



going (5777) and coming (5778) at the top of the ParshaPix • Family in upper-left represents the beginning of Nitzavim that describes all who are standing today before G-d. Included are men, women, and children • 11 dots above Lanu Ulvaneinu... • all types of people, including the woodcutter (George Washington, as in the cherry tree) and the water-drawers (Jack & Jill) • The family also stands for those who were to participate in HAK-HEL - men, women, and children • HAK-HEL is also represented by the crowned Torah-reader - the king, and by the Torah in the Sukka, in the lower-right, since Hak-hel takes place on the Sukkot after Sh'mita • The feather writing letters is for the mitzva to write a Sefer Torah, also represented by the open gemara, since acquiring S'farim to learn from is also part of the mitzva • Xed out moon, planets, and stars is LO BASHAMAYIM HI, it is not in heaven... • Acid rain symbol is for the punishment for turning away from G-d • Megila is for the hidden "clue" to Esther in the Torah - HESTEIR PANIM • The questioned road signs is the choice of choosing Life or Death, Good or Evil • Plant growing a Tzedaka box is from the haftara, referring to G-d, YATZMI'ACH TZEDAKA, will cause tzedaka to grow... • Chatan & Kallah under the Chupa is also from the haftara • chemical expression is sulfur and salt burning... • Musical note is for HASHIRA, the Song, which is a poetic way the Torah refers to the Torah

• Other musical note is for the Song which Haazinu is • Shofar is for the RASHEI TEIVOT of the phrase SHORESH POREH ROSH V'LAANA, a reference to bad people among us - in the "warnings of Nitzavim" • YO-YO, a RETURNING top, is for T'SHUVA, return. Specifically, the fact that a person can stray and sin, return, stray again, return, and again and again... and G-d is still eager (so to speak) for the T'SHUVA rather than punishing the person. The Yo-yo keeps coming back too. But beware: if the string breaks, the yo-yo keeps getting further and further away and return is not very probable • Butterfly in Hebrew is a PARPAR. That makes it 2 PARs, or PARIM (lit. bulls) in Hebrew. The butterfly goes with the lips, which have replaced the PARIM, as stated in the haftara of Shabbat Shuva. This does not mean that davening relaces korbanot on a permanent basis. Nor does it mean that when we have a Beit HaMikdash and korbanot that we won't daven anymore. Davening was not "invented" to take the place of korbanot. It has always been with us and will continue to be with us. It is doing double duty during the time that we are without a Beit HaMikdash • Scene with sky and ground and an ear on each is for Haazinu HaShamayim... and V'tishma ha-Aretz... • Cloud with rain (gently) falling from it is one of the poetic images in Haazinu for the lessons of Torah • Negated wine is for the prohibition of YAYIN NESECH. According to Rambam, it is the one prohibition of the Torah that is found and counted from Haazinu • Apple of the eye - K'ISHON EINO • red man is for Nitzavim, and the green man is for Vayeilech • Unexplained