

KMS Family Parsha Sheet

בס"ד

By Rabbi Aaron & Elisheva Levitt

כי תבוא - Ki Tavo

Parsha Questions (Answers on the back!)

- 1) Where does the mitzvah of Bikkurim apply?
- 2) How does one designate Bikkurim?
- 3) At what time of year did a farmer bring Bikkurim and read the parsha of Bikkurim?
- 4) Who shakes the basket containing the Bikkurim?
- 5) What does a person say when he brings the Bikkurim?
- 6) Which is the only letter of the Aleph-Bet missing from Parshat Bikurim and why?
- 7) In this parsha, which 4 consecutive pesukim are read on a holiday - but not in the synagogue?
- 8) What did the Kohanim and Leviim do when facing Har Gerizim and Har Eival?
- 9) Eleven curses were spoken on Mount Eval. What is the significance of this number?
- 10) How are the curses in Parshat Bechukotai more severe than in this week's parsha?



Words of Wisdom

Eiruvin 65b

משלשה דברים אדם ניכר: בכוסו ובכיסו ובכעסו

A person's true character is ascertained by three parameters: his cup (his behavior when he drinks), his pocket (his financial dealings), and his anger.

Did You Know?

Starting Selichot on Motzaei Shabbat (ou.org)

Q. The general custom of Ashkenazim is to begin reciting Selichos this Motzei Shabbos. Why do we always begin the recitation of Selichos on a Motzei Shabbos?

A. Mishnah Berurah (581:6) explains that we always begin Selichos on Motzei Shabbos so there should be a uniform starting date for Selichos. Another explanation is offered by Sefer Leket Yosher (OC 118:1 – a 15th century student of the Trumas HaDeshen). He writes that we always begin Selichos on Sunday, because we want to connect Selichos with Shabbos. After Shabbos we are in a state of simcha (joy) because of the Torah which we have learned on that day, and because of our fulfillment of the mitzvah of Oneg Shabbos (enjoying the delicacies of Shabbos). It is with this atmosphere of simcha that we wish to begin reciting Selichos because the Divine Presence does not descend upon those who are depressed, but on those who experience the simcha of performing mitzvos (Shabbos 30b). On Motzei Shabbos, when we are still filled with the joy of Shabbos, it is an auspicious time to begin beseeching Hashem for forgiveness.



Parsha Answers:

- 1) Only in Eretz Yisrael. It is one of the Mitzvot HaTeluyot Ba'Aretz, agricultural laws that only apply to Israel (ex. Shmitah, Orlah, Leket, Shichecha, Peah...).
- 2) Rashi 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.
- 3) Between Shavuot and Sukkot.
- 4) Rashi 26:4 - The kohen places his hands under the hands of the one bringing it, and they wave the basket together.
- 5) He says vidui (confession) and he tells about how we were taken out of Egypt.
- 6) Baal Haturim - The letter Samech, since the amount to give for Bikurim is one sixtieth.
- 7) The pesukim beginning with the words "Arami Oved Avi" (26:5-8) are read at the Pesach Seder.
- 8) They said the brachot facing Har Grizim. They said the kelalot facing Har Eival. Each time the people on the mountains answered amen.
- 9) Rashi 27:24 - Each curse corresponds to one of the tribes, except for the tribe of Shimon. Since Moshe didn't intend to bless the tribe of Shimon before his death, he did not want to curse it either.
- 10) Rashi 28:23 - In Bechukotai the Torah speaks in the plural, whereas in this week's parsha the curses are mentioned in the singular.



This Week In Jewish History

Elul 24 (Aish.com)

Yahrtzeit of Rabbi Yisrael Meir Kagan (1838-1933), popularly known as the Chafetz Chaim, the title of his groundbreaking book on the laws of proper speech. The Chafetz Chaim lived in Radin, a small town in Poland that became a center of attention for world Jewry, given the Chafetz Chaim's saintly stature and active involvement in Jewish affairs. The Chafetz Chaim published over 20 books, including Mishnah Berurah, a monumental commentary on the daily living section of the Code of Jewish Law. The six volumes of Mishnah Berurah took 25 years to complete, and it has achieved universal acceptance as the definitive guide to Jewish law for Ashkenazic Jewry. The Chafetz Chaim was equally revered for his sterling character. The Chafetz Chaim passed away in 1933 at age 95, and is buried in Radin.



Tefilla Insights

Avinu Malkeinu (chabad.org)

Avinu Malkeinu perfectly encapsulates our relationship with G-d: If we relate to Him as a father, we may assume that our sins are easily forgiven, which might lead to laxity in fulfilling His commands. But if we view G-d solely as an all-powerful king, we may not understand that He is interested and invested in our welfare on a personal level. Our relationship with G-d is uniquely two-fold: we are his children, yet we are also his subjects. He loves us the way a father loves his children and forgives their transgressions. At the same time, like all monarchs, He sets rules for us that are meant to harness our energies for the greater goal of His kingdom.



Key Number or Word In The Parsha

Amen

When the Jews enter the Land of Israel and declare each of the 12 curses, the nation responds "Amen" (Devarim 27:15-26). The response of "Amen" appears only one other time in the Torah - in parshat Naso, when an alleged adulteress is told about the dire consequences of her actions, she responds "Amen Amen" (BaMidbar 5:22). According to the Talmud (Shavuot 36a) Amen is related to the word Emunah (Faith). When we hear another person recite a bracha we respond with Amen, thus affirming that we believe that which has just been said.