

THE COMMUNITY PARSHA SHEET



PARSHAT KI TAVO

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

WE LEFT EGYPT TWICE!

In 1903, British Colonial Secretary Joseph Chamberlain offered 5,000 square miles of the Mau Plateau in what is today Kenya and Uganda, to be haven for the Jewish People. The next year a three-man delegation was sent to inspect the plateau. Its high elevation gave it a temperate climate, making it suitable for European settlement. However, the 'kind' offer was refused and all eyes remained on resettling Eretz Yisrael.

The Jewish nation has been in exile for a long time, yet we have always kept our eyes – VeTechezana Enenu Beshuvecha Letsion – towards Eretz Yisrael.

What is so special about this land, why can't we just accept an undisputed oasis and go and live there?

In this weeks Parsha we read about the Mitsva of Bikurim. After the land was conquered and allocated, farmers were to take the first ripened fruit to the Bet Hamikdash and present them to the Kohen, declaring gratitude to Hashem.

The farmer states:

Vayevienu El Hamakom Hazeh Vayiten Lanu Et Haaretz hazot (26:9) – and He brought us to this place and He gave us this land.

What is this place that the farmer speaks of?

Rashi explains that this place refers to the Bet Hamikdash, the place where the farmer is now standing bringing his Bikurim.

On closer inspection we have a glaring question. The person mentions first that Hashem took us out of Egypt, brought us to the Bet Hamikdash (Hamakom Hazeh) and then gave us the land.

Surely the order should be different. Hashem took us out of Egypt, gave us the

land and then brought us to the Bet Hamikdash?

In Shemot (19:4), Hashem says to the Jewish people, "You saw what I did in Egypt, I carried you on eagles' wings and brought you to me."

The Targum Yonatan ben Uziel offers a most awesome explanation.

The year of the exodus, on the eve on the 15th of Nissan, when the Jews were commanded to eat the Pesach-offering, Hashem carried them on eagles' wings (clouds) and brought them to Mount Moriah, where the Beit Hamikdash would be built, to eat their Pesach-offering there. Later that night, He returned them to Ramseis. From there they left Egypt and travelled in the wilderness for 40 years prior to entering Eretz Yisrael.

Thus the events mentioned in the Pasuk were actually in the correct chronological order in which they took place: First they were brought to "this place" (Beit Hamikdash) and many years later they were given "this land" (Eretz Yisrael).

However we are left with a further question. Why, On the eve of the 15th when we were transported on 'eagles wings' to Mount Moriah did Hashem bring us back to Egypt? Why didn't we just stay in Israel?

The Chida (Nachal Kedumim) explains that all the miracles at the sea were not really necessary. He showed us here how it was possible for Him to bring us to Israel within a second. Yet He chose to carry out these miracles in order that the nations of the world – Shamu Amim Yirgazun – would see and take note of Hashem's Mastery over the world.

There is a further reason.

Israel is a great place to be. Its sunny, has fantastic beaches, delicious fruit, awesome views and scenery and its quite central in its position.

All these are great, but not the real reason

This week's Parsha Sheet is sponsored in the honour of Ely Reyhanian on his Bar Mitzvah

Wishing the family a huge mazal tov

16TH ELUL 5783

SHABBAT BEGINS:
19:33pm

SHABBAT ENDS:
20:34pm



DVAR TORAH
We left Egypt twice!
By Rabbi Jonathan Tawil



DVAR TORAH
Parshat Ki Tavo
By Rabbi David Baadani



DVAR TORAH
Joyful Appreciation
By Rabbi Yehonatan Salem



OUR CHAHAMIM
Rabbi Berish Landau



HALACHOT
By Rabbi Eli Mansour



KIDS ZONE
Quiz & Story

This newsletter contains Divrei Torah and may contain Sheimot - Please dispose of accordingly

THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 12 YEARS!

Hashem gave us the land of Israel. Hashem created the world with a special place called the land of Israel. It has a special spiritual dimension that we are able to tap into and connect with Hashem, that is unparalleled in the rest of the world. Hashem wanted to send a message to the Bnei Yisrael.

You are going to Israel, it's a fantastic land, but you should always know why it's fantastic.

Our first exodus of Egypt on the eve of the 15th was a direct ticket to the most Holy of places.

Hashem brought us to Mount Moriah – the place where the central events of world history have been played out –

since that needs to be our focus:

On that hill lies the stone that was the first physical existence that G-d created. It is called the "foundation stone." From that stone, G-d extruded the entire creation. That stone is the bridge between this reality and the reality beyond.

On that same hill, Avraham brought up Yitzchak as an offering in the ultimate test of his faithfulness to G-d.

At that place Yaakov saw a vision of a ladder with its feet planted on the ground and its head reaching to the heavens. That place has always been, and is to this day, the gate of Heaven.

On that hill stood the two Holy Temples and very soon the third one

will stand there again.

Yaakov exclaimed, "the Shechina (Divine Presence) rests in this place," and we learn that the Shechina rests on Har Hamoriah forever. Not only did it rest there when the two Holy Temples were standing, but it is there to this day. When you stand at that Wall, you are standing at the gateway of Heaven.

The Ohr Hachaim notes that this week's Parsha begins with the word Vehaya – which implies Happiness (Megila 10b). He states that "There is no joy other than in dwelling in the Land of Israel".

In a generation where we are blessed to be able to visit and live in Israel, let us take advantage and never lose sight of why the land is really blessed.



RABBI DAVID BAADANI
Director - TAL Chazanut Program

PARSHAT KI TAVO

וּבָאוּ עֲלֵיךְ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגָךְ 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:

Asks the Rebbe of modzhitz; the word וְהַשִּׁיגָךְ, and (the blessings) will reach you is seemingly extraneous, why is it necessary? The Torah had just said that all the blessings will come upon you and that obviously means that they have reached you?

Says the Rebbe of modzhitz, וְהַשִּׁיגָךְ also means השגה, comprehension, we can be

blessed with the greatest blessings, healthy children, a good job, a spouse, loving parents, a home, but if we don't recognize it, we don't acknowledge, we take it for granted then there is no blessing in that. The real blessing is, when all the blessings come to you - וְהַשִּׁיגָךְ, that you have the השגה, to comprehend, to have the awareness, to understand how fortunate you are, how blessed you are, and what a privilege it is.

The way we can bring this blessing of comprehension into our life is by learning from the mitzvah of Bikurim which we read about at the beginning of our Parasha. When we enter the promised land one shall take some of every first fruit of the soil, which they harvest from

the land that G-d is giving them, put it in a basket and go to the place where G-d will choose to establish the divine name. There we should verbalise the appreciation we have towards G-d for all the blessings he gives us in our life. Verbalising the goodness in our life is not for G-d to know what we feel but for us to be able to make it more concrete, and more real.

We must stop for a moment and bring this awareness to our mind by verbalising our appreciation towards G-d and towards our beloved ones. Doing it will bring the blessing of וְהַשִּׁיגָךְ, make them more real and give you a true happiness in your life.

Shabbat Shalom



RABBI YEHONATAN SALEM

JOYFUL APPRECIATION

Our parashah begins with the commandment of bikurim. From the time that the Jewish People settled down in the Holy Land, anyone who grows produce (of the seven species with which the Land of Israel is blessed) on his own piece of land is commanded to take the first-fruits of his crop to the Bet Hamikdash. He should bring them, adorned in a

basket, to Jerusalem and give them to the kohen in the Bet Hamikdash. He then reads given verses from the Torah that describe all the kindnesses that G-d has done for us from the beginning of our nationhood until the present day. It begins by mentioning Lavan who tried to destroy our forefather, Yaakov and his family, and yet, G-d saved us. We mention how we were redeemed from the constraints and persecution of Egypt with wonders and miracles. We then merited coming to our Promised Land, and each person

receiving their portion, upon which they could grow their own produce.

Our Sages teach us that these verses may only be read by one who brings his first-fruits between Shavuot and Succot, during the period of harvesting, when a person experiences happiness and enjoyment from his bounty. Why does the Torah emphasize the obligation of simcha concerning the verses of bikurim? The essence of reading these verses when bringing our "first fruits" is to express our gratitude for all that Hashem has done

for us. To thank Him for all the kindnesses to our forefathers and ourselves, sustaining us and enabling us to meet our needs. But why do we have to be happy when showing our gratitude? The answer is that when showing recognition for all the good that G-d has done for us, a dry "thank- you" is insufficient! As part of the mitzvah of expressing gratitude, a person needs to show that he is overjoyed with all the grace and kindness that he has been granted. He must show himself to be rich, happy and content, and appreciative of all his bestowed kindness. Moreover, when a person himself is happy, he will be able

to infuse happiness to all in his vicinity and make them also feel joyful, which is part of the mitzvah. If we just consider how much could go wrong in our daily lives, and yet, we are spared from it. When a person experiences a "near miss", this can awaken him to feel tremendous gratitude for being saved. G-d, in His infinite mercy, bestows on us constantly health, wealth, family, and even the ability to breath. If we do not show that we are happy and grateful, this is a denial of all that goodness. Someone told me that he once visited an elderly Torah Sage in hospital who just had a hip operation. The elderly

patient, who was in terrible pain and totally immobile, upon seeing his guest exclaimed happily: All the pain that I am suffering is negligible in comparison to the myriad kindnesses that G-d has done for me during this operation and period of treatment. When we next walk into our house, let us joyfully relate a kindness that was bestowed upon us that day. Moreover, happily showing recognition of all the kindnesses that Hashem does for us is an impetus for G-d to bestow even more upon us. Let us not take anything for granted, but rather, constantly and happily say "thank you" for every breath of life.



OUR CHAHAMIM

The Rebbe Berish Landau of Biala

Rabbi Berish Landau Zatzal was born in 5580 to Rabbi Avraham Zatzal, the Rebbe of Ciechanow.

He was eventually drawn to the Chassidut of Rabbi Yitzchak of Vorki, even becoming one of his disciples. By going to Vorki, Rabbi Berish also became acquainted with the Chiddushei HaRim of Ger, who would always ask him to relate one of his father's teachings.

Already during his father's lifetime,

Rabbi Berish hosted meals for the chassidim, even during the weekdays. When his father was told of this, he ordered several bottles of wine to be placed on the table on his behalf. After his father's passing, Rabbi Berish began to lead the community with great vigor, hosting a meal where he related words of Torah to the chassidim. Although he lived a very austere life, Rabbi Berish still managed to spend his evenings, like his days, immersed in the study of the holy Torah. He brought such an abundance

of blessings and wealth to his chassidim that people said that none of the Rebbe's chassidim required gifts for the poor during Purim or money for Passover. Rabbi Berish had five sons who became famous in their own right, some even rebbes. Among them was Rabbi Elimelech Menachem Mendel Landau, the Rebbe of Strikov, from whom the Strikov Chassidic dynasty emerged and exists to the present day. Rabbi Berish passed away on Sivan 25, 5636. May the memory of the tzaddik be blessed.



HALACHOT BY RABBI ELI MANSOUR

YICHUD- CAN A YOUNG BOY'S PRESENCE PROTECT AGAINST YICHUD

This Halacha deals with topic of Yichud. Yichud is the concept that a man may not be secluded with a forbidden woman. Please read all the Halachot on this topic as there are conditions and exclusions that must be fully understood before accepting Lema'ase. We learned previously the concept that a minor girl between the age of 6 and 9 can serve as a Shomeret (protector) when alone with a man and woman. Her presence enables the

man and woman to be secluded and not violate the laws of Yichud. Some opinions even are lenient to say that a girl as young as 5 and as old as 12 can qualify to be a protector. She is eligible as long as she is mature enough to understand what is going on, but young enough not to fall prey to lure and persuasion. Her possible tale to others is the deterrent to the adults and serves as the incentive for them to abstain from illicit behaviour Halacha says that this applies also by a minor male. A boy between the age of 7 and 10 qualifies as protector for the same reasons. Additionally, he can be as young 6 and as old 13 if his maturity warrants. So, the same rule applies for

a boy and a girl. The Tzitz Eliezer (Rav Eliezer Waldenberg) points out that this rule applies as well with one's children. They can serve as the Shomer (or Shomeret.) Some even say that one's own children are the best type of minor protectors, as a parent would be more reluctant to commit transgression when his own children are present. In a previous Halacha we discussed legal ways for a husband to be secluded in the house with a housekeeper. It's permissible if the wife is in town and the husband leaves the door unlocked. It's permissible if the wife is in town and she has a key and is able to come home unexpectedly at any time. It's

permissible if someone else has a key who from time to time enters unexpectedly. And it's permissible if the wife is expected back momentarily. The new lesson we learn today, permits a husband to be secluded in a house when his son or daughter are there, and they are of the ages discussed above. He can be there with

the housekeeper under such a condition even if his wife is out of town and not expected back soon. So to review, according to Halacha, a boy or girl qualify as protector and enable a man and woman to be secluded. The boy and girl protect the adults from possibly engaging in any improprieties. The age of the youngsters vary based

on their maturity but generally range from 5 through 9, and even up to 12. This Halacha applies even more so to one's own children. And lastly, a good application of this exclusion to Yichud permits a husband to be secluded with the maid when his kids are in the house as well. This exclusion works even when his wife is out of town.



WEEKLY PARSHA OVERVIEW

Parshat Ki Tavo

When the Jewish People dwell in the Land of Israel, its first fruits are to be taken to the Temple and given to the kohen. This is done in a ceremony that expresses recognition that it is G-d who guides the history of the Jewish People throughout all ages. This passage forms one of the central parts of the Pesach Haggadah that we read at the Seder. On the last day of Pesach of the fourth and seventh years of the seven-year shemitta cycle, a person must recite a disclosure stating that he has indeed distributed the tithes to the appropriate people in the

prescribed manner. With this mitzvah Moshe concludes the commandments that Hashem has told him to give to the Jewish People. Moshe exhorts them to walk in Hashem's ways because they are set aside as a treasured people to Him. When the Jewish People cross the Jordan River they are to make a new commitment to the Torah. Huge stones are to be erected and the Torah is to be written on them in the world's seventy primary languages, after which they are to be covered over with a thin layer of plaster. Half the tribes are to stand on Mount Gerizim, and half on Mount Eval,

and the levi'im will stand in a valley between the two mountains. The levi'im will recite twelve commandments, and all the people will answer "amen" to the blessings and the curses. Moshe then details the blessings that will be bestowed upon the Jewish People, blessings that are both physical and spiritual. However, if the Jewish People do not keep the Torah, Moshe details a chilling picture of destruction, resulting in exile and wandering among the nations.

Rabbi Sinclair,
Seasonsofthemoon.com



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.

