

KMS Family Parsha Sheet

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בס"ד

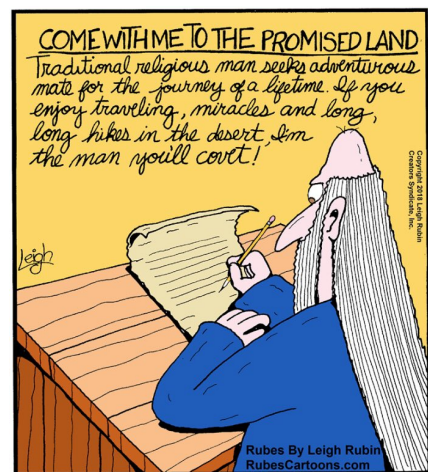
Vaetchanan - וַאֲתַחֲנֶן



Parsha Questions

(Answers on the back!)

- 1) What characteristic trait is represented by Hashem's "strong hand"?
- 2) What pasuk from this week's parsha do we recite on Simchat Torah before dancing with the Torah?
- 3) What pasuk from this week's parsha is recited when we do Hagbah?
- 4) What are 2 rewards for honoring parents? (5:16)
- 5) This parsha contains the only pasuk in the Torah in which two letters are enlarged. Which pasuk is it?
- 6) What is meant by ה' אלקינו ה' אחד?
- 7) How do we fulfill the famous words from Shema: "ואהבת את ה'?"
- 8) What insight does Rashi teach about the words "ושננתם לבניך"?
- 9) How do we fulfill the mitzvah of "ועשית הישר והטוב"?
- 10) Why are evil-doers rewarded in this world?



Moses pens his personal ad.

Did You Know?

[Shabbat Nachamu \(ou.org\)](http://ShabbatNachamu.org)

Last Saturday night we were sitting on the floor thinking about the sadness of Tisha Baav and mourning the loss of the Temple in Jerusalem and the tragedies that have unfolded during the past 2,000 years. Yet, this Shabbat there will be a completely different mood. It is Nachamu and we are upbeat and hopeful. What has caused this change of attitude? Nothing has really changed from last Sunday. Moshiach did not come and the Temple is still in ruins. The world is still very chaotic and dangerous. If nothing has really changed then my question quite simply is mah nishtanah haShabbat hazot meShabbat sheavrah-What is the difference between this Shabbat and last Shabbat?

There are two motifs to Tisha B'av. The first motif is sorrow and sadness; as we cry, mourn and lament about the loss of the Temple, and the tragedies of the Jewish people. We sit on the floor; we remember and connect to the sadness and the dark times of Jewish history. In the middle of the day, when we "get-up", the motif of the day changes. After a night of Eichah and Lamentations, after a morning of depressing Kinot, a quiet but determined resolve fills the Jew. The "Tisha B'av Jew" has at midday of the Fast demonstrated that no matter how successful he or she might be, no matter how many comforts he or she might have in the Diaspora, the "Tisha B'av Jew" has not forgotten the temple, and has not forgotten that something is missing in our lives. With that there is a determined resolve which grips the "Tisha B'av Jew". The "Tisha B'av Jew" becomes filled with resolve that he or she will internalize the lessons of Tisha Baav, that he or she will fix what needs to be fixed, will correct what needs to be corrected. With the help of G-d the "Tisha B'av Jew" arises and gets up with confidence and determination that this will be the last Tisha B'av. Thus by "Getting Up" at midday of Tisha B'av, the motif of the afternoon of Tisha B'av changes from looking backwards to looking forwards. The motif of the waning hours of Tisha B'av is a quiet optimism of hope, which finds its louder expression in the following Shabbat with Nachamu Nachamu Ami—the haftarah for Shabbat Nachamu, the Sabbath of Consolation.

Words of Wisdom

Tehillm 133:1

הנה מה טוב ומה נעים שבת אחים גם יחד

How good and how pleasant it is
when brothers dwell together



Parsha Answers:

- 1) Rashi 3:24 - His willingness to forgive.
- 2) 4:35 (אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו)
- 3) 4:44 - "וזאת התורה אשר-שם משה לפני בני ישראל"
- 4) Arichut Yamim (long life) and living successfully in the land HaShem gives us.
- 5) In the pasuk of "Shema Yisrael" (6:4), both the ו of the word Shema and the י of the word Echad are written larger than the other letters. Together they spell עד, witness.
- 6) 6:4 - Hashem, who is now our G-d, but not [accepted as] G-d of the other nations, will eventually be [accepted as] the one and only G-d.
- 7) Rashi 6:5 - Perform mitzvot out of love rather than fear. 8) Rashi 6:7 - Students are like children and teachers are like parents.
- 9) Rashi 6:18 - Try to reach פְּשָׁרָה (compromise) and go לְפָנִים מְשֻׁרָת הַדִּין (above and beyond).
- 10) Rashi 7:10 - So that they get no reward in the next world.



This Week In Jewish History

18 Av (Ou.org).

The Ner Maaravi (the western lamp of the Menora in the Beit HaMikdash) was extinguished during the reign of King Achaz. The date was observed as a fast day. Tradition is that the Western Lamp never went out. It was used to light the other lamps that were rekindled each evening. The Ner Tamid of our shuls is based on the Ner Maaravi of the Menora.



Tefilla Insights


Tachanun (Aish.com)

"Tachanun," meaning "supplication of compassion" is also called "nefillas apayim," "falling of the face"... The Talmud teaches that when one places their head upon their arm in submissive prayer after the Amidah, this intense, heartfelt prayer will be accepted by God and will achieve powerful results (Bava Metzia 59a)...

The act of "falling on the face" is based upon the actions of Moses, Aaron and Joshua in the Torah who fell on their faces to beseech God's mercy at times of national calamities. It is an expression of submission to God's will, while conveying the belief that God's mercy can be invoked even in the face of the most heinous crimes, achieving salvation. This submission is expressed by the falling on the face, as if to expose our necks to offer ourselves to God much like Isaac did while on the altar, bringing eternal merit to the Jewish people.

Key Number or Word In The Parsha

515



The Midrash comments that the word וְאֶתְחַנֵּן equals 515 in Gematria (as does the word שִׁירָה). Tachanun is one of 10 types of prayer. And the Midrash comments that Moshe Rabbeinu davened 515 times that Hashem would give him the chance to enter Eretz Yisrael. In fact, the Talmud (Brachot 10a) teaches that אֲפִילוּ חֶרֶב חֲדָה מוֹנַחַת עַל צַוְאָרוֹ שֶׁל אָדָם אֵל יִמְנַע עֲצָמוֹ מִן הָרַחֲמִים - Even if a sharp sword rests upon a person's neck, he should not prevent himself from praying for mercy." We learn from here to never give up.