

NCYI Youth Groups Parshat Ki Tavo

(http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm)

Parsha Outline

- First Fruits (Bikkurim)
- End of Commandments
- Blessings and cursings
- Moshe's final words

Parsha Summaries

http://www.chabad.org/parshah/article_cdo/aid/501352/jewish/Aliya-Summary.htm

Ki Tavo Aliya Summary

General Overview: The Israelites are commanded to bring the first of their fruit to the Temple, and to deliver all tithes to their proper recipients. Moses explains how the blessings and curses are to be proclaimed on Mts. Grizzim and Ebal when the Jewish nation enters into Israel. He then details the blessings they will receive for following the commandments of the Torah, and the calamities which will result from disregarding them.

First Aliyah: This section introduces us to the mitzvah of *bikurim*, the requirement to bring one's first fruits to the Holy Temple. This mitzvah applies to fruits and produce grown in the land of Israel, and only those for which the land of Israel is praised: wheat, barley, dates, figs, grapes, pomegranates and olives. When in the Temple, the owner of the fruits recites a brief thanksgiving prayer to G-d and presents the produce to the priests.

Second Aliyah: During Temple times, Jewish farmers were required to separate from their produce several different tithes. These were distributed to the priests, the Levites, the poor, and one tithe which was eaten by its owners in Jerusalem. The different tithes were not all given each year, rather there was a three-year cycle. In this aliyah, the Torah gives the procedure to be followed on the day before Passover during those years which

followed the conclusion of a cycle. The farmer was to declare that he has performed all his tithing duties and then beseeches G-d to bless His people and the Land.

Third Aliyah: Moses admonishes the Jews to observe G-d's commandments; reminding them that they have selected Him to be their god, and He, in turn, has chosen them to be His holy and treasured nation.

Fourth Aliyah: The Jews are instructed to gather large stones when they cross the Jordan River. These stones were to be plastered, and the entire Torah was to be engraved upon them. Another set of stones was also to be inscribed with the entire Torah, and be set on Mt. Ebal.

Fifth Aliyah: The Jewish people are instructed to proclaim blessings and curses on Mts. Grizzim and Ebal. The elders of the Levite Tribe together with the Holy Ark stood between the two mountains, and six tribes were stationed atop each mountain. The Levites and priests faced each mountain alternately, and stated the blessing and curses. At the end of the aliyah, we are told of the bountiful blessings which will shower us if we hearken to G-d's commandments.

Sixth Aliyah: This section continues with the aforementioned blessings, and then launches a lengthy description of all the maledictions and suffering which will befall the Jews when they neglect the mitzvot.

Seventh Aliyah: Moshe reminds the Jews of all the miracles which have been their lot from when G-d took them out of Egypt until that very day. He concludes by saying that it is therefore incumbent upon them to follow G-d's covenant.

<http://ohr.edu/yhiy/article.php/3650>

When *Bnei Yisrael* dwell in the Land of Israel, its first fruits are to be taken to the Temple and given to the *kohen* in a ceremony expressing 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 Haggadah that we read at the Passover 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 G-d has told him to give to the Jewish People. Moshe exhorts them to walk in G-d's ways, because they are set aside as a treasured people to G-d. When *Bnei Yisrael* 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 will stand on Mount Gerizim, and half on Mount Eval, and the *levi'im* will stand in a valley between the two mountains. There the *levi'im* will recite 12 commandments and all the people will answer "amen" to the blessings and the curses. Moshe then details the blessings that will be bestowed upon *Bnei Yisrael*. These blessings 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.

Parsha Songs

[The lyrics are supplied here. For the tunes, please click on the link]

http://www.chabad.org/parshah/article_cdo/aid/573784/jewish/Parshah-Song.htm

Lyrics:

MISSING

Parsha Questions & Answers

Selected from the following websites:

http://www.chinuch.org/item_details.php?mid=7078

http://www.chinuch.org/item_details.php?mid=4159

http://www.chinuch.org/item_details.php?mid=4042

http://www.chinuch.org/item_details.php?mid=392

http://www.chinuch.org/item_details.php?mid=1686

<http://ohr.edu/yhiy/article.php/1213>

The following are a selection of questions obtained from the above mentioned websites.

K-2

Questions

1. What is the Mitzvah of Bikkurim?
2. Which fruits must be given?
3. Did a farmer in New Jersey bring bikkurim?
4. Do farmers in Eretz Yisrael bring bikkurim when we don't have a beit Hamikdash?
5. Who ate the Bikkurim?
6. What does a person say when he brings the Bikkurim?
7. What are some of the things HaShem will do to bless Bnei Yisrael if they follow His laws?
8. How did Moshe remind the people to listen to Hashem?
9. What does the Baal Koreh (the one who reads the Torah) do when reading the tochachah?
10. Why do we read the tochachah especially at this time of the year?

Answers

1. Giving the first fruits to the Kohen
2. The seven special fruits of Eretz Yisrael
3. NO! Only farmers in Eretz Yisrael brought bikkurim
4. NO
5. A kohen in the Beit Hamikdash
6. He says vidui (confession) and he tells about how we were taken out of Egypt
7. HaShem will give them prosperous land, help them conquer their enemies, and protect them and make them a great nation
8. He said over the tochachah (rebuke)
9. He reads it quickly and in a low voice
10. So that we will be reminded to do teshuvah since Rosh Hashanah is coming

3-4

Questions

1. What is the Mitzvah of Bikkurim?
2. Which fruits must be given?
3. Did a farmer in New Jersey bring bikkurim?
4. Do farmers in Eretz Yisrael bring bikkurim when we don't have a beit Hamikdash?
5. Who ate the Bikkurim?
6. What does a person say when he brings the Bikkurim?
7. How many shevatim stood on Har Gerizim?
8. How many shevatim stood on Har Eval?

9. Who stood in the middle?
10. What did the Kohanim and Leviim do when facing Har Gerizim?
11. What did the Kohanim and Leviim do when facing Har Eval?
12. What are some of the things HaShem will do to bless Bnei Yisrael if they follow His laws?
13. How did Moshe remind the people to listen to Hashem?
14. What does the Baal Koreh (the one who reads the Torah) do when reading the tochachah?
15. Why do we read the tochachah especially at this time of the year?

Answers

1. Giving the first fruits to the Kohen
2. The seven special fruits of Eretz Yisrael
3. NO! Only farmers in Eretz Yisrael brought bikkurim
4. NO
5. A kohen in the Beit Hamikdash
6. He says vidui (confession) and he tells about how we were taken out of Egypt
7. Six
8. Six
9. The Kohanim, Zekeinim of the Leviim, along with the Aron Hakodesh
10. They said the berachot (blessings) and the people on the mountains answered amen
11. They said the kelalot (curses) and the people on the mountains answered amen
12. HaShem will give them prosperous land, help them conquer their enemies, and protect them and make them a great nation
13. He said over the tochachah (rebuke)
14. He reads it quickly and in a low voice
15. So that we will be reminded to do teshuvah since Rosh Hashanah is coming

5-6

Questions

1. What is the Mitzvah of Bikkurim?
2. Which fruits must be given?
3. Did a farmer in New Jersey bring bikkurim?
4. Do farmers in Eretz Yisrael bring bikkurim when we don't have a beit Hamikdash?
5. At what time of year did a farmer bring bikkurim and read the parsha of bikkurim?
6. If the farmer didn't bring the bikkurim before Sukkot, could he still bring them after Sukkot?
7. Who ate the Bikkurim?
8. What does a person say when he brings the Bikkurim?

9. What other gifts must be given from our produce?
10. When is Maaser given to the poor?
11. How many shevatim stood on Har Gerizim?
12. How many shevatim stood on Har Eval?
13. Who stood in the middle?
14. What did the Kohanim and Leviim do when facing Har Gerizim?
15. What did the Kohanim and Leviim do when facing Har Eval?
16. What are some of the things HaShem will do to bless Bnei Yisrael if they follow His laws?
17. How did Moshe remind the people to listen to Hashem?
18. What was some of Moshe's rebuke (the tochachah)
19. What does the Baal Koreh (the one who reads the Torah) do when reading the tochachah?
20. Why do we read the tochachah especially at this time of the year?

Answers

1. Giving the first fruits to the Kohen
2. The seven special fruits of Eretz Yisrael
3. NO! Only farmers in Eretz Yisrael brought bikkurim
4. NO
5. Between Shavuot and Sukkot
6. YES! He could still bring the bikkurim until Chanukah. However, after Sukkot he could not read the parsha of Bikkurim
7. A kohen in the Beit Hamikdash
8. He says vidui (confession) and he tells about how we were taken out of Egypt
9. Terumah to a kohen, maser rishon to a Levi, maser sheni is eaten by the owner in Yerushalayim, and Maaser Ani to the poor
10. Every third year
11. Six
12. Six
13. The Kohanim, Zekeinim of the Leviim, along with the Aron Hakodesh
14. They said the berachot (blessings) and the people on the mountains answered amen
15. They said the kelalot (curses) and the people on the mountains answered amen
16. HaShem will give them prosperous land, help them conquer their enemies, and protect them and make them a great nation
17. He said over the tochachah (rebuke)
18. Hunger and famine
19. He reads it quickly and in a low voice
20. So that we will be reminded to do teshuvah since Rosh Hashanah is coming

Parsha Stories

http://www.chabad.org/parshah/article_cdo/aid/735327/jewish/Supermen-and-Angels.htm

Supermen and Angels

By [Mendy Loewenthal](#)

"Okay, boys," the gym instructor said with a smile. "We're just going to do some stretches now." It was Wednesday, which meant "gym" to the year 7 boys and the instructor was really pushing, taking things to a new extreme.

"Oh no," groaned Sam. "I think my back is going to snap," his face was almost purple as he stretched downwards, more and more.

"You just have to believe," the instructor said in a booming voice "that you can do it. I know that it is in the capabilities of every one of you boys to become really fit".

The class didn't look very convinced as they tried to stretch their muscles, panting and changing colors at the same time. "Very good, now we are just going to sprint across to the other side of the gym and back, only five times."

In the changing room afterwards Sam said, "I think this instructor is from a different planet, my body for sure isn't designed for this kind of thing. Maybe if I were Superman I would be able to do all those exercises without half fainting."

"Well, it's interesting," said Daniel, one of the other boys in the class. "The Torah tells us that we should 'go in the ways of G-d.' But how can we do that? G-d is infinitely great and infinitely holy. How can He ask us to go in His ways, to be like Him? He seems to be demanding the impossible."

"Yes, we are surrounded by demands to do the impossible," said Sam. "You have to be like Superman to do what the gym instructor wants, and like an angel to do what G-d wants."

At the supper table that night Sam decided to ask his father about why things were so difficult for him, since he was only human. "Daddy, why didn't G-d create me as an angel? Or as Superman?" he asked.

His father looked at him "Sam, the truth is that you can do more than all the angels can."

"What do you mean?" asked Sam, adding "Can you pass me the croutons please?"

"Here you are," his father said, passing him the croutons. Then he explained, "G-d put inside each person a very great power, a Soul. This power is even greater than the angels. You have the power to carry out a good deed. This has a wonderful effect; it changes the world. Now, an angel is holy, but it cannot do that. So you don't have to be envious of angels, they can be envious of you."

"But how can a person be so holy, like the Torah says, going in G-d's ways?"

"You just have to try," said his father. "That's what G-d wants. He gives you the direction, to try to be more holy, and you try as much as you can. For example, when someone gets pocket money, and they put a few pence of that in a charity box, giving charity. That is a good deed which makes you achieve much more than the angels."

"Well, what about being Superman? The gym instructor seems to think that's what we are, doing stretches and press-ups and running like mad."

"He just wants you to try hard," said his father, smiling. "There would be no point if you were Superman. He wants you to improve as much as you can, getting really fit, and only you, Sam, can do that."

http://www.chabad.org/parshah/article_cdo/aid/416657/jewish/Ki-Tavo-Parshah-Lesson.htm

Ki Tavo Parshah Lesson

By [Malka Touger](#)

Our sages tell us that it took seven years for the Jews to conquer the Land of Israel under Joshua's leadership, and another seven years to divide it. Almost all of G-d's commandments that have to do with the crops of Israel and they did not have to be fulfilled until these fourteen years had passed.

During the 14 years in which the land was being conquered and divided, didn't some of the people get their portion, settle it and grow crops? Yes, they did. The Torah did not require us to bring first fruits to the Holy Temple in Jerusalem, *Bikurim*, until the land was completely conquered and everyone got their portion."

But why? you may ask. Shouldn't a Jew take the first opportunity he has to do a good deed? Shouldn't those people who had already received their portion of land and grown their crops express their thanks to G-d and bring the first fruit?

Our sages are teaching us a lesson in love for one's fellow. Until every individual had received a home in the land of Israel, no one should have felt satisfied enough to give thanks to G-d. The first fruit would have to be brought with happiness. One's happiness cannot be complete until all of have what they need.

<http://ohr.edu/yhiy/article.php/Parshat-Ki-Tavo.pdf?docid=3648&ie=1&showobject=1>

LESSONS FROM THE PARSHA

NO WORDS

“Cursed is the one who strikes his fellow secretly” (Devarim 27:24). Rashi explains that this curse is given to those who speak loshon hora. Loshon hora is referred to a “secret potch.” The one who is being spoken about may not even be aware that he is being degraded with harmful words. Loshon hora is a serious *aveyra* that can lead to terrible consequences. The following story presents a solid piece of advice to reduce one’s loshon hora.

I’m home, Yaakov.” “Shalom my dear wife, Rachel? How was your day today?” “It was great. I made a tremendous savings today.” “Fantastic, Rachel. It is always good to find a bargain and save money. What did you buy?” “I didn’t buy anything, Yaakov. Money was not what I saved today.” “Oh. You must have saved time. Did you find a new shortcut that saved traveling time? Did you take care of several errands in one trip and cut out a lot of running around?” “Not really. I did not save time either.” “I know what you saved – energy. You took care of some business by phone and fax and saved making a tiring trip to the bank or the office.” “I’m afraid that I did not save energy either, Yaakov.” “You are really testing my creativity, Rachel. Did you save stress and aggravation by avoiding or overcoming a difficult situation?” “Not exactly.” “My dear wife, if you did not save money, time, physical or emotional energy, then what did you save?” “Words.” “Words. You saved words. Let me think about that a moment. That is a very interesting concept. How do you save words?”

I was on my way to work. I saw a few friends of mine standing and talking. I could have gone over to them and joined their conversation. I probably would have spoken a few hundred words, perhaps even some loshon hora. Instead, I smiled, waved at them, and kept walking. I saved hundreds of words today!” “I am very proud of you, Rachel. How did you tune in to this idea of saving words?” “I heard a lecture a few weeks ago. The speaker mentioned the Rambam’s discussion of the subject of silence (Hilchos Deos, chapter 2, halacha 4). ‘A person should always produce an abundance of silence.’ Silence is something that must be produced. It takes a conscious effort to keep silent. The

Gemora (Chullin 89a) states that a person's profession in this world is to conduct himself like a person who cannot speak. A profession is something that takes time, patience, and practice to learn. After much hard work, the professional has mastered his profession and can produce beautiful things. A physician can heal people, a chef can make delicious food, and an artisan can make handcrafted objects. What should we produce? Silence. Rav Shimshon Pincus zt"l refers to silence as a beautiful song." "This is fascinating. Please tell me more."

The Rambam continues . . . 'He should only speak words of wisdom, or words which are necessary to sustain his life. It was said about Rav, a student of our holy Rebbe (Yehuda HaNasi) that he never spoke an unnecessary word his entire life. Most people's conversation consists of unnecessary words. Even when speaking about one's physical needs, one should not say too much.' This is based upon the Gemora (Berachos 61a) which states that a person's words should always be few (in number. He should always realize that) he is standing before Hashem. The Almighty is in the heavens, and he is here in this (lowly) world. Therefore, his words should be few." "I am beginning to realize what a savings you made today, Rachel. What else did the Rav say?" "He quoted the Mishna (Pirkei Avos 1:17). 'All my life I have grown up among wise men, and have found nothing better for the physical welfare than silence . . . Too much talk brings sin.' The latter statement is logical. One can understand that silence is good for the *neshama* (soul). It prevents the sins of *loshon hora*, hurtful words, and *machlokes* (unjustified argument). However, the first part of the Mishna is truly astounding. Silence is also good for the health!"

Indeed. Many physical ailments are caused by stress. People get worked up when they keep talking. They become angry, their blood pressure rises, and they become ill. Sadness and complaining can also bring a person down physically. Silence is a healing tonic for the body and soul." "The Rav also mentioned the Gemora (Kiddushin 71b) which states that a person's quietness is sign of his pure lineage. Keeping quiet was a noble quality. Thousands of years ago, in Bavel, they would identify the aristocratic families by their silence." "Pirkei Avos (3:17) mentions another benefit of silence. It preserves ones wisdom. A wise person listens more than he speaks and carefully considers what he will say before responding. He does not talk pointlessly or carelessly. He will remain wise because his thoughts and words will retain their precision." "Silence has a bounty of benefits. May we enjoy them all! "

Kinderlach . . .

Let us all begin a savings plan. We will try to save as many words as we can. We will think before we speak. Are the words that we are thinking about really necessary? What purpose do they serve? Are they words of wisdom? Are they necessary for physical needs? Are they decisions that need to be made or problems that need to be solved? If so, say them in as few words as possible. If not, keep quiet. Save those unnecessary words. They are bad for your body and soul. Enjoy the silence. No words can express the beauty of the song of silence.

TORAH NATION

“This day you have become a nation” (Devarim 27:9). What national event happened on that day? We did not enter the Land of Israel. We did not begin speaking our own language. Rav Shimshon Refael Hirsch explains that the Jewish people took an oath to accept and uphold the Torah on that day. That was the beginning of our nationhood. Although we were still in the desert without a homeland, and without any visible natural means of existence, we were a nation. What unifies the Jewish nation? The acceptance and upholding of the Torah. We are now approaching Rosh Hashanah, the day in which we proclaim Hashem’s sovereignty. He is the King. But there can be no King without a nation. We are his nation. But what is a nation without unity? To be the nation fitting to accept Hashem’s rule, we must be unified. Rav Hirsch explains that upholding the Torah is the key to our unity. This month of Elul, is our month of preparation for Rosh Hashanah. We have the opportunity now to strengthen our national unity, to prepare ourselves to accept Hashem’s rule. To do that, we must strengthen our Torah learning and observance of mitzvos.

Kinderlach . . .

We still have over a week until Rosh Hashanah. Try to strengthen your Torah learning each day. Try to be more careful when you do mitzvos. Pray and make blessings with more kavannah (concentration). Do more chessed (acts of kindness) for people. Prepare yourselves. The King is coming.

<http://www.aish.com/torahportion/pArchive.asp?eventType=50&eventName=Ki+Tavo>

There are other stories available as well at the above website.

http://www.aish.com/torahportion/family/Honor_Your_Parents.asp

Ki Tavo (Deuteronomy 26:1-29:8)

Honor Your Parents

From this week's Torah Portion

Since we spend so much time around our parents, it's easy to forget to appreciate them and treat them with respect. This week's Torah portion (27:16) reminds us that the way we treat our parents isn't something to take lightly.

Story

In our story a kid discovers in a surprising way what his parents really mean to him.

THE BIG WIN

"Kenny, can you please turn down the radio so I can tell you something before we leave?!" the boy's mother shouted over the music blasting from the portable stereo's speakers.

He flashed his parents an annoyed look and, with a snarl, slightly lowered the volume.

"Yeah, whadaya want?"

"Mike, here will be watching you while we're out," she said, pointing to the tall babysitter who had just walked in the door. "Please listen to what he says. And please change out of those dirty clothes and brush your..."

"Yeah, right," Kenny mumbled, flipping the volume back up, before his mom had even finished speaking. Exasperated, Kenny's parents thanked Mike over the racket and went out.

"Kenny, you know," Mike shook his head at the boy lounging, feet up, on the couch, "if I ever spoke to my mom or dad the way you did just now, I wouldn't be able to sit for a week."

"That's too bad for *you*," the boy laughed and went back to his music.

Time passed. Mike, who'd been doing his homework, went to check on Kenny, now in his room, who was still glued to the radio.

"Don't you ever do anything else around here - like help your parents?" Mike joked.

"Why should I?" Kenny shrugged. "Besides ... hey, wait..." he said, suddenly focusing on the radio. "The announcer just said that today is super-prize day... Big giveaways to listeners... Okay!" He turned up the volume even higher. Just then, the phone rang and Mike went to answer it. A minute later, he burst back into the room looking all excited.

"Guess what man?" he said. Kenny looked up as Mike went on. "I just got off the phone and *you* won the *super-prize*!"

Kenny shot up straight.

"Are you serious?" he asked, wide-eyed.

"Totally. They're going to pay all your expenses for you for the next 15 years! Not only that, but they're giving you a *free* place to live!"

Q. How did he feel in the end?

A. When he realized all they do for him, he felt very grateful.

Ages 6-9

Q. What life-lesson did Kenny learn that day?

A. He'd gotten into a habit of disrespect toward his parents, but when Mike's ruse got him to see things from the right perspective, he realized that his parents do so much for him and deserve his appreciation and respect.

Q. Why do you think it's easy to forget to treat our parents the way we should?

A. Since our parents love us so much and want to do things for us, we can take them and all they do for granted. However, the love and care they give us should be a reason to treat them even better than we treat most other people - and certainly not worse.

Ages 10 and Up

Q. Does respecting our parents mean we are obligated to do everything they want us to do?

A. While we should make an extra effort to accommodate our parents' wishes as much as possible, there may be times when, as individuals, we may have to make choices that they don't prefer. However, even then it should be in a spirit of respect and dialogue.

Q. What can a person do to improve his relationship with his parents?

A. One thing is - as is mentioned in the story - we can contemplate how much they have done for us over the years and try to repay some of that good through words and acts of kindness toward them. We can also try to hear their side of things and even if we disagree always try express our feelings with respect.

Parsha Games

<http://www.aje.org.uk/harayon/>

K-2

The Bnei Yisrael are about to enter Eretz Yisrael, a beautiful land with mountains, rivers, delicious fruits and vegetables etc

Middah/ Jewish Value

- **Love for the Land of Israel**

Activity

Talk about the different types of scenery that we see in Israel. Have some pictures of natural features of Israel - mountains, rivers etc., and trees including date palms (see below)

Also mentioned in this parashah is the mitzvah of Bikkurim - the bringing of the first fruits of the Shivat Haminim, the Seven Kinds, to the Bet Mikdash.

3-4

The Bnei Yisrael are about to enter Eretz Yisrael, described in the parashah (Chapter 26 Verse 15) as 'Eretz Zavav Chalav U'dvash' - a land flowing with milk and honey. The mitzvah of Bikkurim is described, that is the bringing of the first fruits to the Bet Mikdash

Middah/ Jewish Value

- **Appreciating the Land of Israel and its produce**

Activity

Learn/Sing the song 'Eretz Zavav Chalav U'dvash.

5-6

In this parashah (26:12) God instructs the Jewish people to set aside one tenth of their produce for the needy. From this we understand that giving Tzedakah (charity) is not a choice but something the Torah commands us

Middah/ Jewish Value

- **Giving Tzedakah**

Activity

The giving of the 'tithes' or one tenth was not just for biblical times. Today we should give one tenth of our income.

Tzedakah is not necessarily given as money. Think about recent natural disasters in the world such as the Tsunami in southeast Asia and the recent hurricane that affected parts of America. In which ways are we, in England, able to give tzedakah in these instances?