

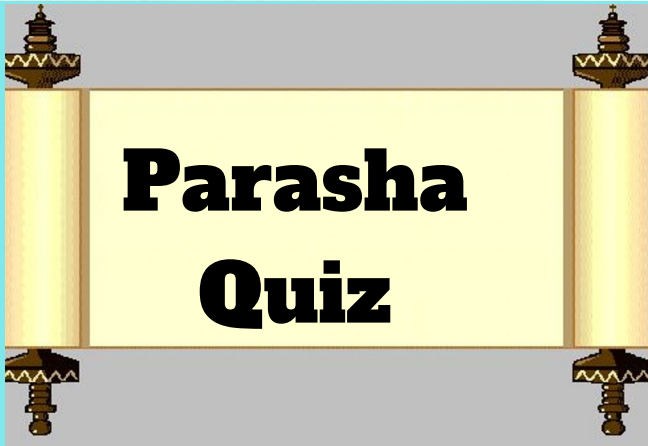


# KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

Nitzavim: נִצָּבִים

9.28.19



Elementary:

- 1) What does the word Nitzavim mean?
- 2) According to the parasha, where is the Torah not found? Where is it found?
- 3) Where in this week's parasha do we learn about a different kind of Brit Milah?
- 4) Which 2 witnesses did Hashem refer to in the parasha?

Middle/High School:

- 1) According to Rashi, on what day was this parasha communicated?
- 2) Whom else did the Brit apply to who was not standing there that day?
- 3) What 2 lessons does Rashi (30:3) learn from the words "ושב ה' אלוקיך את־שבֹּתֶךָ"?
- 4) According to Rashi (30:12) how far do we have to be willing to go to learn Torah?

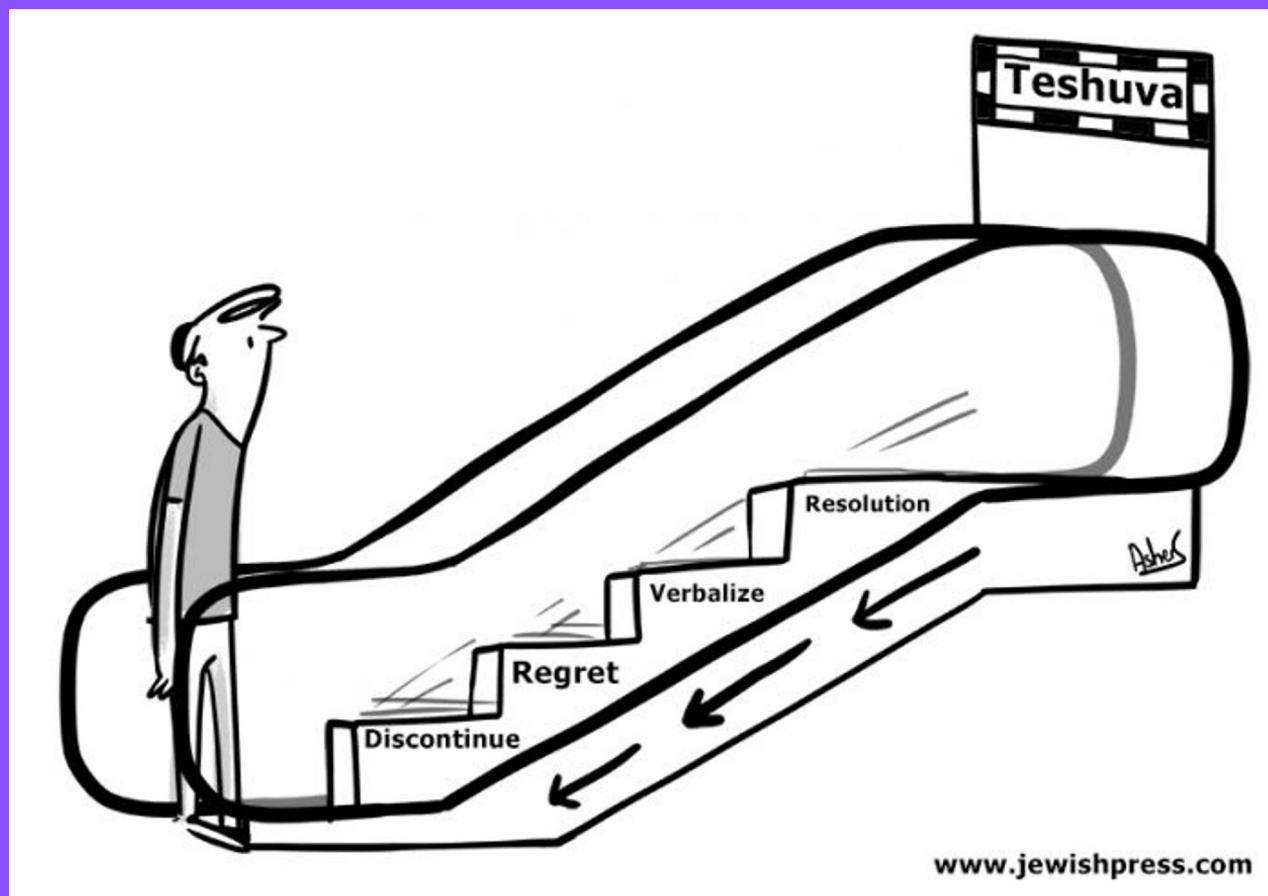
## What would you do?

Discussion starter for your Shabbat table..

Would you rather take a flatter path that is longer or a hilly path that is shorter?

## Did You Know?

The Gemara (Rosh Hashana 10b) records two opinions as to the creation of the world. According to Rebbe Eliezer the world was created on the first of Tishrei, whereas according to Rebbe Yehoshua the world was created on the first of Nisan. Tosafot (Rosh Hashana 27a) quote Rabbeinu Tam who says both opinions are correct. In Tishrei the world was created in thought, while in Nissan the world was physically created. On Rosh Hashana therefore we are celebrating not the actual creation of Man, but God's thought to create Man.



Rabbi Dr. Tzvi Hersh Weinreb - OU.org

This week's Torah portion contains the following passage (Deuteronomy 30:1-10): "When all these things befall you—the blessing and the curse...And you take them to heart [literally, and you return them to your heart]...And you will return to the Lord your God, and you and your children will heed His command...Then the Lord your God will return your captivity...He will return you from all the nations...You will return and again heed the voice of Lord...For the Lord will return to delight in your well-being...Once you return to the Lord your God with all your heart and soul."

In the space of just several verses, the word "return" appears, in one form or another, at least seven times! It was in the writings of the great Nechama Leibowitz that I first learned the importance of a word that appears repetitiously in the course of a single text. We are to think, she wrote, of such a term as a leitwort, a leading word, a word which gives us a clue and leads us to the deeper meaning of the text at hand.

The ten days that begin on Rosh Hashanah and conclude on Yom Kippur are known as the Aseret Yemei Teshuvah, which is usually translated as The Ten Days of Repentance. But teshuvah does not really mean repentance, and it certainly does not mean penitence, as it is frequently rendered. Rather, it means return.

It can legitimately be asked, return to what?

I would like to provide an answer or two to that question, inspired by the book that I find so personally meaningful at this time of year. It is *The Lights of Teshuvah*, by Rabbi Abraham Isaac Kook. Rav Kook emphasizes that over the course of time, we each develop as individuals, and in that process isolate and alienate ourselves from others, from our families, from the people of Israel. To return means to return from our self-centeredness to the collective, from the prat, or single unit, to the klal, or all-encompassing group.

There can be no teshuvah unless the person reconnects with larger components of society. We all, in our heart of hearts, know the ways in which he has cut himself off from significant people in his life, and each of us knows how to reconnect to those individuals.