



# KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT

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וַאֲתַחֲנַן - Va'Etchanan

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## PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) What does Moshe pray for at the beginning of the parsha (3:25)? What answer does he receive?
- 2) What are Bnei Yisrael told to always remember (4:9-10)? What are the other 5 things we are supposed to remember every day?
- 3) In which famous Tefilla do we recite the pasuk (4:39) "וידעת היום והשבת אל לבבך"?
- 4) What does the Talmud (Makkot 10a) learn from the words (4:42) "ונס אל אחת מן הערים האלו וחי"?
- 5) The 1st time the Aseret HaDibrot are mentioned it says "זכור את יום השבת לקדשו." What word is different in the way this mitzvah appears in our parsha (5:12)? What do we learn from this?
- 6) What two rewards are promised for honoring one's parents (5:16)?
- 7) How does Rashi (6:5) understand the mitzvah of loving God?
- 8) What is the meaning of the words (6:18) "ועשית הישר והטוב"?
- 9) What is the meaning of the term (7:6) עַם סְגֻלָּה?
- 10) Why is this Shabbat called Shabbat Nachamu?

## WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

**What are you good at and how can you use that to help others?**

## DID YOU KNOW?

Kriat Shema Al HaMitah (Chabad.org)

"There is a mitzvah in the Torah—indeed, in the very text of the Shema itself—to recite the Shema twice daily: "And you shall speak of them . . . when you lie down and when you rise up." The sages explain that this means we are to recite the Shema every morning and evening.... Now, since the Shema is also a standard component of the nighttime Maariv prayer services, what is the purpose of repeating it again?

### Proper Frame of Mind

The Talmud explains that one should recite Shema before going to sleep, so as to go to sleep with words of Torah on his lips. This is learned from the verse in Psalms, "Quake and do not sin; say [this] in your heart on your bed and be forever silent."

### Protection

Additionally, the recitation of the Hamapil after the bedtime Shema serves as a protection from evil thoughts and impure forces (both physical and spiritual) during the night. Sleep is described in the Talmud as one-sixtieth of death. The absence of life creates a vacuum which draws in forces of impurity and unwanted thoughts. Shema provides us with extra spiritual vitality to overcome this.

### Early Maariv Prayer

Some congregations have the custom to hold the evening prayers early, after sunset but before nightfall (or even earlier on Fridays). While this is permissible and they have fulfilled their obligation vis-a-vis evening prayer, they did not yet fulfill their obligation to recite Shema at night, since it needs to be said after nightfall proper. Thus, saying Shema at bedtime has an unintended dividend. Those who pray in these congregations can have in mind during the bedtime Shema to fulfill their obligation to recite the evening Shema (provided that they say all three sections of the Shema).



# PARSHA ANSWERS

- 1) Moshe asks Hashem to let him enter Eretz Yisrael. Hashem says no, but He does allow Moshe to view the land.
- 2) We must always remember Har Sinai, as well as Yetziat Mitzrayim, Amalek, Cheit HaEigel, Miriam, & Shabbat.
- 3) We recite these words 3x/day in Aleinu
- 4) We must give the accidental murderer everything he needs to survive in the Ir Miklat, including his teacher so he can learn Torah.
- 5) This time it says "שמור." Chazal tell us that both words were spoken simultaneously. שמור speaks to the prohibitions on Shabbat, while זכור refers to the positive mitzvot of Shabbat.
- 6) Arichut Yamim (long life) and living happily.
- 7) ואהבת teaches to serve Hashem out of love rather than fear.
- 8) We should always strive to do the right thing. Rashi says this means seeking compromise (Pshara) and going above and beyond (Lifnim Mishurat HaDin).
- 9) Am Segulah means that we are Hashem's treasured People.
- 10) The Shabbat after Tisha B'Av is known as Shabbat Nachamu, the Shabbat of comfort. The word Nachamu comes from the famous Haftara we read "Nachamu Nachamu Ami."

# ELISHEVA'S PARSHA CHALLAH



Sometimes Hashem says no. Even Moshe Rabeinu who is the biggest Tzadik that we know of is told no he cannot enter the land of Israel. Vaetchanan has the gematriya of 515. Moshe begs Hashem 515 times to be allowed to enter the land and Hashem compromises and says he can just see the land but not go in. Sometimes Hashem says no to us and we have to accept that it is for good and just reasons.

# DVAR TORAH

By Calanit Epstein - 11th Grade

Perek Daled, Pasuk Bet of Sefer Devarim says, "לא תספו על הדבר אשר אנכי מצוה אתכם ולא תגרעו ממנו" - Don't add to the words that I have commanded you (the mitzvot) and do not subtract from them. Of course it makes sense to tell Bnei Yisrael not to subtract from the mitzvot, but why not add? Why not allow them to try and be even better?

A משל from המגיד מדובנא tells the story of two neighbors. One of the neighbors would always borrow silverware and other utensils from the other when he had guests over, and then returned double of whatever he borrowed. If he took two spoons, he brought back four. If he took one plate, he brought back two. The first neighbor was amazed and asked, "why are you bringing me more dishes than what I gave you?" The second responded, "When I brought your dishes to my house, they became pregnant and gave birth!"

One night, the borrower came to his neighbor and said that he had very prominent guests coming, and asked to borrow two very expensive and beautiful candlesticks. The neighbor agreed quickly, assuming he would get two in return.

A few days later, the lender called his neighbor and asked when he would be getting his candlesticks back. The neighbor sighed and said, "I'm so sorry to tell you this, but that night when I brought your candlesticks into my house, they had a heart attack and died." The lender was furious and yelled at the neighbor, calling him a liar and a thief. However, the borrower calmly responded, "If you believe that your dishes gave birth, you have to believe your candlesticks died."

The Torah has 613 mitzvot in it, a number Hashem chose very carefully. If Bnei Yisrael had been allowed to create their own mitzvot and attach kedusha to them, they would ultimately rationalize not doing mitzvot at all.