

# ואתחנן

1)

This parsha has the first perek of קריאת שמע. Ask your students if they are saying קריאת שמע על המטה, which is also a "weak" mitzvah, as many students (and adults!) fall asleep accidentally without saying

קריאת שמע על המטה. One must be extremely careful not to neglect this important nightly mitzvah, every night, without exception! It should preferably be said immediately before going to sleep. You may be very surprised....and disappointed! Explain the importance and urgency of this Halacha, connecting it to why we say מודה אני every morning as soon as we wake up every morning. See ערוך, סימן רלט

2)

Ramban, sefer Devorim

(פרק ו--פסוקים כ-כה) דברים

כ: כִּי־יִשְׁאַלְךָ בִּנְךָ מָחָר לֵאמֹר מָה הָעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם: כֹּא: וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם וַיֹּצִיאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה: כב: וַיֵּתֶן יְהוָה אוֹתוֹת וּמִפְתִּים גְּדוֹלִים וְרַעִים אֶל בְּמִצְרַיִם בְּפַרְעֹה וּבְכָל־בֵּיתוֹ לְעֵינֵינוּ: כג: וְאוֹתוֹנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֶתְנוּ לָתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם: כד: וַיֹּצִיֵנוּ יְהוָה לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־יְהוָה אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחֵיתָנוּ כְּהִיּוֹם הַזֶּה: כה: וְצִדְקָה תִּהְיֶה־לָנוּ כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי יְהוָה אֱלֹהֵינוּ כְּאֲשֶׁר צִוָּנוּ (see the Ramban- Sefer Devarim, פרק ו--פסוק כ).

If your son asks you in the future, saying, "What are the testimonies, the statutes, and the“ ordinances, which Hashem our God has commanded you.

You shall say to your son, "We were slaves to Pharaoh in Egypt, and Hashem took us out of Egypt with a strong hand.

And Hashem gave signs and wonders, great and terrible, upon Egypt, upon Pharaoh, and upon all his household, before our eyes.

And He brought us out of there, in order that He might bring us and give us the land which was sworn to our fathers.

And Hashem commanded us to perform all these statutes, to fear Hashem, our God, for our good all the days, to keep us alive, as of this day

And it will be for our merit that we keep to observe all these commandments before Hashem, our God, as He has commanded us.

Rashi says this posuk is referring to the בן חכם. However, The Ramban in Parshas ואתחנן states, כ--פסוק כ, ---explains these pesukim: If you are asked (by a student, or anyone else): What is the reason of this mitzvah? Why do we really need to do that mitzvah? The Torah

states, the answer to this question is--tell him/her/them--about יציאת מצרים, by translating and explaining פסוקים כא-כה, according to the Ramban's explanation of these pesukim.

This seems to imply --if you begin the response by discussing and talking about יציאת מצרים, it will ignite a spark in their neshama, because--planted into every neshama--is the spark of the topic of יציאת מצרים, waiting to be ignited.

Read the pesukim out loud, and explain--דברים כא-כה פרק ו-פסוקים --for the correct response to him/her/them... or better yet, tell him/her/them, to read the pesukim out loud to you, reading also the translation, if possible!

It seems that the Ramban is saying-- the Torah is teaching us how to do Kiruv Rechokim (and Kiruv Kerovim...), by reading and explaining--דברים כא-כה --פרק ו-פסוקים כ-כה.

Sometimes we meet people who ask these types of questions, and we are not sure what to answer or how to begin the discussion. The Ramban tells us the Torah commands us to start the answer to these questions with these pesukim, according to the Ramban's explanation of all of these pesukim:.(See the Ramban)

כא: ואמרתי לבנך עבדים היינו לפרעה במצרים ויצאנו יהוה ממצרים ביד חזקה: כב: ויתן יהוה אותות ומפתים גדלים ורעים | במצרים בפרעה ובכל ביתו לעינינו: כג: ואותנו הוציא משם למען הביא אתנו לתת לנו את הארץ אשר נשבע לאבותינו: כד: ויצאנו יהוה לעשות את כל החקים האלה ליראה את יהוה אלהינו לטוב לנו כל הימים לחיתנו כהיום הזה: כה: וצדקה תהיה לנו כי נשמר לעשות את כל המצוה הזאת לפני יהוה אלהינו כאשר צונו

This is the answer the Torah commands us to give:

You shall say to your son, "We were slaves to Pharaoh in Egypt, and Hashem took us out of Egypt with a strong hand.

And Hashem gave signs and wonders, great and terrible, upon Egypt, upon Pharaoh, and upon all his household, before our eyes.

And He brought us out of there, in order that He might bring us and give us the land which was sworn to our fathers.

And Hashem commanded us to perform all these statutes, to fear Hashem, our God, for our good all the days, to keep us alive, as of this day.

And it will be for our merit that we keep to observe all these commandments before Hashem, our God, as He has commanded us.

I was recently teaching a student who had general questions about Yiddishkeit, even questioning even if the Torah was true. I was telling him about the classic proofs of Torah is MiSinai-- Shabbos, Kashrus, other mitzvos, but it had no effect on him, he still had the same questions. Recently, I taught him these pesukim with the Ramban's explanation. He started having less doubts, and he told me it just makes "more sense" now....and he wants to keep learning and discussing the ideas and hashkofos of these pesukim!

Interestingly, even among the non-frum-- Pesach and the Seder discussion about יציאת מצרים --are the most popular things that almost everyone observes today.....

The response does not seem to really answer the question. Again, the question is--what are these laws all about??, and the answer discusses יציאת מצרים, and goes and explaining more details.... However, the torah teaches us, according to the Ramban, ---This is how the torah commands us to answer this question, and this answer will have a major, very positive effect. Sometimes we meet people who ask these types of questions, and we are not sure what to answer or how to begin the discussion. The Ramban teaches The Torah commands us to answer this question with these pesukim, with their explanation.

To summarize, The Ramban explains to answer--we are commanded by the Torah to discuss the whole topic of **יצאת מצרים**, and Hashem is our creator, behold took us out of **מצרים**, for one reason--we should do all the mitzvos, and fearing Hashem by not doing **עבירות**--we will receive great rewards, **"לחיתנו"** to keep us alive! The Ramban further explains, receiving great rewards is really **"וצדקה"** a great favor from Hashem, because we are obligated to serve Hashem even without any reward, because of all the kindnesses Hashem does for us every day! The Ramban says if we answer in this way, the questioner will begin to see and understand the real purpose of our existence. The questioner is asking what are the **עדות** all about? What is the purpose of the **חקים**, since we do not know the reason for them? The Ramban further explains, when he asks what are the **משפטים**, it can't mean why, because **mishpotim** are necessary for society to exist...payments for damages, monetary laws. **Mishpotim** here means, why are there punishments for transgressing the Torah, such as **מיתת** and **מלקות**. The Ramban says as stated above, we tell the questioners all details about **יצאת מצרים**, and this, as the Ramban explains, will answer all these questions! Amazingly, this seems to be a jaw dropping insight, and a "Secret of the Torah", how to approach this common question!! Try it, it worked for me!

Another possible reason the response should be pertaining to **יצאת מצרים**, is because all of the answers to the questions of the 4 sons in the Hagada, begin with something about **יצאת מצרים**. Many mitzvos are **יצאת מצרים**. It is also one of the **עשרת הדברות** (in this week's parsha) begin with: "I am Hashem who took you out of **מצרים**....." The **פרשיות** of the **תפילין** also contain **יצאת מצרים**.

I heard, in the name of HaRav Yaakov Weinberg, זצ"ל, explaining the posuk, **(ב) שמות-פרק י-פסוק**

**"וּלְמַעַן תִּסְפָּר בְּאָזְנִי בֶּנְךָ וּבֶן-בִּנְךָ אֶת אֲשֶׁר הִתְעַלְלֹתִי בְּמִצְרַיִם וְאֶת-אֲתֹתַי אֲשֶׁר-שַׁמְתִּי בָם"**

Rabbi Weinberg, זצ"ל, points out, the posuk doesn't say--tell your son--; it says, tell "into the ears of your son", which means even if the child is not old enough to understand the story of **יצאת מצרים**, you still should say the words into his ears!

This seems to imply if the account of **יצאת מצרים** can have a positive effect on a child who does not even understand it, certainly it can have a positive effect on older students and adults!

Also, in parshas Yisro--ח-פרק יח-פסוק ח, Rashi says Moshe Rabeinu told Yisro about **יצאת מצרים**--quoting Rashi--**"לְקַרְבוֹ לְתוֹרָה"** lekorvo--kiruv!.....to bring him closer to Torah! The Sifsei Chachomim explains even though Yisro already knew about **יצאת מצרים**, Moshe Rabeinu wanted to bring closer to Torah, by just discussing **יצאת מצרים** and the war with **עמלק**. Telling **יתרו** about the events of **יצאת מצרים** would bring **יתרו** closer to Torah!

Moshe Rabeinu had successful results with Yisro!

It seems from all this, there are tremendous benefits and very positive effects in discussing **יצאת מצרים**

with those are having difficulty with yiddishkeit !

An amazing Ramban , giving us an incredible insight how to answer questions about Emunah and Bitachon, also a very basic tool for Kirov rechokim, and kerovim, which is very possibly one of the "Secrets of the Torah."

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3)

Also, the Ramban says in parshas ki sovo , Perek 27, posuk 26, and also shulchan aruch, with Mishnah Berura:

Hagbah, must be done only with the following method: a full, slow, 360 degree revolution, 3 columns open, with the stitching in the middle, turning left to right, in a total circle, not quickly, but slowly, so everyone can see the letters of the Torah. (This is a sign posted in Rabbi Gissinger's Shul in Lakewood, as the correct way to do Hagbah).

I have seen many people do hagbah incorrectly, therefore I think this halacha should be on every bima , as in Rabbi Gissinger's Shul, for all to read before hagbah is done!

Also , since this is one of the ארורים -curses-of the Torah, according to the Ramban, we must be extra careful for Hagbah to be done correctly!

Suggestion : place sign on Bima detailing correct method to do Hagbah.

(Also , the famous Igeres HaRamban, which is a must read every day! It is very brief, but so much mussar! Read what the Ramban says at the end of it!!)

These methods-- Discussing yetzias mitzrayim , Igeres HaRamban, and just looking at the letters of a Sefer Torah during Hagbah, will bring people closer to Torah.

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## שְׁנֵי מִקְרָא וְאַחַד תִּרְגוּם

"כָּל הַמְּשָׁלִים פְּרָשִׁיּוֹתָיו עִם הַצִּבּוּר מְאָרִיכִין לוֹ יָמָיו וְשָׁנוֹתָיו"

Name(s): \_\_\_\_\_

Grade and amount: \_\_\_\_\_ Parent signature \_\_\_\_\_

1st grade until שני--1x \_\_\_\_\_

2nd grade until שני-2x \_\_\_\_\_

3rd grade until שלישי-2x \_\_\_\_\_

4th grade until רביעי-2x \_\_\_\_\_

5th grade until חמישי-2x \_\_\_\_\_

6th grade until ששי-2x, with Targum 1x \_\_\_\_\_  
7th grade until שביעי-2x, with Targum 1x \_\_\_\_\_  
8th grade-whole Parsha-2x, with Targum 1x ! \_\_\_\_\_

I did **NOT** talk during Chazoras HaShatz ! \_\_\_\_\_

I said קריאת שמע על המטה every night \_\_\_\_\_