

## PARSHAT KI TEITZEI: HOW TO MERIT A LONG LIFE

This guide corresponds to the video: [How To Merit Long Life](#)

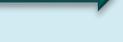
### TEACHER'S GUIDE



#### POINTS TO PAUSE



#### DISCUSSION TOPICS

- |                           |   |  |
|---------------------------|---|--|
| ▪ <b>BEFORE THE VIDEO</b> |    | Why should we honor our parents?   |
| ▪ 1:43                    |    | What is the rationale for this mitzvah?  |
| ▪ 4:21                    |    | Why is this mitzvah phrased in reference to birds?   |
| ▪ 5:10                    |    | What does this phrase mean?  |
| ▪ 6:56                    |  | What is that other mitzvah?  |
| ▪ 7:23                    |  | What possible common denominator could there be between the mitzvah of sending away the mother bird and honoring your mother and father? |
| ▪ <b>AFTER THE VIDEO</b>  |  | Why should we honor our mother?  |



#### FROM PRINCIPLE TO PRACTICE

Rabbi Fohrman connects not taking the chicks/eggs from a nest with the mother bird present to honoring our own mothers.

Thinking about our own lives, in what ways do we honor our mothers? How can we be sure that we are not taking advantage? What is the role of motherly instinct?

#### CHECKING FOR UNDERSTANDING

How do the opinions of Maimonides and Nahmonides differ on this subject?

What is problematic about the verse discussed in the text?

What is the reward for this mitzvah and for honoring your mother and father?



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### STUDENT GUIDE

*Instructions:* As you watch the video, use the chart below in order to compare the views of Maimonides and Nahmonides.

	What explanation does he give for this mitzvah?	How would the problematic verse have to be changed in order to be in line with this view?	What do you think of this view?
Maimonides			
Nahmonides			

**PARSHAT KI TEITZEI: HOW TO MERIT A LONG LIFE**

דברים כב:ו-ז	Deuteronomy 22:6-7
<p>ו כי יקרא קן-צפור לפניך בדרך בקל-עץ או על-הארץ, אפרחים או ביצים, והאם רבצת על-האפרחים, או על-הביצים--לא-תקח האם, על-הבנים. ז שלח תשלח את-האם, ואת-הבנים תקח-לה, למען ייטב לך, והארכת ימים.</p>	<p>6 If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young; 7 thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.</p>

**Maimonides' Guide for the Perplexed III:48**

It is likewise forbidden to slaughter it and its young on the same day (Lev. 22:28), this being a precautionary measure in order to avoid slaughtering the young animal in front of its mother. For in these cases animals feel very great pain, there being no difference regarding this pain between man and the other animals. For the love and the tenderness of a mother for her child is not consequent upon reason, but upon the activity of the imaginative faculty, which is found in most animals just as it is found in man. This law applies in particular to ox and lamb (Lev. ad loc), because these are the domestic animals that we are allowed to eat and that in most cases it is usual to eat, in their case the mother can be differentiated from her young. This is also the reason for the commandment to let (the mother) go from the nest (Deut. 22:6-7). For in general, the eggs over which the bird has sat and the young that need their mother are not fit to be eaten. If then the mother is let go and escapes of her own accord, she will not be pained by seeing that the young are taken away. In most cases, this will lead to people leaving everything alone, for what may be taken is in most cases not fit to be eaten. If the Law takes into consideration the pains of the soul in the case of beast and birds, what will be the case with regard to the individuals of the human species as a whole? You must not allege as an objection against me the dictum of (the Sages), may their memory be blessed (Mishnah, Berakhot V:3) He who says: Your mercy extends to young birds, and so on. (Such an individual is blamed in the Mishnah). For this is one of the two opinions mentioned by us- I mean the opinion of those who think that there is no reason for the Law except the will (of God) - but for us, we follow the second opinion.

**Nahmonides' commentary on Deuteronomy 22:6-7**

So too, what the Rabbis have stated (Berakhot 33b), "Because he treats the ordinances of God like expressions of mercy, whereas they are decrees" (and that is why the Mishnah states that He who says: Your mercy extends to young birds is silenced) means to say that it was not a matter of God's mercy extending to the bird's nest or the dam and its young, since His mercies did not extend so far into animal life as to prevent us from accomplishing our needs with them, for, if so, He would have forbidden (animal) slaughter altogether. But the reason for the prohibition (against taking the dam with its nest, or against killing the dam with its young in one day) is to teach us the trait of compassion and that we should not be cruel, for cruelty proliferates in man's soul as it is known that butchers, those who slaughter large oxen and donkeys are men of blood (Psalms 55:24); they that slaughter men (Hosea 13:2), are extremely cruel. It is on account of this (cruelty) that the Rabbis have said (Kiddushin 82a): "The most seemly among butchers is a partner of Amalek." Thus these commandments with respect to cattle and fowl are not as a result of compassion upon them, but are decrees upon us to guide us and to teach us traits of good character.

שמות כ"א	Exodus 20:11
<p>כבד את-אביך, ואת-אמך--למען, יארכו ימיך, על האדמה, אשר-יהוה אלקיך נתן לך.</p>	<p>Honour thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.</p>