

Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

ISSUE 46

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KI THAVO

21th Elul 5775

Kohen - First Aliya:

Chapter 26, verses 1 - 11

- ✚ When Bnai Yisrael settle in the land of Israel they must make a pilgrimage to the Temple to offer up their Bikkurim (First Fruits).
- ✚ This Mitzvor only applies to one of the seven species specifically grown in Israel. (Wheat, barley, dates, figs, grapes, pomegranates and olives).
- ✚ When the Bikkurim are brought, the owner has to recite a brief thanksgiving prayer to Hashem before handing over the produce to the Kohanim (priests)

Levi - Second Aliya:

Chapter 26, verses 12 -15

- ✚ In the third year of a cycle, when a person takes Ma'aser for the Levi'im, a convert, orphan or widow, they have to make a declaration that they have done the tithing according to the Torah Laws of Hashem.

Sh'lishi - Third Aliya:

Chapter 26, verses 16 - 19

- ✚ Moshe reminds his people that they all selected to follow and adhere to Hashem's commandments and in turn Hashem chose them to be his 'Chosen Holy Nation'

R'VI' - Fourth Aliya:

Chapter 27, verses 1 - 10

- ✚ Moshe asks Bnai Yisrael, when they cross the Jordan River, they are to set up stones and coat them with plaster.
- ✚ They must then engrave the torah on these stones which are then to be set up on Mount Eval.
- ✚ Next an altar of uncut stones is to be erected and Korbonos of peace are to be sacrificed upon it.

Chamishi - Fifth Aliya:

Chapter 27, verse 11 - Chapter 28, verse 5

- ✚ .Moshe tells the leaders of the twelve tribes, when they cross the Jordan they are position themselves on two mountains, The tribes of Shimon, Levi, Yehuda, Yosef and Benyamin are to stand on Mount Gerizim and the tribes of Reuven, Gad, Asher, Zevulan, Dan and Naftali are to stand on Mount Eval.
- ✚ The Levi'im face each mountain alternately and recite in a loud voice all the blessings and curses.

Shishi - Sixth Aliya:

Chapter 28, verses 6 - 69

- ✚ The complete list of Blessings and Curses are recited here.
- ✚ After each individual one has been read out, the people have to all respond 'Amen' in unison.

Sh'vi'i - Seventh Aliya:

Chapter 29, verses 1 - 8

- ✚ Moshe calls Bnai Yisrael and reminds them that they were witnesses to the miracles that Hashem performed in Mitzraim (Egypt).
- ✚ Moshe recalls the fact that their clothes did not wear away, and their shoes did not break despite being in the desert for forty years.
- ✚ Moshe then recounts the battles of Sihon and Og and the distribution of the land amongst the tribes of Reuven, Gad and half of Menashe.
- ✚ Finally Moshe tells them if they continue observing Hashem's laws correctly, every one of them will become successful in all that they do.

Haftorah –YISHAYAH (ISAIAH) Chapter 60 verses 1 to 22

OVERVIEW:

- In glowing terms Yishayah recounts what will unfold during the Final Redemption.
- It will commence with the ingathering of the exiles and the resurrection of the departed.
- Hashem will then shower the Jewish nation with abundance of happiness and blessings.
- All the nations of the world will come to the reality that there is all but one true G-d and will praise him accordingly.
- Finally, the Jewish nation will no longer be despised. All violence and mourning will cease and Hashem will shine His everlasting light on His people, for evermore.

LINK TO SEDRA READING:

- This week's Haftorah is the sixth of the seven 'Haftorah's of Consolation', commencing on the Shabbat following Tisha b'Av right up until Rosh Hashanah.
- One of the curses read in the sedra mentions that Bnai Yisrael has to either 'Shape up or Ship out' (meaning follow in Hashem's ways or be exiled by boat.) Yishayah talks about these boats here, only this time they are serving the exact opposite purpose or returning the people back from Golus.

WEEKLY DISCUSSION:

Although the Sephardim have already started from the beginning of this month of Elul, the rest of us will be commencing at midnight tonight (Motzei Shabbat) the daily recitation of the Selichot prayers, liturgy's and requests dealing with our personal preparations for the upcoming days of Awe of Rosh Hashanah and Yom Kippur.

What is Selichot? Loosely translated, it means "Please forgive." Which in essence is the whole theme surrounding the Yom Noraim but of course it's more than that. One of the names given to Rosh Hashanah in Judaism is "Yom Ha zikaron," (Day of Remembrance). The meaning of the term is that on Rosh Hashanah, all of humanity is positively remembered by Hashem. This is the first day of the Hebrew calendar year, when we stand before Him and merit a good year. Yom Kippur is termed the Day of Forgiveness and Atonement, meaning the day when we stand before the almighty and declare our honest desire to do only good, praying and hoping that in his divine mercy Hashem will believe us and forgives us for all the sins we had committed over the past year.

Interestingly, there is no reference to reciting Selichot anywhere in the Torah which in my mind makes it more special. It was understood that the best preparation for Rosh Hashanah and Yom Kippur is by reconciliation and with the introduction of reciting Selichot it strengthens our resolve that we deeply mean what we say and intend to change our ways in order to do good and work toward Tikkun Olam," repairing the world.

When we express our desire and our trust towards Hashem, we have a strong basis for believing that the reconciliation will indeed succeed. The words expressed in the Selichot supplications and prayers convey our strong desires, cravings and longing for Hashem's undivided love; recognizing and knowing for sure that Hashem truly is "El maleh rachamim," a God full of mercy, whose entire orientation is to benefit humanity and the entire world. And even if we have transgressed during this past year, he has the power as King to pardon and forgive us.

We should relate to Selichot as a tool, enabling us to express our desire and trust with the purpose of reconciling with Hashem. If our aspiration is lacking, our appeasement attempt will never be accepted. Likewise, if we do not have the faith and trust that Hashem will indeed forgive us for our iniquities, there is no value of wanting a reconciliation.

May we all merit a good and blessed year, marked by our passion to make amends and promise to do the right thing at the end of a year and the beginning of a year with a clean slate with the knowledge that our past misdemeanours have been truly forgiven which is the greatest blessing of all.

