#### Torat Scene-A-

This features an AI generated picture that has numerous hints to the weekly parsha This week's is about Haazinu



**KID FRIENDLY TORAH MAGAZINE** A PROJECT OF NAGEELA WEST COAST. **JOYFULLY JEWISH EXPERIENCES** 

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PARSHAS HAAZINU 5786



Disclaimer: These AI generated images are NOT meant to portray actual people or events from the Torah. They are simply hints to get you thinking.

# HUT... HUT...

You're perfect, did you know that?

Well not usually. After all, you're human; despite that face. But today you're perfect. The Midrash tells us that the four days between Yom Kippur and Sukkos are special. We are so busy doing mitzahs, acquiring the Lulav and Esrog, building our Sukkah, prepping for the holiday and polishing up our dancing shoes for Simchas Torah that God tells us "Let's let bygones be bygones; from here on we will start a new reckoning." In other words, even if we make mistakes between Yom Kippur and Sukkos, God forgives us because He's so excited about all our mitzvah prep. It's only once we actually hit Sukkos that our mistakes count- we're done with the practice round. That's why the Torah calls Sukkos 'the first day.'

Whoa. Hold up. Are you thinking what I'm thinking? There's a glaringly obvious problem with this Midrash. Let's recap what it says. During the four days between YK and Sukkos, Jews are busy



## Deep Thoughts

If the Manna in the desert tasted like anything, someone definitely tried, "Give me Manna that tastes like more Manna."



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# DVAR TURAH

### **CONTINUED...**

prepping to do Mitzahs, which God loves. So God is willing to forgive our mistakes during that time. Once Sukkot starts and our prep is done, all bets are off, and our mistakes count again. Here's my problem: What is more valuable, prep for a mitzvah or a mitzvah itself? Once Sukkos starts, we actually do all those mitzvahs we were prepping for! We shake the Lulay, sit inside the Sukkah, and dance our insoles off! Yet, at that point, when the prep is done and the actual mitzvah starts, the mistakes start counting. It's almost like telling an athlete, "I only care about training camp, preseason games and spring training. Those are really important. Once the season starts, meh." That would be a preposterous stance for a coach or fan! So why would God say that? Why would God seem to be happier with mitzvah prep than with those actual mitzvahs?

While we're on the topic of sports, many sports fans wonder aloud why college sports have such a loyal following. Aside from the idea that people like to support the schools they went to, it seems that the level of play in professional sports is better, so why would someone choose to watch a college game over an NBA or NFL game? (I'll probably get some hate for even asking that question, and there are a number of really good reasons why people enjoy following college sports- though the purity of students not getting paid no longer exists in the same way it did.) Read these quotes and tell me what you think:

"They don't just play the game — they live it, every day on campus, in the weight room, and in front of their community."

"For these kids, Saturday isn't a game — it's life. It's the culture of the town, the pride of the state."

"On campus, the game isn't just three hours it's the marching band, the chants, the colors on every street."

"Pro sports are polished. College sports are raw. That's where the purity lives."

"Every cheer, every tradition, every rivalry



These quotes, among many others, illustrate the idea that while a professional athlete may practice and play hard, it just doesn't usually (with some notable exceptions) permeate their whole life and being the same way as the game does for a college athlete.

Mitzvahs are awesome. They are pro games. They are the reason we do what we do. But we do them, and then we're done. We hope we do them well, but nobody does them perfectly. But mitzvah prep... that has the ability to permeate every minute of the day. Thinking, planning, learning- how can I do the mitzvah better? Am I ready to do it? Do I have the supplies I need? Maybe I can make my Sukkah nicer. Will it stand up in this year's wind? What songs should I be ready to sing during Simchas Torah? A person who engages in mitzvah prep has the ability to immerse themselves more fully into it then even into the mitzvah itself.

When it comes down to it, of course mitzvah prep is just for the purpose of the mitzvah, so the mitzvah's inherent value is untold. Yet we have the chance, if we put the right energy, focus and attention into prepping for Mitzvahs, to make them rise higher. So here we are. You're perfect now, as we spend the next few days getting ready for all the many mitzvahs of the exciting upcoming holiday. It's pretty amazing to think that if we focus on it right, we can transcend even the mitzvahs themselves. In conclusion...Blue 80! Blue 80! ... Check, check — Omaha, Omaha! ... Razor Right, Z Jet Motion, Slot Left, 36 Power on 2 ... Ready ... HUT HUT!"

I'll just end with a hut. Sound appropriate.



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#### Torat Scene-A-Eye Explained

Central Rock with Waterfalls  $\rightarrow$  Represents HaTzur ("The Rock"), a metaphor for God in the poem. The streams of water flowing down symbolize Torah and divine blessing nourishing the

Sunrise / Sunset Sky  $\rightarrow$  The fiery orange sky on the left symbolizes light, hope, and God's faithfulness; the darker storm clouds on the right represent judgment, exile, and challenge.

Three Figures in White (left) → Innocent children of Israel, standing near sheep, representing purity, continuity, and trust in God's care.

Green Pastures & Flowing River → Imagery of divine provision and prosperity when Israel follows

Warriors in Shadow (right) → Armed figures in darker tones, showing enemies, conflict, and the consequences of Israel straying — echoing Ha'azinu's warnings about other nations rising.

Divided Landscape → Left side lush and blessed; right side barren and harsh. This visual contrast reflects the dual themes of Ha'azinu: blessing vs. curse, faithfulness vs. betrayal.

Mountains in the Distance → Suggest endurance and God's eternal presence, echoing the opening of the poem that calls heaven and earth as eternal witnesses.







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