

# Parsha Q&A



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For the week ending 28 Elul 5755  
22 & 23 September 1995

## Parshas Nitzavim

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Due to the High Holidays, Ohr Somayach will not be distributing its publications in paper form. The publications *will be available* via Internet and Fax as usual. Look for the return of Ohr Somayach publications early in *Sefer Bereishis*.

We wish all of our readers a *Kesiva v'Chasima Tova*.

### Parsha Questions

1. Why did Moshe gather the Jewish People together on the day of his death?
2. How did the Jewish People stand before Hashem?
3. Who were the wood-cutters and water-drawers mentioned in verse 29:10?
4. How do two parties "pass" into a covenant?
5. Why can't Hashem disassociate himself from the Jewish People?
6. How many curses were listed in *Parshas Ki Savo*?
7. Why did Moshe assemble all the Jewish People?
8. Which two leaders followed Moshe's example and assembled the people at the end of their rule?
9. With whom did Moshe make the covenant and oath?
10. Why did the Jewish People only see idols of wood and stone?
11. What is meant by the punishment of "adding drunkenness to thirst (29:18)?"
12. The Hebrew word for nose and anger are the same. What is the connection?
13. Why is Hashem described in anthropomorphic terms?
14. When is the entire nation punished for the sins of an individual?
15. After what event was there collective responsibility for the actions of an individual?
16. Where does the *Shechina* reside when the Jewish People are in exile?
17. If the Torah remained in heaven, what would be expected of us?
18. In what way is the Torah close to the Jewish People?
19. Why did Hashem call the Heaven and Earth as witnesses to the covenant between Him and the Jewish People?
20. What should the Jewish People learn from the way the Heaven and Earth function?

BONUS

Q:

In verse 30:15, the Torah states:  
"See, I place before you life and good..."

Why doesn't the Torah write "good" before "life", since the path to attaining life is by doing good?

### *I Did Not Know That!*

**"And the Lord your God will circumcise es l'vavcha v'es l'vav — your heart and the heart of — your children" (30:6).**

The first letters of each Hebrew word in this phrase spell the word *Elul*, the month of *teshuva* (repentance).

Ba'al HaTurim

## Recommended Reading List

### Ramban

### Sforno

29:18 Refusing the Covenant  
 29:28 Accidental Sins  
 30:2 Returning to Hashem  
 30:6 Divine Help

29:18 Denying the Curse  
 30:6 Cleaving to Hashem  
 30:9-10 Our Own Merit  
 30:11 Repentance in Exile

## 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. 29:9 - To initiate them into the covenant with Hashem.</li> <li>2. 29:9 - In order of rank.</li> <li>3. 29:10 - Canaanites who came to join the Jewish People.</li> <li>4. 29:11 - The two parties place objects in two parallel straight lines and pass between them.</li> <li>5. 29:12 - Because He told them and swore to the Avos (Patriarchs) that the Jewish People would always remain His nation. 29:12 - Ninety-eight.</li> <li>6. 29:12 - Moshe assembled all the people to admonish them before the change of leadership.</li> <li>7. 29:12 - Yehoshua and Shmuel.</li> <li>8. 29:14 - With the people standing before him and all future generations.</li> <li>9. 29:16 - Because these were exposed openly. The idols of gold and silver however, were locked away by their owners for fear of theft.</li> <li>10. 29:18 - Even unintentional sins will be considered by Hashem as if they were committed intentionally. "Drunkenness" refers to sins</li> </ol> | <ol style="list-style-type: none"> <li>committed unintentionally. "Thirst" refers to sins committed intentionally.</li> <li>11. 29:19 - When one gets angry, his nostrils flare.</li> <li>12. 29:19 - The Torah speaks in terms that people can understand.</li> <li>13. 29:28 - When the Jewish People fail to bring the sinner to judgment.</li> <li>14. 29:28 - When the Jewish People took the oath at Mt. Gerizim and Mt. Eval.</li> <li>15. 30:3 - In exile with the Jewish People.</li> <li>16. 30:12 - To pursue after it in order to learn it.</li> <li>17. 30:14 - It was given to them in oral and written form.</li> <li>18. 30:19 - Because they exist forever and will be able to testify if the Jewish People sin in the future.</li> <li>19. 30:19 - Heaven and the Earth don't receive reward or punishment, yet they never deviate from their ordained functions. All the more so, we, who are rewarded for good behavior, should do Hashem's will.</li> </ol> |
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**Bonus**

A:

Our focus should not be to do good as a means to attain life. Our purpose in this world is to do good, and Hashem gives us life as a means to attain that goal.

*Kli Yakar*

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