

# Parsha Q&A



## Parshas Re'eh

For the week ending 30 Av 5757  
21 & 22 August 1997

### Parsha Questions

1. What were the sites designated for the “Blessings and the Curses” to be pronounced by the people?
2. What was to be the sign for the Jewish People that they would inherit the Land?
3. During the 14 year period of the conquest and division of the Land, what types of offerings were permitted to be offered on private *bamos* (altars)?
4. When was the use of private *bamos* permitted?
5. What must one do with consecrated animals that develop a blemish?
6. In what ways does a consecrated animal that develops a blemish retain a degree of *kedusha* (holiness) even after it has been redeemed?
7. Why was the tribe of Yehuda not permitted to conquer Jerusalem?
8. Why were the Jewish People allowed to witness the extermination of the Canaanites?
9. What forms of idol worship are punishable by death?
10. A person performs miraculous deeds in the name of Hashem, and then states that the laws of the Torah have been *revised*. What is done to this person?
11. The trial of a person who is accused of encouraging others to worship idols differs from the trial of other capital cases in what manner?
12. Who has the primary responsibility of inflicting the punishment on one who tried to entice others to worship idols?
13. What is the “source” of the Jewish People being an *Am Kadosh*, (Holy Nation)?
14. How should the Jewish People maintain themselves as an *Am Kadosh*?
15. Which animals are not included in the Torah prohibition of cooking meat together with milk?
16. What is the order of priority with regard to whom one should give charity?
17. Why is *matzah* called “the bread of affliction”?
18. What *mitzvah* recalls the Exodus from Egypt?
19. Which four individuals are under Hashem’s “special protection”?

BONUS



In the beginning of *Parshas Re'eh*, Hashem tells the Jewish People, “See, I am placing before you a blessing and a curse. The blessing, *asher* (that) you guard the *mitzvos*... and a curse *im* (if) you do not guard the *mitzvos*...” (11:26-28).

Why did the Torah change its mode of expression from “that” to “if”?

### *I Did Not Know That!*

When King Ptolmy commanded the elders to translate the Torah into Greek, Hashem put into their hearts to alter the translation. One example — the word *arneves* (rabbit) was changed to *tze'iras hareglaim* (short legged creature). King Ptolmy’s wife was named *Arneves*, and it wasn’t deemed wise to list the king’s wife as one of the non-kosher animals.

*Megilla 9b*

Prepared by Ohr Somayach in Jerusalem, Israel  
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## Recommended Reading List

### Ramban

12:5	Search for Hashem
12:20-21	Meat
12:30	Serving Hashem
13:2	False Prophets
13:5	The True Path
14:1	Limits of Grief
14:3	Forbidden Foods
15:3	Collecting Debts

### Sforno

11:26	Never Average
14:1	Limited Mourning
15:4	Wealth
16:17	Limits to Charity

### Sefer Hachinuch

437	Sanctity of the Divine Name
450	Supporting Hashem's Servants
454	Don't Add or Subtract
464	A Rebellious City
488	Rejoicing in the <i>Mitzvos</i>

## Answers to this Week's Questions

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

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| <ol style="list-style-type: none"> <li>1. 11:26 - Mt. <i>Gerizim</i> and Mt. <i>Eval</i>, respectively.</li> <li>2. 11:31 - The miracles that would occur while crossing the Jordan River.</li> <li>3. 12:8 - Vow Offerings or Free-Will Offerings.</li> <li>4. 12:11 - During the intermediate periods between one <i>Mishkan</i> and the next; for example, the time between Shilo and Nob. Once the <i>Beis Hamikdash</i> was built, private <i>bamos</i> were not permitted, even after its destruction.</li> <li>5. 12:15 - They must be redeemed and may then be eaten.</li> <li>6. 12:15 - Eating it is permitted, but use of its milk or fleece is forbidden.</li> <li>7. 12:17 - When Avraham bought <i>ma'aras hamachpelah</i>, he made a covenant of peace with the Hittites who sold it and his descendants honored this pact in regard to the Hittite descendants in Jerusalem.</li> <li>8. 12:30 - To learn not to follow in their depraved ways.</li> <li>9. 12:30 - Slaughtering or burning a sacrifice on an altar, pouring libations, prostrating oneself, and any service which is the normal manner of worshipping that idol.</li> </ol> | <ol style="list-style-type: none"> <li>10. 13:2-6 - He is put to death.</li> <li>11. 13:10 - If he was acquitted and new information of a condemning nature arises, he is retried. If he was judged to be guilty, he is not returned to court to plead in his favor.</li> <li>12. 13:10 - The person who the guilty one attempted to entice.</li> <li>13. 14:2 - The <i>kedusha</i> is inherited from the <i>Avos</i>.</li> <li>14. 14:21 - By avoiding excesses even in areas that are permitted.</li> <li>15. 14:21 - Wild animals, non-kosher animals and fowl.</li> <li>16. 15:7 - The most needy, a brother from one's father, a brother from one's mother, the poor of one's city, the poor of another city.</li> <li>17. 16:3 - It calls to mind the affliction that was suffered in Egypt.</li> <li>18. 16:3 - Eating the <i>Korban Pesach</i> and the <i>matzah</i> on the night of Pesach.</li> <li>19. 16:10 - A <i>Levi</i>, convert, orphan, and widow.</li> </ol> |
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**BONUS**

# A:

**The Torah teaches that Hashem is ready to grant the blessing immediately. He requires only that the people fulfill their "part of the deal" by upholding the Torah. The curse, on the other hand, He is not as ready to give. Only if the Jewish People violate the Torah will Hashem then "be forced" to activate the curse.**

*Gur Aryeh*