

Parsha Q&A



Parshas Ki Seitzei

For the week ending 11 Elul 5757
12 & 13 September 1997

Parsha Questions

1. The captive woman must change out of her 'captivity garment.' Why?
2. How do a first-born and his brother split three equal portions of land inherited from their father?
3. What does a *ben sorer u'moreh* (wayward and rebellious son) do to incur the death penalty?
4. What will become of a *ben sorer u'moreh* if his parents don't bring him to court?
5. What do you do if you find a lost object that costs money to maintain?
6. Why does the Torah forbid wearing the clothing of the opposite gender?
7. Why does the Torah link the mitzvah of 'sending away the mother-bird' with the mitzvah of making a railing?
8. When is it permitted to wear wool and linen?
9. Although the Egyptians enslaved the Jewish People, the Torah allows marriage with their third-generation converts. Why?
10. Why is it worse to cause someone to sin than to kill him?
11. If one charges interest from his fellow Jew, how many commandments has he transgressed?
12. What is the groom's special obligation to his bride during their first year together?
13. What type of object may one not take as security for a loan?
14. When is a kidnapper guilty of a capital offense?
15. "Remember what Hashem did to Miriam (24:9)." To what event does the Torah refer?
16. "Fathers will not be put to death because of their sons...." What does this mean?
17. If a poor person finds money, the one who lost the money receives a blessing. From where do we derive this?
18. Two people in this week's Parsha are required to speak in *Lashon Hakodesh*. Who are they?
19. How does the Torah describe those who cheat in business?
20. Which of the Jewish People were subject to attack by Amalek?

BONUS

Q:

"When a person will have a wayward and rebellious son... he gorges himself with food and guzzles wine... he shall die... (21:18-21)"

The wayward son has done nothing to incur the death penalty, yet the Torah commands that he be executed in order to avert his inevitable end: a life of addiction and, ultimately, murder.

From the incident involving Yishmael, however, the Talmud derives that Hashem punishes solely for evil performed in the past, and does not take into account future bad deeds (Bereishet 21:18, Rosh Hashana 16b). Resolve this seeming contradiction.

I Did Not Know That!

"He must recognize the bechor (firstborn), to give him a double portion..." (21: 17)

The word "firstborn" — *bechor* — is spelled "*beis chaf reish*." Each of these letters has a numerical value **double** that of the letter that precedes it* in the Hebrew alphabet. This hints that the *bechor* (firstborn) receives a double portion of inheritance. *(*beis, chaf, reish* = 2, 20, 200. The preceding letters, *alef, yud, koof* = 1, 10, 100)

Vilna Gaon - thanks to Rabbi Sholem Fishbane

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Parshas Ki Seitzei — 11 Elul 5757, 12 & 13 September 1997

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Recommended Reading List

Ramban

21:18	Gluttony and Rebellion
21:22	Hanging
22:6	Reason for Mitzvos
23:10	Wartime Morality
23:20	Usury
24:9	<i>Lashon Harah</i>
25:17	Remembering Amalek

Sforno

21:16	The Birthright
21:23	Hanging
22:7	Torah Ecology
23:20	Kindliness

Sefer Hachinuch

In this Parsha there are

- 27 Positive Commandments and
- 47 Negative Commandments

533	Avoiding Exploitation
545	Compassion
550	Unnatural Combinations
552	Marriage
561	Ingratitude
579	Divorce
599	Filial Responsibility

Answers to this Week's Questions

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

1. 21:13 - Because it is a beautiful garment which she wears for immoral purposes.
2. 21:17 - The firstborn gets two portions and his brother gets one.
3. 21:18 - Stealing, and eating meat and wine gluttonously.
4. 21:22 - He will eventually rob and kill to support his physical indulgences.
5. 22:2 - Sell it, and save the money until you find the owner.
6. 22:5 - It leads to immorality.
7. 22:8 - To teach that one mitzvah leads to another.
8. 22:12 - Wool tzitzis on a linen garment.
9. 23:8 - Because they hosted Yaakov and his family during the famine.
10. 23:9 - Murder takes away life in this world, while causing someone to sin takes away his life in the World to Come.
11. 23:21 - Three; two negative commandments and a positive commandment.
12. 24:5 - To make her happy.
13. 24:6 - Utensils used to prepare food.
14. 24:7 - If he works the victim as a slave and sells him.
15. 24:9 - Hashem punishing Miriam with *Tzara'as* for speaking *Lashon Harah*.
16. 24:15 - Fathers will not be put to death based on the testimony of their sons. That is, relatives are invalid as witnesses.
17. 24:19 - From the mitzvah to leave the 'forgotten bundle' for poor people.
18. 25:8 - The *yavam* (brother-in-law) and the *yavamah* (his childless brother's widow).
19. 25:16 - "An abomination (*to'evah*) to Hashem."
20. 25:18 - Those who lost the protection of the *ananei hakavod* due to their sins.

Bonus

A:

The heavenly court does not take future bad deeds into account, but the earthly court is commanded to do so.

Sifsei Chachamim



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