

# Parsha Q&A



## Parshas Ki Savo

For the week ending 18 Elul 5757  
19 & 20 September

### Parsha Questions

1. When did the obligation to bring *bikkurim* (first fruits) begin?
2. From which crops must one bring *bikkurim*?
3. What does 'v'anisa v'amarta' mean (verse 26:5)?
4. How does one designate *bikkurim*?
5. Who shakes the basket containing the *bikkurim*?
6. "An Arami tried to destroy my father....(26:5)" Who was that Arami?
7. Starting when in the year are *bikkurim* brought? Until when are the special verses recited?
8. Someone declaring that he separated *trumah* and *maaser* says "and I didn't forget (26:13)." What didn't he forget?
9. Eleven curses were spoken on Mt. Eval. What is the significance of this number?
10. What were the Jewish People to do with the 12 stones on Mount Eval?
11. Six tribes were to stand on Mount Eval, and six on Mount Grizim. Who and what were in the middle?
12. Who "causes the blind to go astray?"
13. How does one "strike another secretly?"
14. Why is the word "ashteros" used in reference to sheep?
15. How is the manner of expressing the curses in *Parshas Bechukosai* more severe than in this week's *Parsha*?
16. What is meant by "the Jewish People will become a proverb?"
17. "...And there you will serve other gods...." What does this mean?
18. "In the morning you shall say, 'If only it were (last) evening' and in the evening you will say, 'If only it were (this) morning' (28:67)." Why?
19. To which tribe did Moshe give the Torah first?
20. How long does it take to understand the depth of one's teacher's wisdom?

**Bonus**  
**Q:**

Even though the Mitzva of bringing *bikurim* to Jerusalem is no longer applicable, there are two customs that we perform up to this very day, whose origins are found in the ceremony of bringing the *bikkurim*. What are they?

### I Did Not Know That!

The promise that the Jewish People would be exiled from the Land of Israel was fulfilled twice. Once with the destruction of the First Temple and again when the Second Temple was destroyed. However, the first exile was for seventy years whereas the second, current, exile has been for almost two thousand. Why is there such a huge difference? The three cardinal sins, murder, idolatry and immorality, were the cause of the destruction of the First Temple but it was baseless hatred that was the reason for the destruction of the Second Temple. The three cardinal sins are generally more obvious and therefore it is simpler to atone for them. Baseless hatred is something that is frequently kept hidden from view and is difficult to identify. Often a person is not even aware of the fact that such feelings are baseless hatred, making it that much more difficult to atone for. As long as such a state remains our exile will continue.

Yoma 9a

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Parshas Ki Savo — 18 Elul 5757, 19 & 20 September

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## Recommended Reading List

### Sefer Hachinuch

606-7 Power of Speech  
611 Emulating Hashem

### Sforno

26:17 Exalting Hashem  
26:18 The Exalted Jewish People  
27:15 The Curses  
28:2 The Blessings  
28:14 Punishment

### Ramban

26:3 The *Kohen* of Your Day  
27:3 The Stones  
27:26 Upholding the Torah  
28:42 The Fourth Exile


### Ohr HaChaim HaKadosh


226:11 Rejoicing with Hashem and the Torah

## Answers to this Week's Questions

**All references are to the verses and Rashi's commentary, unless otherwise stated**

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| <ol style="list-style-type: none"> <li>1. 26:1 - After the Land was conquered and divided.</li> <li>2. 26:2 - The seven species for which <i>Eretz Yisrael</i> is praised.</li> <li>3. 26:5 - Speak loudly.</li> <li>4. 26:2 - When he sees the first fruit ripen on a tree, he binds a piece of straw around it to mark it as <i>bikkurim</i>.</li> <li>5. 26:4 - The <i>kohen</i> places his hands under the hands of the one bringing it, and they wave the basket together.</li> <li>6. 26:5 - Lavan.</li> <li>7. 26:11 - <i>Bikkurim</i> are brought starting from Shavuot (until Channuka). The verses are recited only until Succos.</li> <li>8. 26:13 - To bless Hashem.</li> <li>9. 27:24 - Each curse corresponds with 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 them either.</li> </ol> | <ol style="list-style-type: none"> <li>10. 27:2 - Build an altar.</li> <li>11. 27:12 - Kohanim, Levi'im and the Ark.</li> <li>12. 27:18 - Any person who intentionally gives bad advice.</li> <li>13. 27:24 - By slandering him.</li> <li>14. 28:4 - Because they 'enrich' (<i>m'ashiros</i>) their owners.</li> <li>15. 28:23 - In <i>Bechukosai</i>, the Torah speaks in the plural, whereas in this <i>Parsha</i> the curses are mentioned in the singular.</li> <li>16. 28:37 - Whenever someone wants to express the idea of extraordinary suffering they will use the Jewish People as an example.</li> <li>17. 28:64 - You will pay taxes to the idol worshipping priests.</li> <li>18. 28:67 - Because the curse of each hour will be greater than that of the previous hour.</li> <li>19. 29:3 - To the tribe of Levi.</li> <li>20. 29:8 - 40 years.</li> </ol> |
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<b>Bonus</b> 	<p>We stand up in the presence of a <i>brit milah</i> and a funeral procession. When the owners of the <i>bikkurim</i> brought the produce up to Jerusalem all the inhabitants stopped what they were doing and stood up in their honor.</p> <p style="text-align: right;"><i>Bartinura on Mishna Bikkurim 3:3</i></p>
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	<p style="text-align: center;">Jewish Educational Extensions:  <b>A Jewish Learning Experience</b></p> <p style="text-align: center;">Ohr Somayach's Internet College Course          Registration through September 30, 1997 - <a href="http://www.ohr.org.il/jee">www.ohr.org.il/jee</a></p>
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