

# Parsha Paths

## Ki Tetze: Full of Mitzvot

### The Rebellious Son

If a man has a wayward and defiant son, who does not heed his father or mother and does not obey them even after they discipline him, his father and mother shall take hold of him and bring him out to the elders of his town at the public place of his community. They shall say to the elders of his town, "This son of ours is disloyal and defiant; he does not heed us. He is a glutton and a drunkard." Thereupon the people of his town shall stone him to death. Thus you will sweep out evil from your midst: all Israel will hear and be afraid (Devarim 21:18-21)

### Italian Wine

From when is a stubborn and rebellious son liable? From when he eats a tarteimar of meat and drinks a half-log of Italian wine. (Mishnah Sanhedrin 8:2)

### The Mitzvah of Burial

לֹא-תֵלִין נִבְלָתוֹ עַל-הָעֵץ כִּי-קָבֹר תִּקְבְּרֶנּוּ בַיּוֹם הַהוּא כִּי-קָלַלְתָּ אֱלֹהִים תָּלוּי וְלֹא תִטְמָא אֶת-  
אֶדְמַתְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה:

you must not let the corpse remain on the stake overnight, but must bury it the same day. For an impaled body is an affront to God: you shall not defile the land that the Eternal your God is giving you to possess. (Devarim 21:23)

Ibn Ezra: the purpose of the law which says that his body shall not remain upon the tree all night is not out of respect for the deceased but rather out of respect for the land, for the law of the Canaanites and the law of the Israelites differ.

Rabbi Meir says: To what is this matter comparable? To two brothers who were twins and lived in the same city. One was appointed king, while the other went out to engage in banditry. The king commanded that his brother be punished, and they hanged his twin brother for his crimes. Anyone who saw the bandit hanging would say: The king was hanged. The king, therefore, commanded that his brother be taken down, and they took the bandit down. (Sanhedrin 46b)

### Even When it is Delayed

Then Rizpah daughter of Aiah took sackcloth and spread it on a rock for herself, and she stayed there from the beginning of the harvest until rain from the sky fell on the bodies; she did not let the birds of the sky settle on them by day or the wild beasts [approach] by night. David was told what Saul's concubine Rizpah daughter of Aiah had done. And David went and took the bones of Saul and of

his son Jonathan from the citizens of Jabesh-gilead, who had made off with them from the public square of Beth-shan, where the Philistines had hung them up on the day the Philistines killed Saul at Gilboa. He brought up the bones of Saul and of his son Jonathan from there; and he gathered the bones of those who had been impaled. And they buried the bones of Saul and of his son Jonathan in Zela, in the territory of Benjamin, in the tomb of his father Kish. And when all that the king had commanded was done, God responded to the plea of the land thereafter. (Samuel I 21)

"I thought to myself, what will I do in this place? I cannot even hug him so I thought to ask the earth to embrace him, to embrace him tightly. After a few minutes I understood that I don't need to ask. . . The earth is embracing him very tightly. And why? Because there is a strong love between the son who gave everything for the earth and the earth itself, there is a complete unity here, you are now together." (Osna Huberman, Zechariah Baumol's sister, at his funeral in 2019)

## Lost and Found

וְכֵן תַּעֲשֶׂה לְחִמְרוֹ וְכֵן תַּעֲשֶׂה לְשִׁמְלָתוֹ וְכֵן תַּעֲשֶׂה לְכָל־אֲבֵדֹת אֲחִיךָ אֲשֶׁר־תִּאֲבֹד מִמֶּנּוּ וּמִצֹּאֲתָהּ לֹא תִוָּקַל לְהִתְעַלֵּם:

You shall do the same with their donkey; you shall do the same with their garment; and so too shall you do with anything that your fellow Israelite loses and you find: you must not remain indifferent. (Devarim 22:3)

The Sages taught: Initially, anyone who found a lost item would proclaim his find for three pilgrimage Festivals and for seven days after the last of the three pilgrimage Festivals, . . . But from the time that the Temple was destroyed, may it be rebuilt speedily in our days, the Sages instituted that those who find lost items shall proclaim their finds in synagogues and study halls. . . . The Sages taught in a *baraita*: There was a Claimant's Stone in Jerusalem, and anyone who lost an item would be directed there and anyone who found a lost item would be directed there. This finder would stand and proclaim his find and that owner would stand and provide its distinguishing marks and take the item. And that is the place about which we learned in a mishna (*Ta'anit* 19a): Go and see if the Claimant's Stone has been obscured by the rising water. (Bava Metzia 28b)

## The Justice of a Bird's Nest

שְׁלַח תִּשְׁלַח אֶת־הָאִם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יֵיטִב לָךְ וְהָאֲרָכָת יָמֶיךָ:

Let the mother go, and take only the young, in order that you may fare well and have a long life. (Devarim 22:7)

How did this thing happen to him? They said that one time he was sitting and reciting in the Valley of Ginnosar and he saw that one man went to the top of a palm tree and took the mother bird with her young and descended without trouble, and on the day after Shabbat he saw another man go to the top of the

palm tree and he took the young and sent away the mother and when he came down a snake bit him and he died. He said: "As it is written: "Let the mother go, and take only the young, in order that you may fare well and have a long life ([Deuteronomy 22:7](#)), but how is it good for this man and how is there a long life for this man?" And he did not know that it had been interpreted by Rabbi Akiva in public: "that you may fare well (*tov*)" in the world that is entirely good and "have a long life (*ha'arakhta*)" that is in the length (*'arokh*) of eternity (Ruth Rabba 6)

## A Holy Camp

כִּי יִהְיֶה אֱלֹהֶיךָ מִתְהַלֵּךְ | בְּקֶרֶב מַחֲנֶךָ לְהַצִּילְךָ וְלִתֵּת אִיְבֶיךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קָדוֹשׁ וְלֹא יֵרָאֶה בְּךָ עֲרוֹת דָּבָר וְשֵׁב מֵאַחֲרֶיךָ:

Since the Eternal your God moves about in your camp to protect you and to deliver your enemies to you, let your camp be holy; let [God] not find anything unseemly among you and turn away from you. (Devarim 23:15)

In addition to observing modesty, one must be careful to engage in holy matters in the camp: to perform prayers, recite all blessings, and study as much as possible. For the Torah commands that the camp be kept clean so that one can say holy things there. (Peninei Halacha HaAm veHaaretz 4:7:2)

## Jewish Moneylenders

לִנְכַרִי תִשְׁיֹךְ וְלֹאֲחִיךָ לֹא תִשְׁיֹךְ לְמַעַן יְבָרְכֶךָ יְיָ אֱלֹהֶיךָ בְּכֹל מְשָׁלַח יָדְךָ עַל-הָעָרֹץ אֲשֶׁר-אַתָּה בֹּא-שָׁמָּה לְרִשְׁתָּהּ:

You shall not deduct interest from loans to your fellow Israelites, . . .but you may deduct interest from loans to foreigners (נכרי). (Devarim 23: 20 -21)

And one may borrow from them [non-Jews] and one may lend to them with interest. (Bava Metzia 70b)

What is the reason the Sages decreed that one should not lend money to a gentile with interest? Perhaps the Jew will learn from the gentile's actions. And since in this case the lender is a Torah scholar, he will not learn from the gentile's actions." (Bava Metzia 71a)

it is permissible since we have a tax from the king and ministers, and everything is in order to survive, and moreover, we are among the nations and it is not possible for us to earn money by anything if we do not do business with them. Therefore, usury should not be prohibited, any more than any other business (Tosafot Bava Metzia 70b)

For if Nature and Wisdom were to demand that aid be given to everyone who needs it . . . and that money be loaned without interest. . .then Nature would also require that if anyone needs a house or a horse or work to be provided for him, they should all be supplied without payment." (Rabbi Avraham Farissol, (1500)

## Weights, Measures and the Agoranomos

You shall not have in your pouch alternate weights, larger and smaller.  
You shall not have in your house alternate measures, a larger and a smaller.  
You must have completely honest weights and completely honest measures, if  
you are to endure long on the soil that the ETERNAL your God is giving you  
(Devarim 25:13-15)

saying, “If only the new moon were over, so that we could sell grain; the sabbath,  
so that we could offer wheat for sale, using an *ephah* that is too small, and a  
shekel that is too big, tilting a dishonest scale, (Amos 8:5)

Rav was appointed market overseer by the Head of the Diaspora; he intervened  
about measuring vessels but not prices. The Head of the Diaspora jailed him.  
Rav Karna went to see him and said, the market overseer about whom they  
spoke was for measures but not prices. (Yerushalmi Bava Batra 5:5)

## From a Weight to a Coin

Abraham accepted Ephron’s terms. Abraham paid out to Ephron the money that  
he had named in the hearing of the Hittites—four hundred shekels of silver at the  
going merchants’ rate (Bereshit 23:16)

This is what everyone who is entered in the records shall pay: a half-shekel by  
the sanctuary weight—twenty *gerahs* to the shekel—a half-shekel as an offering  
to God. (Shmot 30:13)

וְהִיתָה הַפְּצִירָה פְּיָם לַמַּחְרֶשֶׁת וְלֹאֲתִים וְלִשְׁלֹשׁ קֶלֶשׁוֹן וְלִהְקַרְדָּמִים וְלִהְצִיב הַדֶּרֶבֶן: (Samuel I 13:21)