

# THE COMMUNITY PARSHA SHEET



PARSHAT KI TAVO

London's Leading Young Professionals Platform and Jewish Communal Centre



**RABBI JONATHAN TAWIL**  
*TAL Founder & Director*

## KI TAVO

Are your fruits tasty?

When we go to our local store and see the vast array of different types of fruits with their beautifully distinct colours we are amazed. We are truly blessed to live in such a generation. They stand out as big, fresh, and appealing. But everything seems to change when you take a bite. For some people they aren't as sweet as they expect or remember them to be.

What's happened to the great taste we used to have of fruit?

Several valid reasons have been put forward.

Many point to artificial ripening, geographical location, seasonal factors, and climate change.

The Torah seems to hint to an additional reason.

In this weeks parsha we learn about the mitzvah of bringing Bikurim (the first fruits) to the Bet Hamikdash. The farmer opens with the declaration of thanks and an affirmation that he separated out the tithes. "Then you shall say before Hashem, your G-d, 'I have removed the holy things from the house, and I have also given it to the Levite, to the

proselyte, to the orphan, and to the widow, according to whatever commandment You commanded me; 'Lo Avarti' / I have not transgressed any of your commandments, 'Lo Shachachti' / and I have not forgotten.'" (26:13)

R' Moshe Shick z"l (1805-1879; rabbi of Huszt, Hungary) shares a fascinating idea: Prior to the sin of the Golden Calf, the priestly function was performed by the firstborn, not by the family of Aharon. If not for that sin, the bikkurim / first fruits and the Terumot and Ma'asrot / tithes would not be given to the Kohanim and Levi'im. Rather, they would have remained "at home" with each family's first born.

Therefore, a Jew declares when he finishes giving all of the gifts from his produce: "I, through my participation in the Golden Calf, have removed the holy things from the house, etc." How so? "Lo Avarti" / "I transgressed the prohibition that begins with the word 'Lo', namely (Shmot 20:3) 'Lo Yihyeh' / 'You shall not recognize the gods of others in My presence.'" Moreover, "Lo sShachachti" / "I forgot another prohibition that begins with the word 'Lo', (Shmot 20:4) 'Lo Ta'aseh' / 'You shall not make for yourself a carved image nor any likeness'."

The proclamation here is not just one of thanks, it's an acknowledgment

20TH ELUL 5782

SHABBAT BEGINS:  
18:59pm

SHABBAT ENDS:  
19:58pm



**DVAR TORAH**  
Ki Tavo  
By Rabbi Jonathan Tawil



**DVAR TORAH**  
Parsha Insights  
By Rabbi David Baadani



**KI TAVO**  
By Rabbi Danny Fisher



**KIDS ZONE**  
Comic & quiz

We have a packed Elul Program full of inspiration from the various TAL Educators. Come join us in the new TAL community center!



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THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 11 YEARS!

that through the sins of our forefathers we are in a situation where we are not the kohanim we could have been.

We must know that our sins have repercussions for generations, and we have to acknowledge that. Each house could have had a Kohen, yet due to the sin of the golden Calf circumstances changed. But an even deeper level of understanding remains to be revealed.

As part of the proclamation said by the farmer, he states: (25:14) "I obeyed the Lord, my God; I did according to all that You commanded me".

We are commanded to perform Mitsvot such as separating tithes, but the question remains, how do we perform these Mitsvot. At times there are leniencies and ways out of the obligation. Are we seeking a way out or a way in?

The Gemara in Berachot (35) relates the following story: "Rabba bar Chana and Rebbe Yochanan taught in the name of Rebbe Yehuda bar Ilai: 'Observe the difference between the former generations and ours! The former generations brought in their produce through the front gates because they wanted to separate the tithes, whereas the later generations brought their produce through the gardens, yards, and skylights that do not lead to the front of the house, in order to evade the obligation to give tithes. (A person need only tithe if the produce is brought through the front entrance.) What is the result? The produce is no longer blessed'."

We can keep the Torah in two different ways: We can fit the Torah into our lives, or we can fit our lives into the Torah. We can seek leniencies, so the Mitsvot

don't interfere with our lives to much. Or we can seek Mitsvot – for they are our real life.

When the Jewish People deliberately obligated themselves to separate tithes by bringing the fruit in through the front entrance, they had a delicious aroma and succulent taste.

However, when they avoided giving those tithes, even though what they did was perfectly legitimate, they diminished the taste of this world as well as the next.

We live in a generation where on the one hand, our produce is blessed through abundance, yet the Torah hints if we want to ensure its delicious original taste – if we want to really taste life – we must ensure that we don't cut corners and live a life seeking to attach ourselves to the commandments of G-d – for that is true life and that gives true taste both in this world and the next.



**RABBI DAVID BAADANI**  
*Director - TAL Chazanut Program*

## PARSHAT KI TEITZEI

וּבָאוּ עֲלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגְךָ כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ:

All these blessings shall come upon you and will reach you, if you will but heed the word of your G-d ה':

The Rebbe of Modzhitz ask that the word וְהַשִּׁיגְךָ, 'and (the blessings) will reach you' is seemingly extraneous. Surely these words could have been left out? The Torah had just said that all the blessings will come upon you and that obviously means that the

blessings have actually reached you.

Say the Rebbe of Modzhitz, וְהַשִּׁיגְךָ also means השגה, comprehension, we can be blessed with the greatest blessings, healthy children, a good job, a spouse, loving parents, a home, but we don't recognize it, we don't acknowledge it, we take it for granted. There is no blessing in that. The real blessing is, when all the blessings come to you - וְהַשִּׁיגְךָ, that you'll have the השגה, to comprehend, to have the awareness, to understand how fortunate you are and how blessed you are.

The way we can bring this blessing of comprehension into our lives is learnt from the mitzvah of Bikurim which we read about at the beginning of our Parasha. When Bnei Yisrael entered the promised land

they were given the mitzva to take a few of every first fruit of the soil, which they harvested from the land that G-d gave them, place it in a basket and go to the Beit Hamikdash. There we should verbalise the appreciation we have towards G-d for all the blessings he gives us in our lives. Verbalising the goodness in our lives is not for G-d to know what we feel but for us to be able to make it more concrete, more real.

We have to stop for a moment and bring this awareness into our minds by verbalising our appreciation towards G-d and towards our beloved ones. Doing so will bring the blessing of וְהַשִּׁיגְךָ, it will make each blessing more real and it will give you true happiness in your life.

**Shabbat Shalom.**



## RABBI DANNY FISHER

Director - TAL Boys After School Programs

### כי תבוא

In this week's Sedra we find the tochochos once again given to the Yidden, the first being in Bechukosai.

When one looks closely at the two Parshiyos, we see that in fact the tochochos given are very different to each other and not merely a repeat of the same calamities that will befall the Yidden.

Why is this so? There must be a deeper significance to this.

The Ramban explains that the tochochos in Parshas Bechukosai are corresponding to the calamities that will befall the Yidden after the destruction of the first Beis Hamikdash. In addition, the tochochos of this week's Sedra Ki Sova are related to the punishments that come to the Yidden after the destruction of the second Beis Hamikdash. One example the Ramban gives is in relation to the concept of Avodah Zorah. In Parshas Bechukosai ל פרק בו פסוק,

the Possuk states "and I will destroy your towers and your avodah zorahs", however the tochochos in Ki Sova make no mention of avodah zarah. During the time of the first Beis Hamikdash idol worship was rampant amongst the Yidden, and a factor for the Beis Hamikdash being destroyed. However, there was no idol worship during the second Beis Hamikdash, hence the tochochah relating to the second Beis Hamikdash in Parshas Ki Sova make no mention of it.

Another example is concerning the actual nation who will destroy the Beis Hamikdash, the Possuk states in Parshas Ki Sova "Hashem will carry against you a nation from afar, from the end of the world as an eagle will swoop". This reference is referring to the second Beis Hamikdash, and therefore is hinting to the Roman Empire who entered Eretz Yisroel and destroyed the Beis Hamikdash. The Romans were "A nation unknown to you and a nation whose language you will not understand." Compare this to Baval who destroyed the first Beis Hamikdash, there is no mention in the first set of tochochos of a

nation coming from afar, since Baval was close to Eretz Yisroel and known to them.

Yet we know that even within the tochochah and amidst the hardships, Hashem is still with us. The Possuk says, "I will make the land desolate and your enemies who dwell on it will be desolate".

This seems like a terrible thing, that the beautiful land of Eretz Yisroel will be barren and desolate. Yet Rashi explains that this is ultimately a brocho for Klal Yisroel. The fact that Eretz Yisroel will be desolate and bare, empty fields and wasteland, will result in no other nations entering and taking over the incredible land. They will have no interest in doing so, as it will not benefit them. They will be unable to farm the land, unable to grow crops. This will leave Eretz Yisroel empty and ready waiting for Klal Yisroel to return and live in the land once again, farming the fields and reaping the produce. This is a true brocho from Hashem, that even though we were sent into Golus, the land of Eretz Yisroel was preserved and saved only for us.

**Good Shabbos.**



## HALACHOT BY RABBI ELI MANSOUR

Is it Permitted to Hold a Child on Shabbat Who is Carrying Mukse?

The Shulhan Aruch (Siman 309) discusses a case of a child holding

money in his hand. To what degree do the Halachot of Mukse limit handling the child? Maran records a Yesh Omrim (minority opinion) that the child's parent is even prohibited from holding the child's hand and walking with him, out of

concern that if he drops the money, the parent may instinctively pick it up. However, the Stam (unattributed) opinion cited by Maran prohibits only to carry the child. Even, if the child needs to be held by the parent, he must first drop the

money. In a case where the child is carrying a different Mukse item, such as a stone, the same Halacha applies. It is prohibited to carry the child as long as he is carrying the Mukse. Holding a child who is holding Mukse is tantamount to holding the Mukse oneself.

However, Maran is more lenient in this case and allows the child to be picked up, if he has severe pangs of needing comfort and refuses to release the stone. There is less concern that the father would pick up a stone, as opposed to picking up the money.

## SUMMARY

Holding a child who is holding money, is never permitted, even if the child is very upset. If the child is holding a different Mukse object, it is still prohibited to pick him up, unless he refuses to release the Mukse and is severely upset

# KIDS zone

## ? QUIZ TIME!

1

When historically did the obligation to bring bikkurim begin?

26:1 - After the Land was conquered and divided.

2

Bikkurim are from which crops?

26:2 - The seven species for which Eretz Yisrael is praised.

3

How does one designate bikkurim?

26:2 - When he sees the first fruit ripen on a tree, he binds a piece of straw around it to mark it as bikkurim.

4

Who shakes the basket containing the bikkurim?

26:4 - The kohen places his hands under the hands of the one bringing it, and they wave the basket together.

5

What does "v'anita v'amarta" mean?

26:5 - Speak loudly.

