

# KMS Family Parsha Sheet

בס"ד

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כי-תצא - Ki Teitzei

## Parsha Questions (Answers on the back!)

- 1) What is a Ben Sorer U'Moreh?
- 2) What must the finder of a lost object do? What is this mitzvah called?
- 3) 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?
- 4) Where in the parsha do we see the importance of treating animals kindly?
- 5) What is the mitzvah of Shaatnez? (22:11)
- 6) Why can't someone from Amon or Moav ever marry into the Jewish People? (23:4)
- 7) From where in the parsha do we learn that there is a Mitzvat Aseh to keep our promises?
- 8) How long does one have to fulfill a Neder that they pledge?
- 9) Which two of the six "zechairot," the events we are required to remember, are mentioned in this parsha?
- 10) "You shall not have in your pouch alternate weights, larger and smaller" (25:13). What does this mean?



## Words of Wisdom

Pirkei Avot 2:16

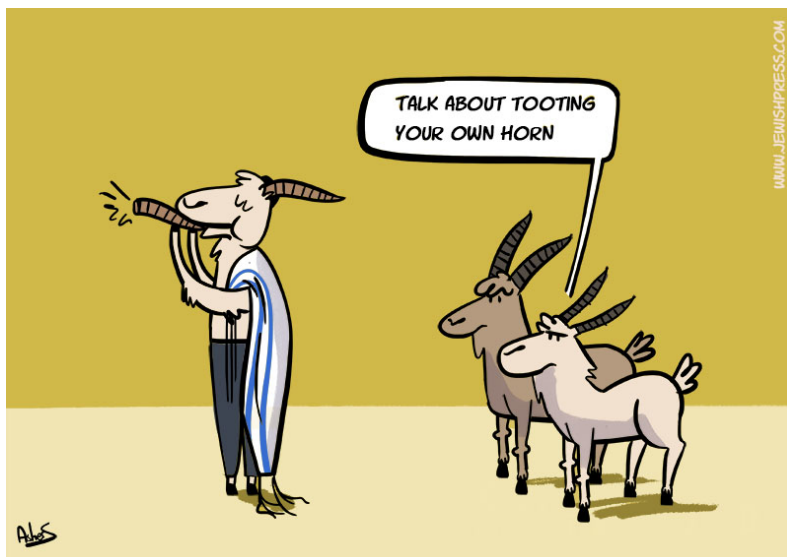
לֹא עָלֶיךָ הַמְּלָאכָה לְגִמּוֹר  
וְלֹא אֶתָּה בֶּן חוֹרִין לְבַטֵּל מִמֶּנָּה

It's not your responsibility to complete the work. But neither are you free to desist from it.

## Did You Know?

Tzar Baalei Chayim (ou.org)

**Q.** Is tzar baalei chayim (the restriction against causing pain to animals) a Biblical or Rabbinic prohibition?  
**A.** The position of most major Rishonim is that needlessly causing pain to animals is Biblically prohibited. This is the opinion of the Rif, Rosh and Rashba. Some maintain that according to the Rambam, tzar baalei chayim is Rabbinically prohibited. Shulchan Aruch (OC 305:19) and Rema (CM 272:9) both agree that tzar baalei chayim is a Torah prohibition. In general, there is no halachic difference if tzar baalei chayim is a Torah or Rabbinic prohibition, as either way, it is strictly prohibited. However, poskim point out one area where this issue is relevant. Shulchan Aruch Harav (305:29) writes, although it is prohibited to milk a cow on Shabbos, one may ask a non-Jew to do so. The justification is that if a cow is not milked for 24 hours, the animal will suffer much pain. Since the Shulchan Aruch rules that tzar baalei chayim is a Biblical prohibition, the Torah imperative overrides the Rabbinic injunction of amira lo'akum (the prohibition against asking a non-Jew to perform melacha on Shabbos).





## Parsha Answers:

- 1) A young son who refuses to listen to his parents.
- 2) One must watch it, take care of it, and return it to its rightful owner, This is called Hashavat Aveida.
- 3) Rashi 22:8 - To teach that one mitzvah leads to another (מִצְוָה גּוֹרֶרֶת מִצְוָה).
- 4) We must help an animal that has fallen down (22:4). We must send away the mother bird before taking the eggs (22:6). We are commanded not to plow with an ox and a donkey together (22:10). We may not muzzle an ox while it is threshing (25:4).
- 5) We may not wear clothing woven with wool and linen.
- 6) When Bnei Yisrael passed by their territories on the way from Egypt, the Ammonites and Moabites refused them any bread or water. Also, because they hired Balaam to put a curse on them.
- 7) Rashi 23:24 - מוצא שפתיך תשמר
- 8) Rashi 23:22 - You have until the end of the Shalosh Regalim (starting from Pesach) to fulfill your Neder.
- 9) We are to remember what Hashem did to Miriam when the Jews left Egypt (24:19). We must remember what Amalek did to the Jews when they left Egypt (25:17).
- 10) Rashi 25:13 - You are not to have erroneous weights, a heavy one for selling and a lighter one for buying, each which you call the same weight.



## This Week In Jewish History

Elul 15 (Aish.com)

In 1827, Czar Nicholas I decreed that all Jewish boys be forcibly conscripted into the Russian Army at age 12. Called "cantonists," these boys were kidnapped from their parents' home, and tortured repeatedly with the implication that conditions would improve if they'd accept Christianity. (Many died of their wounds.) The boys were indoctrinated in military prep school until age 18, and thereafter served 25 years in the army. The authorities saw it as a corrective, forced assimilation of stubborn Jews into Russian society, and as a way to undermine the authority of Jewish communal leaders. Some 50,000 Jewish boys were forced into Czar Nicholas' army, and most never returned to the families they had left at age 12. The policy was abolished in 1855, with the death of Nicholas.



## Tefilla Insights

Hashem Sefatai Tiftach (Torah.org).

HaShem Sefasai Tiftach U'fi Yagid Tehilasecha – HaShem, open my lips, that my mouth may declare Your praise (Tehillim 51:18). Before beginning our Shemoneh Esrai prayer we make an impassioned plea that HaShem allow us to open our mouths so that we can properly praise Him. Talilei Oros on Prayer, an incredible compendium of divrei Torah, cites the author of the Sefer HaFla'ah in noting that, if one truly believes that they are praying before G-d, they should be so awestruck that they are essentially frozen with fear. If we truly believe that we are standing before G-d, who can help with any request, we will be so frozen with awe and fear that we won't even be able to open our mouths! Therefore, we need this introductory verse to plea to HaShem that our mouths be able to even say the forthcoming prayer.



## Key Number or Word In The Parsha

לא תוכל להתעלם

This word **להתעלם**, which comes up 3x in the 1st 4 pesukim of Perek 22, is unusual. It means to be hidden or unaware. Rashi interprets it to mean "do not hide yourself, by covering your eyes and pretending not to see it." The Torah tells us that we may not avert our eyes when we see someone in need, but must step up to help. Hashem wants us to look for ways to get involved and help others; not just worry about ourselves. The word **להתעלם** also has the shorash **עלם** (world) in it. When we look up and try to notice things we discover a world full of opportunities.