

# KI TAVO



## PARSHAT KI TAVO SHORT SUMMARY

In the **first aliyah** of Parshat Ki Tavo the Torah commands the people of Israel living in the land of Israel to bring their first fruits to the Beit Hamikdash. This mitzvah is known as *bikurim*. This obligation applies only to fruit and produce that is actually grown in the land of Israel: wheat, barley, dates figs, grapes, pomegranates, and olives. When the Jew arrives in the Beit Hamikdash with their bounty of fruit a beautiful ritual is observed in which the individual recites a precise text praising Hashem for the blessing of the Land and its gifts.

The **second aliyah** lays out the laws concerning the different tithes that were required to be given from one's harvest. Portions were given to *kohanim*, *leviim*, the poor, and a tithe was also eaten personally by the owner in the city of Jerusalem.

In the **third aliyah** Moshe Rabbeinu returns to a theme that he has highlighted several times in this discourse. Namely, the absolute imperative of the people

to observe Hashem's commandments. Moshe emphasizes the fact that we as a people have chosen Hashem to be our Lord and similarly Hashem has chosen us to be his most special and treasured nation.

The **fourth aliyah** describes a scene which will unfold later in the history of the people as they make their way into the Land. They must gather large stones when they cross the Jordan river and on these stones they will engrave the entire Torah.

The **fifth aliyah** describes a dramatic scene that will also unfold when the people of Israel forge ahead and enter their new Land. There they will proclaim blessings and curses on the Mountain of Grizzim and the Mountain of Eval. Six tribes were stationed on the top of each of the mountains and the tribe of Levi with the Holy Ark stood between the two mountains. The aliyah concludes with the abundant blessing that the Israelites will receive in reward for their dedication and devotion to Hashem's word.

The **sixth aliyah** focuses on the descriptions of punishments and suffering that will befall the people if they veer from the sacred path of the Torah.

The **seventh aliyah** returns to Moshe reminding the people once again of the awesome and wondrous miracles that they have witnessed. Indeed, the people are indebted to Hashem for His kindness and mercy. Therefore the people must hold fast to the covenant that eternally bonds the people and the Almighty in an everlasting love.



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## STATS

49th of the 54 sedras; 6th of 11 in D'varim Written on 212.8 lines; ranks 21st 44 Parshiyot; 2 open, 42 closed; rank: 1 110 p'sukim; ranks 28th (5th in D'varim) 1582 words; ranks 23rd (5th in D'varim) 5856 letters; ranks 26th (6th in D'varim)



## MITZVOT

41 mitzvot - 14 pos., 27 prohibitions; ranks 6th among the sedras in mitzvot

## HAFTORAH

### YESHAYAHU 60:1-22

We are now close to concluding the *'Haftarot of Consolation.'* This week marks the sixth in the series of seven. The world will come to know, says the prophet Yeshayahu, that in Zion the presence of God is found forever. This, in a word, is a description of the ultimate Redemption. The metaphor of 'light' is employed to describe the ultimate days of salvation that are yet to unfold. "You shall no longer need the sun for light, nor the brightness of the moon to illuminate for you, rather Hashem shall be for you an eternal light..." (60:19). Embedded in this remarkable passage from the navi is the resurrection of the dead and the ingathering of the exiles. Joy and gladness will be celebrated by the nation once again in their homeland.

Ultimately the people of Israel will no longer be despised; they will no longer be subjected to violence or days of sadness. On the contrary, the light of God will shine on His beloved people; justice and goodness will be known to all. ■

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