

KMS Family Parsha Sheet

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בס"ד

Nitzavim - נִצָּבִים

Parsha Questions (Answers on the back!)

- 1) On what day did Moshe establish this Brit between Hashem and Bnei Yisrael?
- 2) What is the connection between the verse "אַתֶּם נִצָּבִים" and the curses in the previous parsha?
- 3) According to Rashi (30:3), how will the day of the ingathering of the exiles be "great and difficult"?
- 4) What lesson does Rashi (30:3) learn from the words "וּשְׁבַח ה' אֱלֹקֶיךָ אֶת־שְׁבוּתְךָ"?
- 5) What "מצוה" does the Torah describe as "not far away" (30:11)?
- 6) What does Rashi (30:12) learn from the words "לֹא בְשִׁמּוֹם הִיא"?
- 7) What does Rashi (30:14) learn from the words "כִּי קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד"?
- 8) Why does Hashem call the heavens and earth as witnesses to this Brit?
- 9) What Hebrew Year are we now starting?
- 10) What are the three special Brachot that we add to Musaf on Rosh Hashana?



Words of Wisdom

Kohelet Rabbah 10:1

לְעוֹלָם יִמָּד אָדָם עֲצֻמוֹ חֲצִיו זָכָאי וְחֲצִיו חַיִּב עֲשֵׂה מִצְוָה אַחַת
אֲשֶׁרִיו שֶׁהִכְרִיעַ אֶת עֲצָמוֹ לְכַף זְכוּתוֹ, עֲבַר עֲבָרָה אַחַת אוֹי לוֹ
שֶׁהִכְרִיעַ אֶת עֲצָמוֹ לְכַף חֻבָּה

A person should always consider himself to be half wicked and half righteous. If he did one mitzvah, praiseworthy is he, for he tipped himself toward the side of righteousness. If he sinned, woe is to him, for he tipped himself toward the side of guilt.

Did You Know?

13 Middot Rachamim (Chabad.org)

The number 13 signifies the infinite. The number 12 signifies constraint and order: e.g., the 12 zodiac signs and the 12 months in a year. Above order and control, 13 connotes boundlessness and immeasurability. The fact that there are 13 Attributes of Mercy teaches us that when G-d shows mercy, He does so without limit. No matter how low we fall, He will come to our aid and forgive us. This is further demonstrated in the word echad (one), which has the numerical value of 13. This signifies G-d's oneness in the world, how He is beyond any measure and limitation... 13 is a significant number in Judaism. It is the age when a boy becomes Bar Mitzvah and assumes the obligation to keep the laws of the Torah. It also corresponds to the 13 tribes of Israel (when including Joseph's two sons, Ephraim and Menashe), and often brings to mind Maimonides' 13 principles of faith. There are also "the 13 principles of hermeneutic methodology by which Torah law is extrapolated." These rules, compiled by the talmudic sage Rabbi Ishmael, outline the methods by which the Torah is elucidated and halachic decisions are deduced. The 13 Attributes of Mercy are perhaps the most significant of the 13s that appear in Judaism. The notion of mercy is especially relevant and necessary when dealing with penitence. It is for this reason that the Attributes of Mercy are recited numerous times during the Hebrew month of Elul, and especially on the Day of Atonement.





Parsha Answers:

- 1) Rashi 29:9 - Moshe gave this last speech on the day that he died.
- 2) Rashi 29:12 - The Jewish People asked, "Who can survive such curses?" Moshe responded, "You've done a lot to anger Hashem, and yet 'אַתֶּם נִצְבִּים' – you are still standing before Him."
- 3) Rashi 30:3 - It will be as if Hashem needs to take each individual by the hand and lead him out of exile.
- 4) Rashi 30:3 - It says ושב (instead of ושיב) as if to say that Hashem is in Galut with His Nation and will return together with them.
- 5) Rashi says the word "מצוה" here refers to the Torah in general. Ramban says it refers to the mitzvah of Teshuva.
- 6) Rashi 30:12 - Even if it were in heaven it would be our duty to go study it.
- 7) Rashi 30:14 - The Torah is close because it was given both Bichtav (written) and Be'Al Peh (oral).
- 8) Rashi 34:10 - If the heavens and earth, which receive no reward or punishment, never change their nature, how much more so should humans, who do receive reward and punishment, maintain our nature to serve Hashem.
- 9) 5782
- 10) Malchuyot, Zichronot, and Shofarot



Tefilla Insights

13 Middot - Rabbanit Sally Mayer

(Ohr Torah Stone)


The Talmudic sage Rabbi Yochanan (Rosh Hashana 17b) explains that we recite these thirteen attributes so often and so fervently because Hashem promised Moshe that "Whenever the Jewish people sin, they should perform before Me this order, and I will forgive them." The Meshekh Chokhma notes that Rabbi Yochanan did not discuss saying this formula, but rather performing it. The Gemara is teaching that if we want forgiveness from Hashem, we must actually practice these thirteen attributes of mercy. We ourselves must be merciful, slow to anger and forgiving, and then, so Hashem will be with us. In addition to the fatherly compassion we evoke by reciting these attributes, we are also insistently delivering a message to ourselves: when we emulate Hashem and treat others in an understanding and forgiving way, we merit not only a kinder society, but also Hashem's kindness towards us as well.



This Week In Jewish History

Tishrei 1 (Jewishhistory.org)

The first Daf Yomi cycle began on the first day of Rosh Hashanah 5684 (1923); the thirteenth cycle concluded on January 4, 2020 and the fourteenth cycle began the following day, to be concluded on June 7, 2027. Rav Meir Shapiro was the founder of this program. He saw daf yomi as a tremendously necessary unifying factor among the Jewish people. Ironically, when he proposed his Daf Yomi there was great opposition... especially from the Lithuanian yeshivas who felt that the study of one page per day would become perfunctory and not convey the depth of Talmudic knowledge. Time has proven it to be one of the most enormous educational tools in Jewish history. Rabbi Meir Shapiro had no children. His great yeshiva, Chachmei Lublin, was desecrated and destroyed in the Holocaust and never regained prominence again after the war. However, the daf hayomi project continues to grow in popularity and acceptance. It is through the learning of the daf hayomi by tens of thousands of Jews daily that Rabbi Meir Shapiro gains immortality and eternity amongst the great leaders of Judaism.



Key Number or Word In The Parsha

לא בשמים היא

On one level this pasuk means that Torah is accessible to all. It is not far off in the distance, or exclusive to only certain people. Each of us can find our chelek (portion) in Torah. This pasuk is also the source for the idea that Halacha was given to humans to determine. The Talmud (Bava Metzia 59b) records a famous debate about a certain oven and whether it could become Tamei (impure). Rebbe Eliezer was the minority opinion and could not persuade his colleagues. He performed several miracles (a tree moving, a stream flowing backwards, the walls of the Beit Midrash leaning) to no avail. A Bat Kol (heavenly voice) even announced that he was right. But ultimately, Rebbe Yehoshua quoted this pasuk to show that halacha is determined here on earth (not in heaven). The Talmidei Chachamim debate and vote and majority rule is followed.