כִּי תִשָּׂא KI TISSA

DEVASH

Because learning Torah is sweet

HADAR Children & Families
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מָה בַּפָּרָשָׁה • In This Week's Parashah

- God tells Moshe how to count בְּנֵי יִשְׂרָאֵל (Benei Yisrael, the Israelites). People must contribute a half-shekel coin for the מִשְׁכָּן (Mishkan, sanctuary for God).
- God gives instructions for more parts of the mishkan: a כִּיּוֹר (kiyyor, basin for washing), שֶׁמֶן הַמִּשְׁחָה (shemen ha-mish'hah, anointing oil), and the קְטֹרֶת הַסַּמִּים (ketoret ha-sammim, incense).
- Benei Yisrael worry when Moshe takes a long time to come down from הַר סִינַי (Har Sinai, Mount Sinai). They ask Aharon to make them an אֱלֹהִים (elohim, idol or ruler) to lead them. Aharon collects their jewelry and creates a golden עֵגֶל (eigel, calf).
- God wants to destroy Benei Yisrael, but Moshe pleads for their lives.
- Moshe comes down from Har Sinai carrying the לֻחוֹת (luhot, tablets). Moshe sees what's going on, shatters the luhot, and destroys the eigel.
- God tells Moshe to carve a new set of luhot and to go back up Har Sinai, and Moshe is there for a second set of 40 days and 40 nights. When Moshe comes down, his face is glowing. He teaches the Torah to Benei Yisrael.



מִדְרָשׁ • Midrash

Midrashim are ideas or stories that explain the Torah. They often come from listening very carefully to what the Torah says and how it says it. Here, we will look for what clues this midrash sees in the Torah's words, and try to understand its messages.



Shemot 32:19

And it came to pass, as soon as he came close to the camp, that he saw the calf and the dancing; and Moshe became angry...

שמות לב:יט

וַיְהִי כַּאֲשֶׁר קָרַב אֶל הַמַּחֲנֶה
וַיַּרְא אֶת הָעֵגֶל וּמְחֹלֹת וַיִּחַר
אַף מֹשֶׁה...

This midrash notices something surprising: while Moshe was up on Har Sinai, God told him that the חֵטְא הָעֵגֶל (heit ha-eigel, sin of the golden calf) was taking place down below. Right away, Moshe pleaded with God to forgive Benei Yisrael. After all that, why did Moshe get so angry when he saw the eigel? It shouldn't have been such a shock!

Shemot Rabbah 46:1

Moshe was teaching proper behavior to Benei Yisrael: Even if you hear something from a reliable person, you should not accept what they say unless you see it yourself.

שמות רבה מו:א

הוֹדִיעַ מֹשֶׁה דֶּרֶךְ אֶרֶץ לְיִשְׂרָאֵל:
אֲפִילּוּ שֶׁיִּהֵא אָדָם שׁוֹמֵעַ דָּבָר מִן
יָחִיד נֶאֱמָן, אָסוּר לְקַבֵּל עֵדוּתוֹ
לַעֲשׂוֹת דָּבָר עַל פִּיו, אִם אֵינוֹ רוֹאֶה.

- According to this midrash, when is it ok to believe what we hear from other people, and when is it not ok? When should we make the extra effort not to take other people's word, but rather try to see the situation for ourselves?
- Can you think of a few reasons why seeing things for yourself can be better than believing what you hear from someone else?
- Why does Moshe choose the moment of the heit ha-eigel to teach the lesson that we should not judge other people based only on what we hear about them?

פֵּרוּשִׁים • Commentary

After Moshe saw Benei Yisrael worshiping the golden עֵגֶל (eigel, calf), he took swift action:

Shemot 32:19

...and Moshe became angry, and he threw the לֻחוֹת (luhot, tablets) from his hands, and he broke them at the bottom of the mountain.

שמות לב:יט

...וַיִּחַר־אַף מֹשֶׁה וַיַּשְׁלֵךְ מִיָּדָו אֶת־הַלֻּחֹת וַיְשַׁבֵּר אֹתָם תַּחַת הָהָר:

Why did Moshe break the luhot?

1 Rashi (France, 1,000 years ago)

Moshe said to himself: I know that someone from outside the Jewish faith cannot eat the pesah offering, which is itself just one mitzvah. So, now that Benei Yisrael are acting like they are outside the faith, how can they be given the luhot, which contain all the commandments?

רש"י

אָמַר: מָה פֶּסַח שֶׁהוּא אֶחָד מִן הַמִּצְוֹות אָמְרָה תּוֹרָה כָּל בֶּן נֵכָר לֹא יֹאכַל בּוֹ, הַתּוֹרָה כֻּלָּהּ כָּאן וְכָל יִשְׂרָאֵל מוּמָרִים, וְאֶתְּנֶנָּה לָהֶם?!

2 Shemot Rabbah

He saw that there was no hope for Benei Yisrael to be forgiven, so he threw his lot in with theirs and broke the luhot. Then he said to God: they sinned, and I sinned by breaking the luhot. If you forgive them, forgive me, too... And if you don't forgive them, don't forgive me, either...

שמות רבה

רָאָה שֶׁאֵין לְיִשְׂרָאֵל עֲמִידָה וְחִבֵּר נַפְשׁוֹ עִמָּהֶם וְשִׁבֵּר אֶת הַלֻּחוֹת. וְאָמַר לְהַקָּדוֹשׁ בָּרוּךְ הוּא: הֵם חָטְאוּ וַאֲנִי חָטָאתִי, שֶׁשִּׁבַּרְתִּי אֶת הַלֻּחוֹת. אִם מוֹחֵל אַתָּה לָהֶם אַף לִי מְחֹל... וְאִם אֵין אַתָּה מוֹחֵל לָהֶם, אַל תִּמָּחוֹל לִי...





Although the pasuk specifies that Moshe was angry, both of these commentaries assume that breaking the luhot was motivated by something other than anger. Moshe had just worked so hard to convince God to forgive Benei Yisrael, so it makes sense that Moshe's actions were more than just a fit of rage.

- What do you think of these explanations of Moshe's intentions? Does one of them work better with the overall story of heit ha-eigel?
- Can you think of other explanations for Moshe's actions?



הֲלָכָה • Halakhah



Send us your thoughts or questions from learning the parashah. We'll write back to you, and some will get published in future issues of Devash!

Write to us at devash@hadar.org



Dear Devash,

Is it true that we aren't supposed to open mail or packages that arrive on Shabbat? What's the reason for this? What if Devash magazine arrives in the mail on Shabbat? Can I open the plastic and start reading it right away?

Daniel
Age 10

Dear Daniel,

Excellent question! And this is a great week to consider it, because at the beginning of the parashah, there's a warning not to do מְלָאכָה (melakhah, productive work) on Shabbat, and the mitzvah to stop work on Shabbat comes up again at the end of the parashah.



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Benefiting from breaking Shabbat

One kind of forbidden melakhah is carrying anything from a public space to a private space. Even if you live where there is an eruv (which mixes a whole bunch of private and public spaces into one private space), you can be pretty sure that your mail is being carried to you from outside the eruv.

You might think: "Well, that's not a problem, because the postal worker is doing the carrying, not me!"

Actually, it's more complicated. Another major principle in the rules of Shabbat is that we are not allowed to benefit from melakhah that is done on our behalf. Because of this, the Shulhan Arukh (Orah Hayyim 307:14) says that you shouldn't even touch a letter that is brought to you on Shabbat from outside the eruv.

Is our situation different?

The Shulhan Arukh was written 500 years ago, when there wasn't a whole mail delivery system. If someone got mail back then, it was almost always because all the work of bringing that mail was done specifically for them. Some modern rabbis think that today's system of postal workers is completely different because they don't work just for you. Even if you weren't getting any mail at all, they would still be doing a lot of work to make deliveries all over your neighborhood. Based on this thinking, Rabbi Shlomo Zalman Auerbach (Shulhan Shlomo 308 4:3) says that, today, you are allowed to read mail that arrives on Shabbat, especially if it will enhance your Shabbat experience—which we are sure Devash will!

However, other modern rabbis, such as Rabbi Moshe Feinstein, think that the Shulhan Arukh's rule still applies today. According to this position, mail that arrives on Shabbat should not be read until after Shabbat (Iggerot Moshe OH 5 21:5).

So there you have it, a firm maybe! Next week, we'll continue with a different aspect of this question: When is tearing open envelopes and packages allowed?





מָה זֶּה • What's Going On Here?



Our parashah introduces the שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת הָרַחֲמִים (shelosh esreih midot ha-rahamim, 13 attributes of God's mercy). What are they, and how do they work?

The Talmud says that God taught Moshe how to pray with the 13 middot in our parashah. God said, "Whenever Benei Yisrael sin, they should perform this arrangement before Me, and I will forgive them" (Rosh Hashanah 17b). In fact, later in the Torah, it works! In Parashat Shelah, Benei Yisrael sin again by believing the spies' bad report about the Land of Israel, so Moshe prays using language from the 13 middot, and God forgives them (Bemidbar 14:18-20).

The Etz Yosef says that it's not saying that really matters, it's doing. We gain God's forgiveness when we use the 13 middot in our own behavior, such as by making ourselves more compassionate, gracious, and slow to anger.

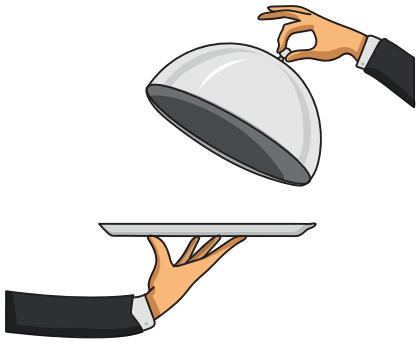


רֶגַע שֶׁל עִבְרִית • A Moment of Hebrew

Shemot 32:6 **שמות לב:ו**

Early the next day, the people brought burnt offerings **and offered** sacrifices of well-being; they sat down to eat and drink, and then rose to dance.

וַיַּשְׁכִּימוּ מִמָּחֳרָת וַיַּעֲלוּ עֹלֹת
וַיַּגִּשׁוּ שְׁלָמִים וַיֵּשֶׁב הָעָם
לֶאֱכֹל וְשָׁתוֹ וַיָּקֻמוּ לְצַחֵק׃



לְהַגִּישׁ (שֹׁרֶשׁ נ.ג.ש)

- To turn in (like a school paper)
- To serve or offer something up

(le-hagish)



Find the Word!

Which parashah in the Torah has the same שֹׁרֶשׁ (shoresh, root) in its name? (Hint: It's in Sefer Bereishit.)

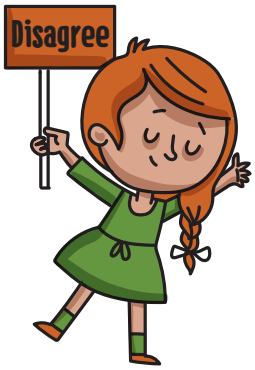


דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate

How to play:

Here are some arguments to get you started, but try to come up with your own. Then debate someone!

For a true one-minute debate, give each side 30 seconds to make its best case.



Debate: It's not fair to require every person to pay the same amount of a half-shekel.



Agree!

- The half shekel means nothing to someone with a lot of money, but it might be really hard for a person who is poor to afford it.

Disagree!

- When everyone contributes the same amount, it shows that everyone is equal.

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שְׁאֵלוֹת הַשָּׁבוּעַ • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. **The answers to the last three are harder and can come from anywhere in the parashah.**

aliyot:

1) Shemot 30:11 to 31:17
2) 31:18 to 33:11
3) 33:12 to 33:16
4) 33:17 to 33:23
5) 34:1 to 34:9
6) 34:10 to 34:26
7) 34:27 to 34:35

Good luck!

1. Who was Aholiav's father?

2. What was the name of the tent that Moshe pitched outside of the camp?



3. Two two-letter Hebrew words appear twice in the same verse. What are they?

4. What was Moshe not allowed to see?

5. When Moshe went back up the mountain, what was not allowed to be on it?

6. In what liquid are you not allowed to cook a kid (the animal!)?

7. What did Moshe wear on his face after he came down from the mountain? Why?

8. What two things in our parashah are you not allowed to make for your own use?

9. For the first and the second sets of לֻחוֹת (luhot, tablets): Who wrote the words on the luhot? Who carved them?

* Look for the answers on page 12!

10. There is a group of six nations mentioned twice in our parashah. Can you name them all?



Etnahta אֶתְנַחְתָּא

Etnahta is one of the most common notes in the Torah. Its job is to mark a stopping point in the middle of the verse; you can think of it like a colon or a semicolon in English. It looks kind of like a wishbone, but also like something firmly at rest, and the word etnahta means a resting point!

The etnahta is everywhere, but sometimes (13 times in the whole Torah, to be exact) it appears on the first word in a verse. Our parashah has two examples of this:

Before or after Shabbat, scan to hear this etnahta!

שמות לג:יד

וַיֹּאמֶר פָּנַי יֵלֵכוּ וְהֵנַחְתִּי לָךְ׃

Shemot 33:14

And He said: My face will go, and I will lighten your burden

שמות לג:יח

וַיֹּאמַר הַרְאֵנִי נָא אֶת־כְּבֹדֶךָ׃

Shemot 33:18

He said: Please, let me behold Your Presence!

QUICK FACTS

1. **How many times does it appear in the Torah?**
   5483—Very Common
   Almost every pasuk!
2. **Does it end a phrase?**
   Yes
3. **Is it above or below the word?**
   Below
4. **Where is it placed on the word?**
   On the accent

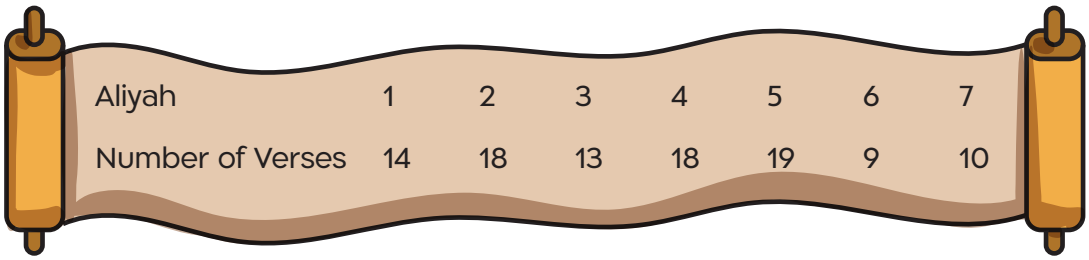
Before or after Shabbat, scan to hear this etnahta!

See if you can find all the verses in our parashah that don't have an etnahta. Hint: There are seven!



קְרִיאַת הַתּוֹרָה • Torah Reading

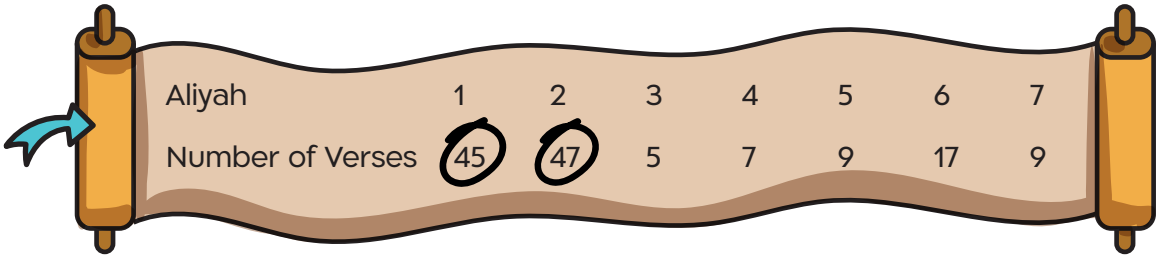
You might know that, every Shabbat morning, the Torah reading is divided into seven sections called aliyot. How do we decide where the breaks are? Where do we stop and why? There are a few rules about where you can and can't stop, but in general, we try to divide things up sort of evenly. For instance, here is the length of the aliyot in last week's Torah reading, Tetzaveh:



Aliyah	1	2	3	4	5	6	7
Number of Verses	14	18	13	18	19	9	10

Pretty good division, right? Some aliyot are longer and some are shorter, but they are all basically in the range of 10-20 verses.

Now, check out the division for Ki Tissa:



Aliyah	1	2	3	4	5	6	7
Number of Verses	45	47	5	7	9	17	9

Yikes! Look how long the first two are, and then how short the others are. Why would you ever do that?

The answer is based on two things:

1) It is traditional for a כֹּהֵן (kohen) to say the blessings for the first aliyah and for a לֵוִי (levi) to say the blessings for the second aliyah.

2) If you pay attention to aliyah #2 you will see that it contains the entire story of the חֵטְא הָעֵגֶל (heit ha-eigel, sin of the golden calf). That story was a really bad moment for all of בְּנֵי יִשְׂרָאֵל (Benei Yisrael, the Israelites), except for the one tribe that remained faithful to God: the tribe of Levi!

Based on that, look at this practice:

Kenesset Ha-Gedolah on Beit Yosef Orah Hayyim 428

It is a custom for a levi to get the aliyah that covers the entire story of the eigel... because the tribe of Levi was not involved in that sin.

כנסת הגדולה הגהות בית יוסף אורח חיים תכח

נָהֲגוּ שֶׁהַלֵּוִי קוֹרֵא כָּל פָּרָשַׁת הָעֵגֶל... וְהַטַּעַם, מִשּׁוּם שֶׁבְּנֵי לֵוִי לֹא נִמְצְאוּ בַּעֲשִׂיַּית הָעֵגֶל.

Our aliyot are divided unevenly this week so that we can honor the tribe of Levi and avoid embarrassing anyone else by calling up someone whose ancestors might have been involved in the sin! But the only way to make this work is for aliyot #1 and #2 to be really long.

Mystery solved. Hope you can be patient listening to those long aliyot!

בּוֹאוּ נְדַבֵּר עַל זֶה • Tell Me More About This!

In this week's מִדְרָשׁ/Midrash section (p. 2) and פַּרְשָׁנוּת/Parshanut section (p. 3), we looked at the pasuk where Moshe gets angry when he sees Benei Yisrael worshiping the golden עֵגֶל (eigel, calf). It might have been because of this anger that he broke the לֻחוֹת (luhot, tablets), though the commentators suggest that he might have had other reasons, too.

Controlling your anger is a strong value in Jewish tradition, going as far back as the Tanakh:

Mishlei 16:32

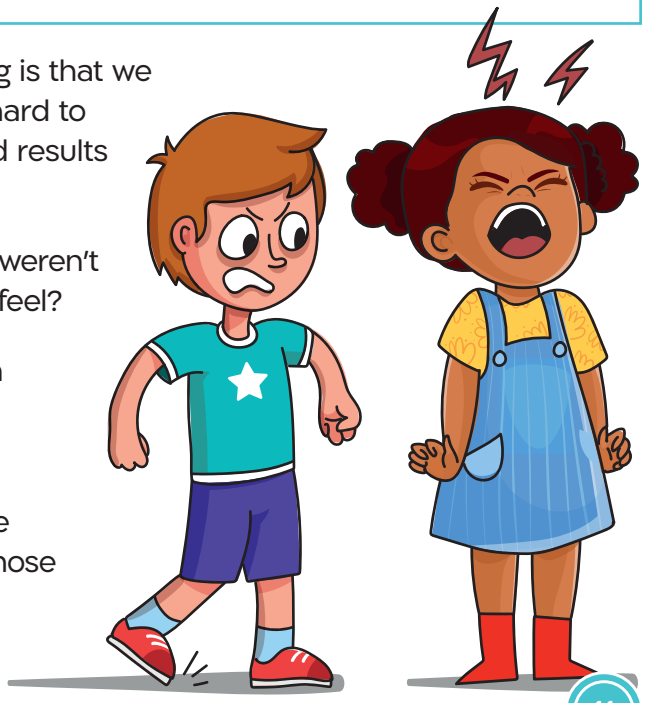
Being slow to anger is better than being a warrior,
One who rules their spirit is better than one who conquers a city.

משלי טז:לב

טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר
וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר׃

Obviously, we all get angry. The important thing is that we should try not to act in anger. Anger makes it hard to think clearly, and we all know there can be bad results when we're not thinking through our actions.

- Has there been a time when you felt like you weren't in control, but your anger was? How did that feel?
- Why do you think controlling anger is such an important Jewish value?
- The biblical Hebrew phrase for getting angry, וַיִּחַר־אַף (va-yihar af), literally means, "his nose became hot." What do you think someone's nose has to do with their anger?



Parashah Scavenger Hunt Answers:



Shabbat Shalom!

~ שבת שלום ~

1. Ahisamakh (31:6)
2. אֹהֶל מוֹעֵד (Ohel Moed, the Tent of Meeting) (33:7)
3. נָא (na, please) and חֵן (hein, grace) (33:13)
4. God's face (33:20, 23)
5. People or animals (34:3)
6. Its mother's milk (34:26)
7. מַסְוֶה (masveh, a veil), because his face shone (34:30, 33)
8. שֶׁמֶן הַמִּשְׁחָה (shemen ha-mishha, the anointing oil) and קְטֹרֶת (ketoret, incense) (30:33, 38)
9. God wrote the words both times; God made the first לֻחוֹת (luhot, tablets) and Moshe carved the second ones (32:16, 34:1)
10. הַכְּנַעֲנִי הָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי (Canaanites, Amorites, Hittites, Perizites, Hivites, Jebusites) (33:2, 34:11)



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