sidra is a Shiroh, a song or poem, and the Haftorah too is a Shiroh.
2. The Sidra is the prophetic poem which traces the beginnings of the Jewish Nation and tells of their destiny as HaShem's Chosen People. It speaks of their great mission to humanity, to bring G-dliness to all mankind, and it also contains a warning to the Nations of the world that they should treat the Jewish People well for they are HaShem's People. Incidentally, it might be that because the Song of Ha'azeenu so encapsulates the very purpose of the Jewish People that this might be the reason why it is the only chapter of the Written Torah (besides those verses like the She'ma which constitute part of our Tefillah) that is permitted to be learned off by heart. Indeed, it is a Mitzvah to learn the שִׁירַת הָאֲזִינוּ "that it shall be fluent in our mouths."
3. The Haftorah is similarly the Divinely-inspired poem in which Dovid HaMelech, King David, reviews his life and gives thanks to HaShem for helping him overcome his difficulties and vanquish his enemies. As said, that is more or less the only connexion between the Sidra and this Haftorah: both are epic poems.
4. We are told that in this שִׁירַת הָאֲזִינוּ is not only the story of the Jewish Nation but that in the words of this Song is hidden the story of each and every Jew in each and every age and time. Indeed, those who know how, can often reveal the names of individual Jews and certain events in their lives, in the past and sometimes even in the future as well.
5. It could very well be that this special character of this particular Sidra could be another connexion to its Haftorah. This Song of King David which is the Haftorah can be seen as a concise summing-up of his life story, with its challenges and triumphs, its sorrows and joys, its worry and its relief, in very much the same way as his Divinely-inspired Sefer Tehillim reflects the deep sentiments and feelings of Dovid HaMelech in everything that happened to him throughout his life. Dovid HaMelech is called "the servant of HaShem" more times in Holy Scripture than is anyone else, even Moshe our Teacher, for he placed his whole existence at the service of HaShem and he accepted the Will of HaShem without question or quibble like nobody else ever did. This Song of Dovid HaMelech is an expression of his complete self-effacement, his absolute trust in

HaShem and his gratitude to HaShem for all that He has done for him. In certain respects it is, so to speak, the Sefer Tehillim in miniature and in fact much of this chapter is almost paralleled in Tehillim 18.

6. Dovid HaMelech was not only the model figurehead and leader of the Jewish People, he is the personification of each individual person in that Nation. So too is his Sefer Tehillim, written as it is with רינת הקודש, the reflection of the feelings and the fears, the aspirations and the hopes, the joys and the triumphs, the supplications and the prayers of every Jew throughout all time.
7. It is no wonder, then, that of all the books of Holy Scripture, besides the Five Books of the Torah none has had as great an effect and has exerted so much influence upon the mind and spirit of the Jewish People as has the Sefer Tehillim. Sefer Tehillim is not only the prayers and supplications of Dovid himself but he was Divinely inspired to infuse into each and every one of the Tehillim devout feelings of prayer, in some these feelings are coupled with woe and worry, in others his prayer is coupled together with joy and happiness, but in all of them is the pure worship and longing for closeness with HaShem of every Jew. In fact, unless the Gemorroh tells us with certainty what was the particular event in his life that prompted him to compose a given psalm, a number of happenings or events are often suggested by the Commentaries as being the reason for Dovid's composing a given psalm — and they could all be correct for each psalm is so worded that it could be in response to any of a whole range of human situations and feelings. That is one reason that the Sefer Tehillim has found its way into the hearts of the Jewish people — and indeed also into the hearts of genuinely spiritual people even if they are not Jewish. Sefer Tehillim is the prayer not of Dovid as a person so much as the prayers of the entire Jewish People, past, present and future, a Nation's emotions and religious feelings given Divinely-inspired expression by Dovid HaMelech, that unique, sublime person who summed himself up as, "וְאָנִי תְּפִלָּה" — "I am prayer!"