

# Parsha Q&A



## Parshas Ki Seitze

For the week ending 14 Elul 5758  
4 & 5 September 1998

### Parsha Questions

1. Why must a woman captured in war spend a month mourning the loss of her family in her captor's house?
2. What fraction of the inheritance does a first-born receive if he has a) one brother? b) two brothers?
3. What will become of a *ben sorer u'moreh* if his parents don't bring him to court?
4. Why is it a degradation to Hashem to hang a criminal's body on the gallows overnight?
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 on the roof of your house?
8. When is it permitted to wear wool and linen?
9. What three things happen to a man who falsely slanders his bride?
10. Although the Egyptians enslaved the Jewish People,
11. the Torah allows marriage with their third-generation converts. Why? 11. Why is it worse to cause someone to sin than to kill him?
12. If one charges interest to his fellow Jew, how many commandments has he transgressed?
13. What is the groom's special obligation to his bride during their first year together?
14. When is a groom required to fight in a non-obligatory war?
15. What type of object may one not take as collateral?
16. "Remember what Hashem did to Miriam." To what event does the Torah refer?
17. If a poor person finds money, the one who lost it receives a blessing. From where do we derive this?
18. Who is primarily obligated to perform *yibum*?
19. Which two people in this week's Parsha are required to speak in *Lashon Hakodesh*.
20. How does the Torah describe those who cheat in business?

### Sherlox Holmes World Famous Detextive

Dr. Watstein stood alone in the mahogany study. "Have you misplaced the inspector's report?" asked world famous *detextive* Sherlox Holmes as he entered the room. "You'll find it on the floor by the window, behind the curtain," said Sherlox. Watstein gasped, walked to the window and pushed back the curtain. On the floor lay his missing stack of papers. "How could you possibly have known all that? I don't even remember putting them there!" he said.

"If you remember correctly," said Sherlox, "you promised me last week you would bring the report this morning. But when I entered the room, you were looking about. Why were the papers not on my desk, I wondered."

"What did you conclude?" asked Watstein.

"It's windy today. Assuming that the window was open, it would have been too windy for you to put the report on the desk without the wind scattering it about. You would then go to close the window, only to discover — undoubtedly with some frustration — that you need two hands to do so. Then — perhaps not even fully aware of what you yourself were doing — you may have put down the papers in the most convenient place, on the floor. There, the curtain might easily conceal them. You then would struggle with the stubborn window, close it, and walk away; by the time you remembered the papers, you might have completely forgotten where they were. Sometimes our hands act as if they belong to others," said Sherlox.

"Speaking of subconscious actions," said Watstein, "can you explain the verse about the *forgotten bundle*? If a person owns a field and forgets a bundle of produce during the harvest, the Torah requires him to leave the bundle for poor people to take. If the owner does this, the verse promises him: *Hashem, your G-d, will bless you in all the work of your hands. (Bamidbar 24:19)* "Shouldn't a charitable person deserve G-d's blessing?" asked Sherlox.

"It's Rashi's comment that's difficult. Rashi says: *From here it can be derived that if a coin falls from a person's hand, and a poor person finds it and spends it, the loser receives a (heavenly) blessing. (Rashi ibid.)*

"A novel idea, indeed," said Sherlox.

Prepared by Ohr Somayach in Jerusalem, Israel

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Parshas *Ki Seitze* — 14 Elul 5758, 4 & 5 September 1998

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## Recommended Reading List

### RAMBAN

21:18	Gluttony and Rebellion
21:22	Hanging
22:6	Reason for <i>Mitzvos</i>
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

“Indeed! How can Rashi compare losing a coin to leaving a bundle in the field? The field-owner, although at first he forgets a bundle, but at the end he remembers it. He then leaves it for the poor. This is a conscious decision on his part, and for this he deserves a blessing. A person who loses a coin, on the other hand, has no *chance* of retrieving it. He wants to find it, but doesn’t know where to look! How, then, does Rashi see from the words *Hashem, your G-d, will bless you in the work of your hands* that if a coin falls from a person’s hand, and a poor person finds it, that the loser becomes a winner?”

“Sometimes,” said Sherlock, “our hands act as if they belong to others.”

### Answer

“The verse states,” said Sherlock, “*Hashem will bless you in all the work of your hands*. Why does the verse distinguish between *you* and *your hands*?”

“What do you mean?” asked Watstein.

“Why doesn’t the verse simply say Hashem will bless *all the work of your hands*? That would have been more concise; and indeed, the Torah uses that very same phrase later: *And to bless all the work of your hands* (28:12).

“Continue,” said Watstein.

“By saying that Hashem will bless you for the work of *your hands*, it implies that you, yourself, will receive a blessing for something that your hands did.”

“I see,” said Watstein. “By the seemingly extra phraseology, the verse distinguishes between *you* and *your actions*. It’s as if the verse is saying: You will receive a blessing even for those of your actions in which you yourself took no true part in. Hence, you are blessed even when a coin falls from your hand and a poor person finds it!”

*Based on Taz [Sherlock is created by Reuven Subar]*

### ***I Did Not Know That!***

Honoring parents and sending away the mother bird are two commandments which the Torah equates regarding their reward: “*In order that He will bestow good upon you, and long life....*” (Devarim 22:6) Why should sending away a bird, a *simple act*, share the status of a very difficult mitzvah, honoring parents? What is the connection between these two mitzvos?

When a person approaches a bird’s nest to take the young, the mother bird could easily fly to safety. But instead, she stays by the nest in order to protect her young, putting herself in danger. To capture her in this position would be to take advantage of her self-sacrifice for her young. Therefore, the Torah forbids us to capture her thus, and instead requires us to send her away. Surely, then, we must honor our parents, who sacrifice so much for us.

*Based on Oznam L’Torah*

# Answers to this Week's Questions

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

1. 21:13 - So her captor will find her unattractive.
2. 21:17 - a) 2/3 b) 1/2
3. 21:22 - He will eventually rob and kill to support his physical indulgences.
4. 21:23 - Because humans are made in Hashem's image; and because the Jewish People are Hashem's children.
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, and to prosperity.
8. 22:12 - Wool *tzitzis* on a linen garment.
9. 22:18 - He receives lashes, pays a find of 100 silver *selah*, and may never divorce her against her will.
10. 23:8 - Because they hosted Yaakov and his family during the famine.
11. 23:9 - Murder takes away life in this world, while causing someone to sin takes away his life in the World to Come.
12. 23:21 - Three; two negative commandments and a positive commandment.
13. 24:5 - To gladden her.
14. 24:5 - When he remarries his ex-wife.
15. 24:6 - Utensils used to prepare food.
16. 24:9 - Hashem punishing Miriam with *tzara'as* for speaking *lashon harah*.
17. 24:19 - From the mitzvah to leave the "forgotten bundle" for the poor.
18. 25:6 - The eldest brother.
19. 25:8 - The *yavam* (brother-in-law) and the *yavamah* (his childless brother's widow).
20. 25:16 - "An abomination (*to'evah*) to Hashem."

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