



Diurei Torah

Parshat kl Sisa

Parshat Parah

18 Adar I 5780 / March 14, 2020

Daf Yomi: Shabbos 8, Nach Yomi: I Shmuel 21

Weekly Dvar Torah

A project of the

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Do We Truly Appreciate the Shabbat?

Rabbi Aharon Ziegler

Associate Member, Young Israel Council of Rabbis

"And you shall observe the Shabbat because it is Holiness to you [31; 14]."
We see there is an equation between the Shabbat and Kedusha. The Shabbat is a source of Kedusha [holiness]. Therefore there exists a commonality between the Shabbat and the Mikdash. According to Judaism there exists both a sanctuary in space and a sanctuary in time.

Of the two imperatives, the Shabbat is clearly the more significant. Otherwise we would have been commanded to violate the Shabbat for the construction of the Mishkan. The Mishkan, or even the Beit HaMikdash is not indispensable for the survival of our people, but we could not have survived without the Shabbat.

The *Yalkut Shimoni* (830) suggests that there are three sanctifications on earth: God's name, Shabbat, and the people of Israel. Yet we know of many other sanctifications; the land of Israel and the Bet HaMikdash, among others. However, all other sanctifications derive their Kedusha from the first three.

The land of Israel and the Bet HaMikdash were sanctified by us, the people of Israel. In contrast, the sanctification of the Shabbat preceded the sanctification of Israel. It was HaShem who sanctified the Shabbat, and in turn, it was the Shabbat that sanctified Israel. Thus, the words of the



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Friday night Shemoneh Esrei begin; "YOU sanctified the seventh day For YOUR NAME", It Was HaSHEM WHO sanctified the Shabbat. The morning Amidah implies that the sanctification of Israel, was realized through giving them the Shabbat.

What does all of this mean to us? *`VE'SHOMRU BNEI YISRAEL ET HASHABBAT, LA ASOT ET HA SHABBAT* For all generations, As an *Everlasting* covenant, that HaShem is the Creator of the universe. The Midrash indicates that after HaShem had offered these commandments to other nations, and each nation in turn rejected them (Sifri 343), THE SHABBAT BECAME ISRAEL'S POSSESSION EXCLUSIVELY, A COVENANT BETWEEN HaShem and OUR PEOPLE ALONE. As a matter of fact, the Gemara Chulin (5a) states, "one who publicly violates the Shabbat is considered as one who denies the entire Torah". Consequently, he is denied the privilege of acting as a witness in Jewish law.

[Source: Rav Soloveitchik shiur l'zecher Abba Mori Vol 2, p130]. *If Rav Soloveitchik thought it was appropriate for the Yartzeit of HIS father, I can certainly use it for my father's (Tzvi ben Aharon), Yahrzeit. Shabbat Shalom.*

Remain Focused

Rabbi Avrohom Feldman

Associate Member, Young Israel Council of Rabbis



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Parshat Ki Sisa recounts the infamous and the most tragic episode to befall our forefathers: the sin of the Eigel Hazahav – The Golden Calf. G-d liberated the Jewish people and freed them from the shackles and bondage of Egypt and Pharaoh. They were witness to unprecedented miracles, and were brought to the foot of Har Sinai where, as a nation, they declared "*Naaseh Vinishmah*" – "We will do and we will listen." At that moment, the Jewish nation was unified. It was a unification based on the goal that they were ready to accept the Torah unconditionally. Klal Yisrael's connection to G-d was at its zenith.

Then G-d addressed Moshe: "Go descend...for the people that you brought from Egypt has become corrupt. They have strayed quickly from the way in which I have commanded them!" The word quickly indicates that this calamity happened suddenly, it was not a gradual process of spiritual decline. How is it possible that at one moment a nation can be at its apex of spirituality, and at the next moment they are worshiping a Golden Calf and saying: "This is your god that took you of Egypt?"

Rav Chaim Shmuelevitz zt"l deals with this question. The Talmud says, "Such is the way of the Yetzer Harah (evil inclination). Today it will tell you do this, tomorrow it will tell you do that, and eventually it will tell a person to worship idols." Clearly this Talmudic passage is teaching us that a person does not wake up one morning, roll out of bed, and suddenly decide he wants to be an idol worshiper. Rather, if a person does decide to be an idol worshiper, it is because the evil inclination has gradually been influencing him until it has turned into a full-blown spiritual virus. So how are we to understand that the generation of Jews that witnessed miraculous events in



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the desert, were the same generation that were transformed into idol-worshipping pagans?

Rav Shmuelevitz explains that, from the time the Jewish people left Egypt, until this point, Moshe Rabbainu was their leader. While Moshe lingered on Mt. Sinai, a vision appeared to the Jewish people to confuse them. "Bah hasatan virvaiv es haolam (Shabbos 89)" – "The Satan came and confused the world." He [Satan] showed the Nation of Israel a vision of Moshe on his bed suspended in the air. The people assumed that Moshe, their leader, had passed away. Precisely at that moment, the people became broken, confused and depressed believing that their Rebbe had died. Through the medium of fear and confusion, Satan was able to cause them to descend to the lowest depths of spirituality.

There is a great lesson here. Shock and confusion can dramatically alter the thought process. At one instant an individual can be soaring to the heights of spirituality, and at the next moment he can become a pagan who loses all spiritual balance. The Yetzer Hara no longer has to say, "do this tomorrow... worship idols." The loss of composure and control clearly facilitates the work of Satan.

We find this exact phenomenon much earlier in history. Cayin and Hevel (Cain and Abel) were offering sacrifices to HaShem. The verse says: "G-d turned to Hevel and his offering, but to Cayin and his offering He did not turn." This annoyed Cayin and his countenance fell. G-d said to Cayin: "why are you annoyed, and why has your countenance fallen; surely if you improve yourself you will be forgiven. But if you do not improve yourself, sin rests at the door... its desire is toward you, yet you can conquer it" (Genesis 4:4-5). The rejection that Cayin felt was great. "His countenance fell" means that Cayin was in severe shock and disbelief. He became depressed and lost



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his composure, and that transformed him from being a Prophet who could communicate with G-d, into rejecting the most elementary and fundamental law of the Divine. "And Cayin said to his brother Hevel... and it happened when they were in the field, that Cayin rose up against his brother Hevel and killed him." The Targum Yonason explains that Cayin was saying to Hevel, "There is no judgment, there is no judge, there is no afterworld, there is no one who is going to give reward for being righteous, and there is no one who is going to give punishment for being wicked..." Subsequent to this blasphemous statement, Cain murdered his brother.

There is a vital lesson in these events. By definition, life is a series of the realization of dreams and the shattering of dreams. Whenever we experience a disappointment, we must attempt to maintain focus and composure, for it is the lack of composure that can be most damaging. Desperation and hopelessness present a clear and present danger and might cause us to lose sight of the goal. The intellect becomes clouded and, tragically, we no longer have the ability to withstand the temptations that are incompatible with Torah values.

Any athlete will tell you that, in order to be a champion, one has to maintain his focus and composure. The great quarterbacks are those that, although they might throw an interception, have the ability to remain steadfast to the goal. Despite any error made early in the game, this type of athlete can lead his team to victory. This is possible because he is determined that his error will not hamper his performance. A successful person uses the misfortunes of life as building blocks for a better future

The failure of our ancestors in the desert teaches us that, although we may experience great disappointments and letdowns, we must be determined to deflect any feelings of despair and hopelessness. In stark contrast, we look



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to Rabbi Akiva, for it was Rabbi Akiva who lost 24,000 students at the hand of a devastating plague but continued to teach Torah to his people. Additionally, it was the same rabbi Akiva who laughed as foxes were scampering about the rubble of what was the Bais HaMikdash, the Holy Temple. His colleagues asked him incredulously; "How could you laugh at a time like this?" Rabbi Akiva responded; "I laugh for I recall the prophecy that foxes will walk through the ruins of the Temple. Just as that prophecy has come to fruition, so too, one day, will the prophecy be realized that the Temple will be rebuilt in all of its glory."

In a more recent instance, there is the example of the Bobover Rebbi zt"l who lost his family and students in the Churban in Europe. Despite his personal tragedy, he continued with a focus and a goal. He rebuilt a Chassidic dynasty (with G-d's help) that is thriving and flourishing to this very day.

May we merit to see the rebuilding of the Bais HaMikdash and the coming of Mashiach speedily in our days.

Shabbat Shalom.

The Weekly Sidra

Rabbi Moshe Greebel Z"L

Associate Member, Young Israel Council of Rabbis

In this week's Sidra, as a result of the nation having committed the grave sin of the *Aigel HaZahav* (golden calf), Moshe removed the Mishkan



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(Tabernacle) from the middle of the encampment of Yisroel, and placed it outside:

“And Moshe took the Tent (Mishkan), and pitched it outside the camp, far away from the camp, and called it the Tent of Meeting. And it came to pass, that every one who sought HaShem went out to the Tent of Meeting, which was outside the camp.” (Sh’mos 33:7)

Basically then, as a result of those of little faith in the camp, who at the first tribulation cast off the Torah and Mitzvos from themselves to venerate an Aigel HaZahav, Moshe deemed that accessibility to the Mishkan from then on, should be limited. As a result, only those of the B’nai Yisroel who were Tocho K’varo, those whose inner piety matched their outer actions (not hypocritical) were the only ones who inconvenienced themselves to journey ‘far away from the camp’ to the Mishkan. Those who were not thoroughly Tocho K’varo on the other hand, did not wish to bother themselves to walk this far distance.

Hence, the Passuk (verse) states, “That every one who sought HaShem went out to the Tent of Meeting,” or, those who were truly Tocho K’varo troubled themselves to walk to the Mishkan. Those who were not Tocho K’varo, simply did not think the trouble was worth it.

The Midrash Rabbi Tanchuma (Buber), Ki Sisa, chapter #15, see also Sh’mos Rabbah 45-3) describes Moshe’s actions as the following:

“When Moshe saw that they (B’nai Yisroel) lost the goodly gift (of Torah when they sinned with the Aigel HaZahav), he also became enraged at them- ‘And Moshe took the Tent, and pitched it outside the camp.....’



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Why was Moshe enraged against them? Because Moshe said to himself, 'One excommunicated by a teacher must be treated as such by his disciples!' Raish Lakish said, 'It is a parable to a king who had a certain legion which rebelled against him. What did the commanding officer of that legion do? He took the banner of the King and fled. So too did Moshe do. In the moment in which Yisroel did the deed (of the Aigel HaZahav), Moshe took the Mishkan, and went his way.

After extensively delving into this issue of Moshe moving the Mishkan, Rav Shlomo Zalman Unsderfer (1888- 1944) of blessed memory, stated that he finally comprehended the well known Gemarah in B'rachos 28a, which speaks of the appointment of Rabbi Elazar Ben Azarya as the Nasi (prince-head of the Yeshiva) in place of the impeached Rabban Gamliel.

Now then, when Rabban Gamliel previously held the position of Nasi, he was very strict with the enrollment of the Yeshiva, as the Gemarah instructs:

"A Tannah taught, 'On that day (that Rabbi Elazar took over being the Nasi) the doorkeeper was removed and permission was given to (all) the disciples to enter. For Rabban Gamliel had issued a proclamation (saying), "No disciple whose is not Tocho K'varo may enter the Bais HaMidrash (study hall)!" On that day many stools were added. Rabbi Yochanan said, 'There is a difference of opinion on this matter between Abba Yosef Ben Dustoy and the Rabbis. One (authority) says that four hundred stools were added, and the other says seven hundred.'"

On the day of Rabbi Elazar's appointment, the proclamation of Rabban Gamliel was discontinued, the doorkeeper of the Yeshiva was removed from his post, and all disciples were permitted entry, whether they were truly



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Tocho K'varo, or not. Yet, posed Rav Shlomo Zalman, is it not interesting that as a result of discontinuing the proclamation of Rabban Gamliel, the Gemarah speaks of additional stools brought into the Bais HaMidrash, and not additional disciples? Why should the Gemarah's wording center on the stools? This is how Rav Shlomo Zalman resolved this point.

In truth, those disciples who were truly Tocho K'varo and who sincerely thirsted for words of Torah did not request stools at all. Standing room in the Bais HaMidrash was more than sufficient for those who simply wanted to learn Torah. On the other hand, this new influx of disciples also included those who were not Tocho K'varo, who literally requested stools because they did not wish to trouble themselves standing. To display to us the inclusion of disciples who were not Tocho K'varo, the Gemarah opted to write of stools.

Along these very same lines, the famed Admur (Chassidic master) Rav Avraham Borenstein of Sochatchov (1838- 1910) of blessed memory, posed the following query. The Gemarah states:

"On that day the doorkeeper was removed and permission was given to (all) the disciples to enter...."

When Rabban Gamliel served as Nasi, he limited entry into the Yeshiva only to those who were Tocho K'varo, and to enforce this there was a 'doorkeeper' taking into account every disciple who sought entry. But how, asked Rav Avraham, could a doorkeeper, a human being, see into the deepest recesses of the human heart, and discern who was Tocho K'varo, and who was not?

Rav Avraham answered that in fact, the doorkeeper was not a human



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being at all, but simply a lock on the door of the Yeshiva. Those disciples who were Tocho K'varo and thirsted for words of Torah did not let this stop them. Instead, they walked around the physical facility of the Yeshiva, desperately searching for some way to get in until they succeeded.

However, when those who were not Tocho K'varo saw the doors to the Bais HaMidrash tightly locked under chain, they immediately gave up any hope of entering, since they would not inconvenience themselves to find a way inside, and went home instead, for breakfast.

And, in this manner, in order to limit access to the Mishkan only to those who were Tocho K'varo, Moshe moved the Mishkan outside the encampment.

There is a very special and unique aspect to someone inconveniencing and troubling himself for the sake of heaven. On our above Passuk of Moshe moving the Mishkan outside the encampment, the Gemarah in B'rachos 63b has this to say:

"Our Rabbis have taught that when our teachers entered the vineyard at Yavneh, there were among them Rabbi Y'huda, and Rabbi Yosi, and Rabbi N'chemiya, and Rabbi Eliezer the son of Rabbi Yosi the Galilean. They all spoke in honor of hospitality and expounded texts. Rabbi Y'huda, the head of the speakers in every place, spoke in honor of the Torah and expounded upon the text, 'And Moshe took the Tent, and pitched it outside the camp.' 'Have we not here,' he said, 'an argument a fortiori? Seeing that the Ark of HaShem (in the Mishkan) was never more than twelve mil (990-1050 meters) distant (from the encampment), and yet, the Torah says, "Every one who sought HaShem went out to the Tent of Meeting," how much more is this (title of a seeker of HaShem) applicable to the disciples of the wise who



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go from city to city and from province to province to learn Torah?"

May we all be willing to make every effort possible in our accomplishment of Torah and Mitzvos, to go the 'extra yard,' even to the point where there is a degree of inconvenience.

May we soon see the G'ulah Sh'laimah in its complete resplendence-speedily, and in our times. Good Shabbos.

Emotional Intelligence

Rabbi Dov Shapiro

Associate Member, Young Israel Council of Rabbis

One of the pitfalls of our educational system is that children are taught to measure their success by their academic performance. An "A" student is a success, a "C" student needs improvement and an "F" student has failed. Even for adults it can be difficult to differentiate between academic performance and true self-worth; for a child, that distinction is nonexistent. Sadly, a child who finds typical classroom study overwhelmingly difficult can come to believe that he will be a failure in life. In reality there can be numerous reasons why children don't succeed in school, many of which will have no impact whatsoever on how successful they will be in life. On the other hand, high academic achievers may lack skills that are critical for success outside the classroom where the challenges are more varied and less predictable than those faced in an academic environment.



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Among these skills is what has become known as "Emotional Intelligence", or EQ. Over the past two decades EQ has become recognized as playing a critical role in one's overall, long-term success. Emotional Intelligence, as its name implies, encompasses one's recognition of emotions, both his own and those of others. It is defined as one's ability to identify, understand, and influence his emotions as well as the emotions of others. An emotionally intelligent person is able to meaningfully identify his own moods and emotions, react to them appropriately, and to some extent regulate them. Hence, he can navigate and manage his emotions to successfully achieve his goals. Similarly, he is able to sense the mood and feelings of other people, and intuitively know whether another person is in the mood to chat or prefers not to be disturbed. An even higher EQ would enable him to actually influence or modify the emotional state of himself and others by employing techniques to improve his mood and the mood of those around him. Clearly, this skill set can be invaluable in motivating oneself and others to fulfill individual and group objectives, and in achieving long-term success.

While Emotional Intelligence has always been a part of the human psyche, its specific identification and importance has only been recognized during the past twenty years. However, it is interesting to note that Chazal have always viewed the ability to perceive the emotional state of others and to predict their reactions, as critical leadership skills. In this week's parsha we find two examples of this standard.

In one of the most tragic events in our history, the Jews - concerned by what they perceived as Moshe's delayed return - made and worshipped an egel (golden calf) in his absence. When Moshe descended from Har Sinai, and was met by his faithful student Yehoshua, he heard a loud uproar coming from the distant camp of the Jews. Yehoshua commented to Moshe that there seems to be a battle taking place in the camp. Although Moshe had not yet seen the egel, he responded "These are not the voices of



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triumph or defeat; they are the painful sounds of frivolous misconduct that we hear." The Ramban explains that Moshe's words actually contained a veiled criticism regarding Yehoshua's misinterpretation the sounds they were hearing: "One who is destined to be the leader of the Jewish people needs to have the ability to distinguish between sounds of battle and sounds of frivolity." Yehoshua's unimpeachable faithfulness to Moshe and his diligence in Torah study were not sufficient. Moshe was teaching him that there is another factor necessary in order to lead effectively: you must understand the state of mind of the people. Their voices contain clues about their feelings; their emotions are windows into their souls. In order to lead, teach, and inspire, you must not only understand their outward performance, you must be able to read between the lines of their voices and between the notes of their music to obtain a fuller picture of their temperament, their deeper needs, and what is motivating them.

We find another example of this standard in Moshe's comment to his brother Aharon during the same incident. After destroying the egel Moshe questioned Aharon "What did the Jews do in order to coerce you to facilitate this sin?" The Sforno explains that Moshe was not referring to the actual creation and worshipping of the egel, but rather to the celebration that accompanied it. A sin done with enthusiasm and celebration is far worse than a sin that is accompanied by feelings of reluctance and guilt. Aharon had suggested a day of celebration when he said to the Jews: "Chag L'Hashem machar – tomorrow will be a holiday". "Even if they forced you help them make the egel," asked Moshe, "Why did you designate this day as a celebration, thus dramatically worsening the level of their sin?!"

This accusation is difficult to understand. On the posuk in which Aharon uttered the words "Chag L'Hashem machar", the Sforno explains that Aharon was not suggesting celebrating the egel at all. It was quite to the



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contrary. Aharon was vehemently opposed to the egel and he did everything in his power to prevent it. His mention of "Chag L'Hashem machar" was referring to a celebration to Hashem commemorating Moshe's return with the luchos, and he was attempting to discourage the Jews from spoiling that celebration with the sin of avodah zara. It was the Jews who took Aharon's idea of a celebration, distorted it beyond recognition, and declared the day a celebration for the very avodah zara that Aharon had tried to prevent! How can Moshe fault Aharon for the Jews' celebration?

My friend Rabbi Hillel Waxman (Rosh Yeshiva in Yeshiva Zichron Dovid, Ramat Beit Shemesh) suggested the following answer. Although Aharon never intended the celebration the way the Jews utilized it, he was nevertheless responsible for planting the idea in their minds. He should have evaluated their current frame of mind and realized that they would take his suggestion out of his intended context and declare a celebration for their avodah zara. Hence Moshe held Aharon accountable for the Jews' reaction even though that was the furthest outcome from his true intentions. Reading the emotional state of others and predicting how they will react is a critical skill to successfully work with others.

Our recognition of the importance of human feelings can be dulled by the electronic communications of our modern culture. E-mail and texting, while essential means of quick-turnaround communication, don't capture the disposition of the sender, nor are they intended to. As we move away from personal interacting in favor of more efficient functional communicating, we need to maintain our sensitivity to the importance of understanding people and their feelings. Other than the God-given intelligence that Hashem has imbued us with, that cognizance may be the most important determinant of our success And the one we have the most control over.



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The Half Shekel - A Contribution to HaShem, Literally

Rabbi David Sochet

Associate Member, Young Israel Council of Rabbis

The Torah tells us [1] מחצית השקל בשקל זה יתנו כל העבר על הפקדים [1] והדל הקדש עשרים גרה השקל מחצית השקל תרומה לה', העשיר לא ירבה והדל לא ימעט ממחצית השקל לתת את תרומת ה' לכפר על נפשתיכם - this they shall give, all who pass by to be counted; half a shekel according to the holy shekel. The weight of the one shekel is twenty geirahs; half of [such] a shekel [shall be] an offering to the Lord. Everyone who passes among the counted, from the age of twenty and upward shall give an offering to the Lord. The rich shall give no more and the poor shall give no less than half a shekel with which to give the offering to the Lord to atone for your souls."

An obvious question is why were they commanded to give a half-shekel as opposed to a whole shekel? Secondly, why shall 'the rich give no more, and the poor give no less than half a shekel'? Is it prohibited for a wealthy individual to ease the burden of the poor by paying a full shekel? An answer to this is that since this was also a census counting of Bnei Yisroel consequently everyone had to pay on their own behalf. However this answer is less than compelling, for a rich individual could have paid one whole shekel to represent himself as well as on behalf of another person of his choosing who might find the contribution onerous. The census would still be accurate while offering relief to an individual of meager means. The question still remains unanswered; why does the Torah insist on each individual contributing precisely one half shekel.

The Alshich Hakadosh [2] answers that the reason why Hashem instructed



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all Jewish people to give only a half-shekel is explained by Reb Shloima Alkabitz [3]. Every Jew should note that no person on his own can ever be considered completely righteous; Although he is to be always involved in working towards completion he must realize that this goal is unattainable. Every Jew ought to acknowledge that he is only "half" worthy, and only when united with another Jew can he considered "whole" and worthy of having the Divine Presence reside within him.

The pasuk [4] says מרום וקדוש אשכון ואת דכא ושפל רוח – Although I [Hashem] abide in exaltedness and holiness, nonetheless I am with the despondent and lowly of spirit. The Gemarah [5] teaches that Hashem says "I descend from heaven to rest on the despondent and low spirit." One who is humble is close to Hashem (he becomes worthy for Hashem to reside within him). The Gemarah further [6] points to the fact that Hashem chose to rest His presence on Mount Sinai, and not on the other taller and greener mountains, in order to demonstrate the virtue of humility.

The half Shekal coins were melted down and the "adanim" – the sockets for the beams of the Mishkan - were made from them as the Torah tells us in Parshas Pekudei [7]. They served as the foundation of the Mishkan. Reb Asher Mordechai of Strozhnitz-Cleveland [8] enlightens us that this signifies that the basis of a resting place for Hashem must be strongly rooted with the trait of humility. The Mishkan which was the house of Hashem in the physical realm was thusly based on the spiritual concept of humility.

Now we can also understand why 'the rich shall give no more, and the poor shall give no less than half a shekel'. The reason for this is as the pasuk continues, 'this with which to give the offering to the Lord to atone for your souls'. Since the reason for the donation was an atonement in order to be worthy of the Divine presence, it was necessary to structure the donations in



Divrei Torah



Parshat kl Sisa

Parshat Parah

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this fashion lest a wealthy individual might become haughty were he to contribute a full twenty geirah by himself. Instead the Torah demanded that two Jews each contribute ten geirah to constitute the expression of unity.

The name of Hashem is often rendered in the siddur as two Yuds. The double yud is actually not one of the names of Hashem, and as such has no sanctity. It simply serves as an abbreviation of the name of Hashem, and it appears in various versions of the siddur [9]. The Yid Hakadosh of Pshischa [10] explained homiletically that when you have two Jews (or in Jewish pronunciation, "Yidin" – the Polish pronunciation of the letter yud which also means "Jews") who get together on an equal level, neither of them elevating themselves above the other, then Hashem's presence is there. To promote this concept two Yuds were selected as representing Hashem.

The above lesson can be extended further: Since the whole shekel weighed twenty geirah, then the half Shekel weighed ten geirah. In Hebrew the numerical value of the letter "yud" is ten. When the Torah decreed that everyone both rich and poor contribute equally a half Shekel, ten geirah, it follows that by each donating - ten - or Yud, the contribution of two Jews constitutes the representation of Hashem's name. When there is equality amongst us, when we are a humble people, we are worthy of the Divine presence resting amongst us, which is the ultimately our divine task on this world through our fulfillment of Torah and mitzvohs.

Contrarily, when we find two dots in the siddur or in the Torah (the letter yud looks the same as a dot) where one dot is above the other it signifies the end of a pasuk. This, the Yid Hakadosh explains, is symbolic of the concept that when a Jew considers himself greater or above other fellow Jews he is to come to a full stop. That is to say, that one ought not to continue in this mindset.



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To summarize: The requirement of everyone giving an equal ten geirah, a yud, signifies that through unity which can only be achieved through humility, we are worthy of Hashem's name- two Yuds- which denote the Divine presence resting among us.

[1] Shemos / Exodus 30:13-15

[2] Rabbi Moshe 1522-1570 was the author of many works, including important analytical explanations of Scriptures.

[3] Rabbi Shloima Haleivi Alkabitz (c.1500-1580) was a well known rabbi, kabbalist and poet perhaps best known for his composition of the song Lecha Dodi which is either sung or recited by Jews in communities around the world.

[4] Yeshaya / Isaiah 57:15

[5] Tractate Sotah 5A

[6] Ibid

[7] Shemos / Exodus 38:25-28

[8] Rabbi Asher Mordechai Rosenbaum of Cleveland – Strohznitz 1926-1990. He authored the Seforim Sifsei Re'em, and Amaros Tehoros.

[9] The reason why the two yuds connote to Hashem's name: the Name of Hashem is written one way and pronounced a totally different way. It's written with a 'yud', a 'heh', a 'vav' and another 'heh'. However, we pronounce it as if it were spelled 'aleph' 'daled' 'nun' 'yud'. As you can see, the letter 'yud' appears twice, once in the beginning of the written Name and once of the Name as pronounced. Hence, there are two yuds.

[10] Literally the "Holy Jew" of Pshischa Rabbi Yaakov Yitzchock Rabinowitz 1766-1813

Meafar Kumi

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Rabbi Ronen Shaharabany

Graduate, Young Israel Rabbinic Training Program

כי תשא את ראש בני ישראל לפקדיהם ונתנו איש כופר נפשו לה' בפקוד אותם ולא יהיה בהם נגף בפקוד אותם. זה יתנו כל העובר על "כתוב בפרשתנו מדוע כתוב כי, "כלי יקר" שמות ל, יב-טו). מקשה ה) "...הפקודים מחצית השקל בשקל הקדש וכו' העשיר לא ירבה והדל לא ימעט ממחצית השקל איש כופר נפשו, "ונתנו" ב' עמ' רנח) למה כתוב "ח) "ברך משה" בני ישראל? ועוד, מקשה ה) "ראשי" בני ישראל, היה צריך לאמר "ראש" תשא את המילה, "ונתנו איש כופר נפשו", (ב' עמ' רמח"ח) "ברך משה" ה' כי תשא את ראש) וה"ד) "כלי יקר" איש. ועוד, מקשים ה) "ונתן" היה צריך לומר כל " (ועוד, כתוב בירושלמי (שקלים פרק א, הלכה ג) "העשיר לא ירבה והדל לא ימעט ממחצית השקל" מיותרת. ועוד הקשו המפרשים, מדוע "איש" עמ' רמו), מה הקשר בין קריעת ים סוף למחצית השקל) "ברך משה" כל דעבר בים סוף יתן. ומקשה ה) – "העובר על הפקודים

עור בעד עור נרתע משה ואמר, מי יוכל ליתן כופר נפשו, "ונתנו איש כופר נפשו" ה' למשה רבינו "כתוב במדרש (במדבר רבה יב, ג) כיון שאמר הקב"ה, איני מבקש לפי "איוב ב). ועדיין אינו מספיק (כלומר כל מה שיתן אדם להציל את נפש אינו מספיק)... אמר לו הקב"ה "וכל אשר לאיש יתן בעד נפשו כזה – "זה יתנו", ה' כמין מטבע של אש מתחת כסא הכבוד והראה לו למשה" אמר רבי מאיר נטל הקב"ה – "זה יתנו", כוחי אלא לפי כוחן של ישראל ש"יתנו, ע

ה היה צריך להראות לו דוגמא וציוור של המנורה "מקשה האלשיך הקדוש, כשמשה התקשה איך עושים את המנורה או מתי מקדשים את החודש, הקב"ה בא לגלות למשה את הסכום שצריכים לתת ככופר נפש, ומספיק היה להודיע למשה שהסכום הוא מחצית השקל, ומדוע הוצרך "והלבנה. אבל כאן, הקב"ה להראות לו מטבע של אש

ה היה אומר למשה שהסכום הוא מחצית השקל, ומדוע? כי באמת זה שמביאים מחצית השקל בלבד, הוא דבר "נראה לפרש, שלא היה מספיק אם הקב"ה עמ' 161), הלא בכל מצווה שאנו עושים, עיקר מגמתנו היא להגיע על "מזקנים אתבונן" כפי שביאר דבריו בספר ("כתב סופר" תמוה מאוד, מקשה ה' ידה לשלמות. וכפי שכתב המסילת ישרים (פרק ד), שלימי הדעת, יתברר להם כי רק השלמות הוא הדבר הראוי שִׁתְּמַד מהם (כלומר, יירצה על ידם), ולא ה' לתת לנו מצוה, שבכל "ש. מבחינה זו, מצוות מחצית השקל תמוהה מאוד. מה ראה הקב"ה "ולת זה, ושאיין רע גדול מחסרון השלמות וההרחקה ממנו, ע מהותה מבטאת את החסרון, את אי-השלמות? וכי לא היה עדיף לזכות אותנו במצוה של שקל השלם, כדי שנזכה להגיע לשלימות

התשובה על כך הייתה: בודאי שמצוה חייבת להביא את האדם לשלימות, אבל מי שחושב, שהאדם בכוחות עצמו מסוגל להגיע לשלימות זו, אינו אלא טועה. יש לדעת, שאם כי מוטל עלינו לעשות ככל שבכוחנו כדי לקיים את המצוות בשלימות האפשרית, מכל מקום, ללא עזר מן השמים אין באפשרותנו להגיע לשלימות אמיתית

ה עזרו, כי היצר הרע תקיף "כתב המסילת ישרים (פרק ב): ופשוט הוא, שאפילו אם יפקח האדם על עצמו, אין בכוחו להנצל מהיצר הרע אלולי הקב"ה עזרו וניצול מן "תהלים לז, לב). אך אם האדם יפקח על עצמו, אז הקב"ה "צופה רשע לצדיק ומבקש להמיתו, ה' לא יעזבונו בידיו" מאוד, וכמאמר הכתוב

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"אם אין אני לי מי לי" לא יפקח עליו, כי אם הוא אינו חס – מי יחוס עליו?! והוא מה שאמרו "היצר הרע. אבל אם אינו מפקח הוא על עצמו, ודאי שהקב"ש" אבות א, יד, ע)

ה נותן, כביכול, שהיא "לא הראה לו את אותה מחצית שאנו נותנים, אלא את מחציתה השניה שהקב", מטבע של אש"ה למשה רבינו "כשהראה הקב"ה. השלמות מושגת על "מקבילה למטבע שלנו. מחצית זו מסמלת את החלק שבמצוה, שאין אנחנו מסוגלים לקיים בכוחות עצמנו, אלא נעשית על ידי הקב"ה ולא במצוה זו בלבד, אלא". "אלמלא ה' עוזרו אינו יכול לו" ידי הצירוף של המטבע שלנו – של כסף, עם המטבע הרוחנית של מעלה – של אש, בבחינת ה. את מה שחסר לנו" מקביל למה שאנו עושים, ובו משלים הקב"ה "דגם" בכל מצוה ומצוה, ישנו מתחת לכסא הכבוד

ה, שהוא נמנה "הוא רמז להקב" ראש בני ישראל" בני ישראל. כתב רבינו אפרים ש "ראשי בני ישראל, ולא "ראש" עתה נבין מדוע כתוב כי תשא את ה נותן את מחציתה השניה של השקל. וזה שממשיך הפסוק "עם ישראל בנתינת מחצית השקל. ודבריו מתאימים ומוסכרים היטב עם דברינו, שהרי הקב"ה. וזה מתאים מאוד עם דברי בעל הטורים שכתב "להורות שיש כאן שני נותנים: אנחנו והקב"ה – "ונתן" איש כופר נפשו, בלשון רבים, ולא "ונתנו" ה. "נקראת ישר והפוך, והוא לרמז על נתינה משני הכוונים, משלנו ומשל הקב"ה "ונתנו" שהמילה

מיותרת. לפי דברינו יובן היטב, שהרי הגמרא (סוטה מב:; מה. סנהדרין צג.) אומרת, "איש כופר נפשו, והקשנו שהמילה "איש" ממשיך הפסוק, ונתנו ה בעצמו גם כן נותן מחצית השקל. ונפלא "לרמזו שהקב", ונתנו איש" שמות טו, ג). וזה שכתוב ("ה' איש מלחמה" ה, שנאמר "אלא הקב"ה איש" אין ה נותן מחצית השקל, הוא ממש בבחינת "זה ממש מתאים לענינו, שהרי זה שהקב"ה. "איש מלחמה" משמעותו, "איש" כ"הדבר, שהרי הכינוי של הקב"ה ל. שכל מי שעבר בים יתן "שה' לוחם ועוזר לנו לנצח את יצרנו הרע כדי להגיע לשלימות. ואפשר שזה ביאור לדברי הירושלמי ה, "ה' איש מלחמה" ממילא מי שעבר בים. "ה' איש מלחמה" ה נגלה לישראל על הים כגיבור עושה מלחמה, שנאמר "ל (מכילתא יתרו) שהקב"ה מחצית השקל, שהרי אמרו חז"ל. הוא זה שיביא מחצית השקל, ויזכה שה' ילחם בעבורו ויתן את מחציתה השניה, "גיבור עושה מלחמה" וראה את ה' כ

מבחינה רוחנית, שאין לו הרבה "דל" והוא בא לרמוז, שאפילו אדם שהוא "הדל לא ימעיט והעשיר לא ירבה" בזה ניתן להבין את עומק המשמעות של מבחינה רוחנית, דהיינו "עשיר" כח להלחם נגד יצרו הרע, עדיין מחוייב להלחם כפי כוחו כדי להשיג סיוע מה', ואינו רשאי להמעיט. לעומת זאת, ה "הצדיק, אל לו להרבות ולחשוב שהוא לוחם ומנצח את היצר בכוחות עצמו, אלא עליו לדעת שהוא עושה רק חלק מהעבודה, והשאר נעשה על ידי הקב"ה! הלוחם בשבילו בכל עת ובכל עז. יזכנו ה' לסייעתא דשמיא ולהשגת השלימות האמיתית

מאמר החכם

מי שחסר לו שלמות ומבקש זאת מהבורא באמת, לא יתכן שה' לא יענהו.

רבי צדוק הכהן מלובלין



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