

# Parsha Q&A



## Parshas Mishpatim

For the week ending 27 Shevat 5756  
16 & 17 February 1996

This issue is dedicated to the memories of Moshe Ben Yakov Baruch (Michael Leigh) Z'L 22<sup>nd</sup> Shevat  
and Yetta Freida Bat Avraham Gutman (Nettie Leigh) Z'L 26<sup>th</sup> Shevat

### Parsha Questions

1. Where did the Sanhedrin hold court?
2. Who supports the family of an *Eved Ivri* (Hebrew servant)?
3. If an *Eved Ivri* wished to remain with his master after the six years of servitude are completed, what must be done to the servant?
4. What special *mitzvah* does the Torah give to the master of an *Amah Ivria* (Hebrew maidservant)?
5. What three obligations does a man have toward his wife?
6. What is the penalty for: a) kidnapping; b) cursing one's parents; c) murder?
7. What is the penalty for someone who wants to murder a particular person, but accidentally kills another person instead?
8. An ordinary ox gores a more valuable ox. What is the maximum amount that the owner of the damaging animal is obligated to pay if his animal had previously gored less than three times?
9. Where in the Parsha does the Torah demonstrate its concern for the honor of the wicked?
10. What degree of force may one use to resist a thief who is breaking-and-entering?
11. What fine does the Torah impose upon one who steals and is caught?
12. A person borrows an object from his employee, and it is destroyed accidentally. What financial obligation does the borrower have to the lender?
13. What constraints are placed upon a lender?
14. Where in the Parsha does the dog receive its reward, and why?
15. Which verse forbids listening to slander?
16. What constitutes a majority ruling in a capital case?
17. What happens to a person who the courts mistakenly exonerate?
18. How many prohibitions are transgressed when cooking meat and milk together?
19. How many of the seven Canaanite nations lived east of the Jordan River?
20. How did Moshe manage to "sprinkle the blood" on all of the Jewish People (24:8)?

**BONUS**  
**Q:**

In verse 21:19, the Torah commands the damager to pay the physician's fee for healing the victim. From this we learn that a doctor is permitted to *heal injuries* inflicted by other people.  
How do we know that a physician is permitted to treat also *ordinary illnesses*?

### I Did Not Know That!

"The word of both of them (the plaintiff and the defendant) shall come before *haelohim* (the judges)" (22:8).

From here we see that anywhere Hashem's name *Elokim* is used it refers to Hashem as absolute Judge.

Sifri

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## Recommended Reading List

### Ramban

21:1-2	Parallel with Ten Commandments
21:6	(first part) Divine Role in Human Justice
21:15	The Severity of Cursing One's Parents
21:29-30	Death Penalty and Ransom
22:6	(first part) Two kinds of <i>Shomrim</i>
22:20-22	Prosecutor of the Helpless
22:30	Holiness of Kashrus
23:25	Blessings and Destruction
24:1	Matan Torah Chronology

### Sefer Hachinuch

42	Human Kindness
43	Divine Kindness
47	Capital Punishment
50	Penalty for Anger
52	Despising Destruction
62	The Danger of Sorcery
66	Why Hashem Creates the Poor
70	Blasphemy
71	Respect for Authority
73	<i>Kashrus</i>
78	Antidote to Anarchy
84	<i>Shemitah</i>
93	Relations with Heathens

## Answers to this Week's Questions

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

- |  |  |
|--|--|
| 1. 21:1 - Adjacent to the <i>Mizbe'ach</i> (Altar).  | 11. 22:3 - He pays double the value of the object stolen.  |
| 2. 21:3 - The master of the servant.   | 12. 22:14 - None, he is exempt from payment.   |
| 3. 21:6 - His master must bore his right ear with an awl.  | 13. 22:24 - The lender may neither demand the debt forcibly nor charge interest.   |
| 4. 21:8,9 - The Torah mandates a special <i>mitzvah</i> to marry her.  | 14. 22:30 - Non-kosher meat is preferentially fed to dogs as a reward for their being silent on the night of <i>Makkas Bechoros</i> ( <i>Shemos</i> 11:7). |
| 5. 21:10 - Food, clothing, marital relations.  | 15. 23:1 - Targum Onkolos translates "don't bear a false report" as "don't receive a false report".  |
| 6. Execution by: a) 21:16 - strangulation; b) 21:17 - stoning; c) 21:20 - sword.   | 16. 23:2 - A simple majority is needed for an acquittal. A majority of two is needed for a ruling of guilty.   |
| 7. 21:23 - One opinion: The murderer deserves the death penalty. Another opinion: The murderer is exempt from capital punishment, but must compensate the heirs of his victim.                                   | 17. 23:7 - Hashem exacts punishment.   |
| 8. 21:35 - The full value of his own animal.   | 18. 23:19 - One. There are three prohibitions involving the combining of milk and meat. Only one is violated by cooking.                                   |
| 9. 21:37 - When a thief steals a lamb, he degrades himself by carrying it on his shoulders. The Torah counts this degradation as part of the thief's punishment, and reduces the fine he pays when he is caught. | 19. 23:28 - Two, the Hitites and the Canaanites.   |
| 10. 22:1 - Whatever necessary, even at the expense of the thief's life.  | 20. 24:8 - Targum Onkolos translates "He poured the blood on the Altar as an atonement for the people."  |

**Bonus**

A:

From the phrase "*v'rapo y'rapei*" (and heal, he will heal). If the Torah had written only "*rapo*," one might think that a doctor is allowed to heal only injuries caused by others, since they are not Divinely decreed, but illnesses due to Divine decree would not be under the physician's jurisdiction. Thus, the Torah wrote the word twice - "*v'rapo y'rapei*" - to teach that a doctor may treat even ordinary illnesses.

*Tosafos, Bava Kama 85a*

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