

Torah Tidbits

ISSUE 1555

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A Deeper Look at Challah
Rebbetzin Zemira Ozarowski
Pg 44



The Importance of Learning
Hebrew in the Diaspora
Rabbi & Rebbetzin Billet Pg 54

כ"ב אדר א' תשפ"ד • MAR. 2 2024

פרשת כי תשא
PARSHAT KI TISA

ועשית אתה קטרת רקח מעשה רוקח
ממלח טהור קדש שמות ל':ל"ה

YERUSHALAYIM SHABBAT PARSHAT KI TISA ZMANIM
CANDLES 5:01 PM • HAVDALA 6:15 PM • RABBEINU TAM 6:55 PM



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Table of Contents

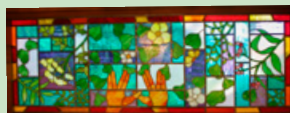
04	Dear Torah Tidbits Family Rabbi Avi Berman
08	Aliya-by-Aliya Sedra Summary Rabbi Reuven Tradburks
14	Between Truth and Peace Rabbi Lord Jonathan Sacks zt"l
20	Probing the Prophets Rabbi Nachman Winkler
22	A Stubborn People Rabbi Shalom Rosner
24	Lofty Luchot Rebbetzin Shira Smiles
28	Join Me! Rabbi Judah Mischel
30	Simchat Shmuel Rabbi Sam Shor
32	Schedule OU Israel
38	Learning to be Like Ketoret Rabbi Moshe Taragin
44	A Deeper Look at Challah Rebbetzin Zemira Ozarowski
48	The Spirit of Shabbat Rabbi Aaron Goldscheider

50	Ribbit on More that is Worth the Same Rabbi Daniel Mann
54	The Importance of Learning Hebrew in the Diaspora Rabbi & Rebbetzin Billet
58	The Y-Files Weekly Comic Netanel Epstein
60	Torah 4 Teens by Teens Moriah Goldsmith // Jonah Klein

See TorahTidbits.com > Individual Articles
for this weeks Divrei Torah by **Rabbi Moshe**
Hauer and **Rabbi Dr. Tzvi Hersch Weinreb**

THIS WEEK'S COVER PHOTO

Linda Lief Altabef made aliyah with her family to Rosh Pina. She is an acclaimed artist. The stained glass window that appears on the cover of Torah Tidbits depicts the Ketoret spices that were offered in the Beit Hamikdash. This art piece adorns the entrance of the historic Mt. Kisco Congregation in Upper Westchester, N.Y. Her latest art piece will be exhibited at the Museum of Italian Art, opening March 10th.



A SHORT VORT

BY RABBI CHANUCH YERES
Rav, Beit Knesset Beit Yisrael, Yemin Moshe

יִרָא אַהֲרֹן ויִבֵּן מִזְבֵּחַ לִפְנֵי ויִקְרָא אַהֲרֹן ויאָמַר חַג לַה' מָחָר (לב:ה)

"And when Aaron saw (this), he built an altar before it and Aaron proclaimed, and he said: a feast to G-d (will be) tomorrow." (32:5)

Rashi (Rabbi Shlomo Yitzchaki 1040-1105, France) explains that this statement of Aaron declaring tomorrow as a day of feast, was really a strategy trying to stall until Moshe would return.

Yet, many questions are raised by Rashi over this strategy of Aaron.

Why did Aaron offer to fashion and build the golden calf all by himself without getting help? Why did Aaron agree to participate in this scheme in the first place?

Finally, why the need to also build an altar, wasn't the Golden calf enough to satisfy the people's request?

Aaron understood how grave this sin of idolatry would be and preferred that he receive all the blame and cover for the people, therefore, he opted to work alone.

Rashi quotes the Midrash Rabbah (Vayikra) explaining that Aaron saw that Chur (his sister's son) was killed trying to oppose the sinful move of the people. Rashi interprets the words of the text differently. "He built an altar" is to be understood differently (mizbeach to mizavuach), namely, he understood from him who was slaughtered before him. Therefore, Aaron did not refuse to cooperate, fearing for his life.

In addition, Aaron felt that if he built an altar himself, he could tarry in his work, hoping that the additional time would be enough for Moshe to descend.

- Shabbat Shalom

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



	KI TISA		VAYAKHEL	
	CANDLES	HAVDALA	CANDLES	HAVDALA
Yerushalayim / Maale Adumim	5:01	6:15	5:06	6:20
Aza Area (Netivot, Sderot et al)	5:19	6:17	5:25	6:22
Beit Shemesh / RBS	5:20	6:16	5:25	6:21
Alon Shvut	5:17	6:15	5:22	6:20
Raanana / Tel Mond / Herzliya / K. Saba	5:18	6:16	5:23	6:21
Modiin / Chashmonaim	5:17	6:16	5:23	6:21
Netanya	5:18	6:16	5:23	6:21
Be'er Sheva	5:19	6:17	5:24	6:21
Rehovot	5:18	6:16	5:23	6:21
Petach Tikva	5:01	6:16	5:06	6:21
Ginot Shomron	5:17	6:15	5:22	6:20
Haifa / Zichron	5:07	6:15	5:12	6:21
Gush Shiloh	5:16	6:14	5:21	6:19
Tel Aviv / Givat Shmuel	5:18	6:16	5:24	6:22
Givat Zeev	5:21	6:15	5:26	6:20
Chevron / Kiryat Arba	5:17	6:15	5:22	6:20
Ashkelon	5:19	6:17	5:25	6:22
Yad Binyamin	5:18	6:16	5:23	6:21
Tzfat / Bikat HaYarden	5:09	6:13	5:14	6:19
Golan	5:15	6:13	5:20	6:18
Nahariya/Maalot	5:16	6:15	5:21	6:20
Afula	5:16	6:14	5:21	6:20
Rabbeinu Tam (Jerusalem) - 6:55 PM • Next Week - 7:00 PM				

All Times According to MyZmanim (20 mins before Sunset in most Cities;
40 mins in Yerushalayim and Petach Tikva; 30 mins in Tzfat and Haifa)

Daf Yomi: Bava Metzia 3

JERUSALEM

Ranges 11 days Wed - Shabbat

Feb. 28 - Mar. 9 / 19 - 29 Adar Aleph

Earliest Tallit and Tefilin **5:17 - 5:06**

Sunrise **6:08 - 5:56**

Sof Zman Kriat Shema **9:00 - 8:53**

Magen Avraham **8:24 - 8:17**

Sof Zman Tefila **9:57 - 9:52**

(According to the Gra and Baal HaTanya)

Chatzot (Halachic Noon) **11:51 - 11:49**

Mincha Gedola (Earliest Mincha) **12:21 - 12:19**

Plag Mincha **4:23 - 4:29**

Sunset (Including Elevation) **5:39 - 5:47**



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DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN
Executive Director, OU Israel
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Parshat Ki Tisa begins with the mitzvah of the *machatzit hashekel*, the half-shekel coin. This mitzvah is so beautiful. On the one hand, it was used to count the people without really counting them one-by-one (something we continue to avoid doing to this day). However, there is a tremendous amount of depth and beauty in the *machatzit hashekel*. Why a half-shekel? Why not have everyone bring a whole shekel? The idea that has always touched me the most is how this teaches us, “לא עליך” “It is not upon you to finish the work, but neither are you free to desist from it” (Avot 2:16). The idea being, that each and every one of us has a *tafkid*, a role, in this world, and though we can’t accomplish everything, we can accomplish what is within our *tafkid* to accomplish. Never should any of us be in a position where a person could say, “If not for me, we’d be in a terrible place.” Rather, everyone has their *chelek*, and if everyone does their part, then we can move forward and progress. That is the idea of the half-shekel; we all need each other to be whole.

Last week, I returned from a trip to America, my first trip since the beginning of the war. I was scared because since October 7th, I had only been in Israel. I know how focused everyone in Israel is on the war and helping our brothers and sisters, and I didn’t know what it would be like outside of Israel. While I left Israel knowing that our brothers and sisters overseas care, I didn’t know what percentage of their lives it was taking up,

whether an almost total percentage like here in Israel or whether it would just be a small part of their lives. I was very impressed to see it’s taken up so much of their lives.

After visiting New York, New Jersey, Atlanta, and South Florida (spending Shabbat at the Young Israel of Hollywood, Florida with my dear friend Rabbi Yosef Weinstock), I can rest assured. I can honestly say that I am finding a *Klal Yisrael* that understands the idea of “neither are you free to desist from it.” A *Klal Yisrael* who sees each other as partners, everywhere in the world. I’m finding a *Klal Yisrael* that has reached out to help Israel endless times since Simchat Torah, that has donated their time and money, that has davened with incredible intensity, and has come to be here for their brethren in Eretz Yisrael.

There were two things that really stood out to me from this past trip. I davened in sixteen different spaces during this trip, including the Young Israel of Woodmere, small shul minyanim in Boro Park, Florida shuls, and airport waiting areas. I was in every space, from old *kollel Batei Midrash* to modern shuls with stylish architecture, but there was one common denominator. Every minyan I visited, no matter where, concluded with a recitation of *Tehillim* for their brothers and sisters, for the State of Israel, for the soldiers, for their families, for those injured, and for the hostages. The question was never whether *Tehillim* would be said, but how many chapters. This includes, by the way, Satmar minyanim down in Florida. It was truly heartwarming to know

that so many Jews, of all types, are thinking about *acheinu kol Beit Yisrael* and their the Jewish brothers and sisters in *Eretz Yisrael*.

The second thing that really stood out to me is that no matter where I was asked to speak, whether it was a shul, a school, parlor meetings in people's homes, or with NCSY teens, I could see that there was a tremendous interest in what is going on in Israel. They wanted to better determine for themselves what they can do to help. Everyone wanted to know what their *machatzit hashekel* was.

Walking around New York, New Jersey, Atlanta and Florida, I saw houses with gigantic Israeli flags draped over them. I saw stores and billboards publicizing support for Israel and the hostages. It was really very heartwarming. I came back to Israel after seeing a *Klal Yisrael* so united, so together. Let me take the opportunity to thank my brothers and sisters overseas for their support. I met people who put up flags, and I also met people who tearfully but with a sense of mission sent their sons to fight for *Am Yisrael* in Gaza. I met those who took the time to learn all day that in the merit of their learning the IDF should be successful and the hostages returned. Every act of courage and support goes such a long way. Everyone is taking a *chelek* in such a beautiful way.

We at OU Israel will, *b'ezrat Hashem*, be running a campaign *zecher le'machatzit hashekel*. While we cannot give a physical

half-shekel for the *Beit HaMikdash* today, what we can do is show *Hakadosh Baruch Hu* how much we want the *Beit HaMikdash*,

by giving our half-shekel *chelek* to *Klal Yisrael*. That means not only doing our part, but also helping the organizations who work toward this goal in a big way. As Purim nears, you will see this mitzvah opportunity in Torah Tidbits and our other platforms with information on how to donate so that we can continue to do our work, both with the English-Speaking public across Israel, or with Israeli teens all over the

country through our programs.

Our latest initiative based on the request of leaders and Rabbanim is an upcoming conference "Caring for *Klal Yisrael* in Times of War." I encourage everyone who views themselves, or others view them, as community leaders to register because we all have friends and neighbors who need care and help during these challenging times. This is another way in which you can do your *machatzit* in helping those who are struggling. Please see the ad on the back page for more information.

May we continue to find our *chelek* and work together, and continue to display our beautiful unity throughout *Klal Yisrael*.

Wishing you all an uplifting and inspiring Shabbat,



Rabbi Avi Berman

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latest **OU Israel**
podcast with
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Chizuk in the Form of Mishloach Manot

OU Israel Youth Centers operate in 20 locations throughout Israel. We help youth in Israel's peripheral regions overcome their disadvantaged backgrounds. A key to breaking the cycle of poverty and becoming contributing members of Israeli society is IDF service. On average, **94% of OU Israel Youth Centers alumni enroll in the IDF and National Service** during which they gain self-esteem, skills that help them succeed in higher education, and connections to propel them forward.

In 2016, IDF war hero Second Lt. Aharon Karov joined our staff as the founding manager of the OU Israel Youth Centers alumni program. Each year, Aharon and our youth counselors help graduating seniors find IDF placements in which they can succeed and then provide Chizuk and support which enables them to excel. In the weeks leading up to Purim, Aharon and our staff deliver Mishloach Manot to our alumni serving in the IDF. Not only do they get Simchat Purim, but they also get encouragement from Aharon and their counselors. This year, the need is greater than ever before. We have more alumni currently serving and have expanded the campaign to additional Chayalim in bases and hospitals.



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ALIYA-BY-ALIYA SEDRA SUMMARY

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PARSHAT KI TISA

The first third of the parsha concludes instructions concerning the Mishkan. The rest of the parsha is the story of the Golden Calf, concluding with reconciliation and forgiveness.

The first aliyot are among the longest in the Torah; the first is 44 verses, the second 47. The remaining are among the shortest; 5 aliyot, 48 verses.



1ST ALIYA (30:11-31:17)

All are to give a **half shekel** to be an atonement. The offerings are brought from these funds – and hence, all the people are represented equally as a remembrance and atonement. Make a **wash basin** of copper. Place it outside the Mishkan area, near the altar. The Kohanim must wash their hands and feet before service. Make **spiced anointing oil** to anoint the Mishkan, all its utensils and the Cohanim. This recipe is not

to be made for personal body lotions. Make **incense** to place in front of the ark, the place that I will meet you. This incense is holy of holies. It is not to be made for your olfactory pleasure. I have called **Bezalel** and filled him with the Divine spirit to master all means of craftsmanship, in metals and in materials. He, with Ohaliav, will fashion all the things that I have commanded be made for the Mishkan. Keep **Shabbat** as a sign between Me and you for all time, for I am the One who sanctifies you. Do not do any melacha. It is an eternal sign for them that in six days I made the world and in the seventh ceased.

This very long aliya allows the entire story of the Golden Calf to be told in the Levi aliya, the second, as the Leviim did not participate in the Golden Calf.

The instructions for the building of the Mishkan have been completed. As have the instructions for the Kohen's garments. The instructions here are all preparations; you won't be able to start the actual use of the Mishkan without these things. Money. Anointing oil to sanctify all the vessels. Wash basin. Incense. Have all these things ready for when the Mishkan is built.

The Kohanim were required to wash before the service. Hands and feet. Rashi says: put your right hand and right foot together and pour the water over both at once. Water is a recurring theme in the Torah. Harkening back to creation. Verse 2 of the Torah: And the spirit of G-d hovered over the waters. Water is a symbol of

May the learning in this week's
Torah Tidbits be in loving memory of

Miriam Reiss a"h
מרים מלכה בת ר' יהושע ע"ה

our beloved mother,
grandmother and greatgrandmother
on her 11th yahrzeit - כ"ז אדר

She volunteered for the
Torah Tidbits for many years

Sohn, Lewis, Kop and Horowitz families

going back to Creation; a restart, reboot, recreation, fresh start.

But sometimes we immerse *in* the water; here, we don't go *into* the water, we *pour* the water on ourselves. Going into the water is submission; I let go of my autonomy and submerge myself into the water. Here, the Kohen is in charge. He pours the water. Pouring is assertive; immersing is submissive. Holiness is created not only by submission but also by man's assertiveness. Man is G-d's partner in creating holiness.

The vessels of the Mishkan, including the Menorah and Shulchan only become holy through being anointed. Holiness requires man's hand. That is remarkable. Man is the partner of G-d in creating holiness.

Until we get to Shabbat. Holiness of Shabbat does not require man's action; it requires man's inaction. The Mishkan is tactile holiness, holiness of matter. Earthly holiness. Earthly holiness is created by man. Shabbat is holiness of being, non-tactile. The holiness of time of Shabbat requires inaction, withdrawal. Being. Without creating. Holiness is a duality; of action and inaction, creation and withdrawal, partnering with G-d in its formation while deferring to the Holy One on Shabbat.



2ND ALIYA (31:18-33:11)

Moshe is on the mountain receiving the luchot; the people below are making a golden calf. G-d tells Moshe: your people have made a golden calf. I will destroy them and begin anew with you, Moshe. Moshe pleads on their behalf. G-d relents. Moshe descends with Divinely inscribed tablets. He sees the golden calf, smashes the tablets. Moshe confronts Aharon. Aharon explains what happened. At the behest of Moshe, the

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Leviim punish the 3,000 guilty. Moshe ascends the mountain. He admits the sin of the people, asking for forgiveness. And if not, remove me from the book. G-d counters: those that sin will be the ones to be erased. Now, go, led by My angel and lead the people to the Land. For I will not be in your midst lest you be destroyed. The people are distraught. Moshe moves the tent of meeting outside of the camp, for there G-d will now speak with him. A cloud descended; G-d spoke with Moshe. The people saw and bowed. G-d spoke to Moshe face to face, as people do.

The dominant theme of this very rich and complex story is the theme of forgiveness. The Torah has been the story of G-d's reach for man. It culminated in the intimate revelation at Sinai. The Mishkan is to be an enduring point of contact between

man and G-d. After all that reach of G-d for man, comes this sin of infidelity. But the story is not the story of sin, but the story of G-d's reach for man in spite of man's sin.

Very little is said about the sin; but many many verses describe the forgiveness. While the story involves sin, its message is of forgiveness. It is the story of the love that endures after the sin. The people are not destroyed. The march to the land of Israel continues. G-d continues to speak to Moshe. Sin, idol worship no less, will happen; but He does not give up on man.



3RD ALIYA (33:12-16)

Moshe challenges G-d: If I have found favor in your eyes, tell me Your ways. That way I can act properly, for this is, after all, Your people. G-d: I will guide you. Moshe: Don't move us from here unless Your Face goes with us.

This is the fullest, richest interaction between G-d and Moshe that we are privy to overhear. Moshe wants to know G-d's ways. He wants intimacy. Not distance. And he's not alone in that one; this is now man seeking G-d. How are we going to work out this Divine-human interaction? Because You are here and You are not. Moshe seeks closeness. G-d demurs. Moshe presses. We want your Face.



4TH ALIYA (33:17-23)

G-d: I will do as you say. Moshe: show me Your kavod, Your glory. G-d: I will pass before you, will call My name before you, show mercy to whom I choose to show mercy to. You cannot see My face and survive. Stand in the nook in the rock; I will pass in front of you. You will see My back but My face you will not see.

G-d acquiesces to Moshe's demand for

closeness. To a point. Moshe presses on. Not just Your Face. Who are You? I want Your fullness, Your glory. G-d does not back off. I will reveal but with limits: glimpses from behind need suffice. This exchange is what we all sense in the challenge of this world. We see but we don't. We perceive, but from behind. We want a peak but must live without.



5TH ALIYA (34:1-9)

G-d instructs Moshe to make a second set of tablets. Moshe ascends the mountain by himself. G-d descends in a cloud and he calls: G-d, G-d, Merciful... the 13 attributes of mercy. Moshe bows. And says: please be in our midst, for though the people are obstinate, forgive their sins.

When G-d descends and he calls out "G-d is Merciful" – who is the He? Is G-d describing Himself as Merciful or is Moshe calling out "oh Merciful One"? Is it G-d calling or Moshe calling? Does Moshe plead with G-d for mercy? Or does G-d Himself call out His own Name? The Talmud says that G-d is the One speaking. He teaches Moshe the 13 attributes of mercy. While that sounds odd – He is calling His own Name – in the previous aliya, He told Moshe he was going to do that. Verse 33:19: I will pass in front of you and I will call in the Name of G-d before you. G-d teaches man how to gain back His favor after sinning. That too is a sign of love of Him for us.



6TH ALIYA (34:10-26)

G-d responded: I am making a covenant. You will see signs and wonders, G-d's work that is awesome. You keep what I command. Don't make a pact with the people in the land, for it will lead to you worshipping idols, and to marriage with them. Keep our festivals, our Shabbat, our laws in our Temple.

The march to the Land of Israel continues. As if to say: now, let's get back to where we were. We were marching to the Land. That sin? That was a really bad sin, a disappointing national sin that golden calf. But let's get on with things; marching to the Land. Now that is true forgiveness.



7TH ALIYA (34:27-35)

Moshe was on the mountain for 40 days, writing the second set of the 10 commandments. As he descended with the tablets, his face shone. The people were afraid of him. Moshe instructed them in all that G-d spoke with him on the mountain. Moshe covered his face when he was with the people, uncovering it when G-d spoke with him.

This most intense of parshas ends with an even more sublime image. Moshe's encounter with G-d is written all over his face. Proximity to the Divine cannot leave one unchanged. ■



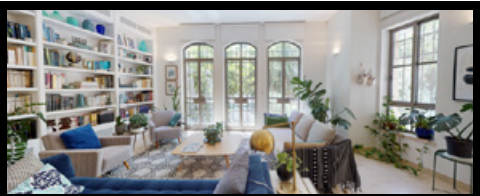
STATS

21st of 54 sedras; 9th of 11 in Shemot.
Written on 245.17 lines in a Torah (8th).
14 Parshiot; 10 open, 4 closed.
139 pesukim (10th), 1st in Shemot.
2002 words (5th), 1st in Shemot.
7424 letters (8th), 1st in Shemot.
Large sedra in general plus relatively long pesukim, which explains the jump in rank from 10th for pesukim to 5th for words. Only 4 other sedra have more than 2000 words.



MITZVOT

9 mitzvot; 4 positives, 5 prohibitions.
9 doesn't seem like very many mitzvot, but only 17 of the other 53 sedras (less than a third) have more mitzvot.



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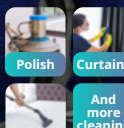
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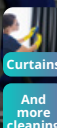
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May the learning of these Divrei Torah be לעילוי נשמת
HaRav Ya'akov Zvi ben David Ariele zt"l

לעילוי נשמות

פנחס בן יעקב אשר וגולדה בת ישראל דוד איז ע"ה ועזריאל בן אריה לייב ומעניה בת יצחק שרטר ע"ה

Between Truth and Peace

Ki Tisa tells of one of the most shocking moments of the forty years in the wilderness. Less than six weeks after the greatest revelation in the history of religion - Israel's encounter with God at Mount Sinai - they made a Golden Calf. Either this was idolatry or perilously close to it, and it caused God to say to Moses, who was with Him on the mountain, "Now do not try to stop Me when I unleash My wrath against them to destroy them" (Ex. 32:10).

What I want to look at here is the role

played by Aaron, for it was he who was the de facto leader of the people in the absence of Moses, and it was he whom the Israelites approached with their proposal:

The people began to realise that Moses was taking a long time to come down from the mountain. They gathered around Aaron and said to him, "Make us a god [or an oracle] to lead us. We have no idea what happened to Moses, the man who brought us out of Egypt." (Ex. 32:1)

It was Aaron who should have seen the danger, Aaron who should have stopped them, Aaron who should have told them to wait, have patience and trust. Instead this is what happened:

Aaron answered them, "Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me." So all the people took off their earrings and brought them to Aaron. He took what they handed him and fashioned it with a graving tool, and made it a molten Calf. Then they said, "'This, Israel, is your god, who brought you out of Egypt,' When Aaron saw this, he built an altar in front of the Calf and announced, "Tomorrow there will be a festival to the Lord." So the next day the people rose early and sacrificed burnt offerings and presented peace offerings. Afterward

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be in loving memory of our father**

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they sat down to eat and drink and got up to indulge in revelry. (Ex. 32:2-6)

The Torah itself seems to blame Aaron, if not for what he did then at least for what he allowed to happen:

Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughing-stock to their enemies. (Ex. 32:25)

Now Aaron was not an insignificant figure. He had shared the burden of leadership with Moses. He had either already become or was about to be appointed High Priest. What then was in his mind while this drama was being enacted?

Essentially there are three lines of defence in the Midrash, the Zohar, and the medieval commentators. The first defence, as suggested by the Zohar, is that Aaron was playing for time. His actions were a series of delaying tactics. He told the people to take the gold earrings their wives, sons and daughters were wearing, reasoning to himself: "While they are quarrelling with their children and wives about the gold, there will be a delay and Moses will come." His instructions to build an altar and proclaim a festival to God the next day were likewise intended to buy time, for Aaron was convinced that Moses was on his way.

The second defence is to be found in the Talmud and is based on the fact that when Moses departed to ascend the mountain he left not just Aaron but also Hur in charge of the people (Ex. 24:14). Yet Hur does not figure in the narrative of the Golden Calf. According to the Talmud, Hur had opposed the people, telling them that what they were about to do was wrong, and was then killed by them. Aaron saw this and decided



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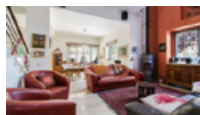
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that proceeding with the making of the Calf was the lesser of two evils:

Aaron saw Hur lying slain before him and said to himself: If I do not obey them, they will do to me what they did to Hur, and so will be fulfilled [the fear of] the Prophet, “Shall the Priest [Aaron] and the Prophet [Hur] be slain in the Sanctuary of God?” (Lamentations 2:20). If that happens, they will never be forgiven. Better let them worship the Golden Calf, for which they may yet find forgiveness through repentance. (Sanhedrin 7a)

The third, argued by Ibn Ezra, is that the Calf was not an idol at all, and what the Israelites did was, in Aaron’s view, permissible. After all, their initial complaint was, “We have no idea what happened to Moses.” They did not want a god-substitute but a Moses-substitute, an oracle, something through which they could discern God’s instructions – not unlike the function of the Urim and Tumim that were later given to the High Priest. Those who saw the Calf as an idol, saying, “This is your god who brought you out of Egypt,” were only a small minority – three thousand out of six hundred thousand – and for them Aaron could not be blamed.

So there is a systematic attempt in the history of interpretation to mitigate or minimise Aaron’s culpability – understandably so, since we do not find explicitly that Aaron was punished for the Golden Calf (though Abarbanel holds that he was

punished later). Yet, with all the generosity we can muster, it is hard to see Aaron as anything but weak, especially in the reply he gives to Moses when his brother finally appears and demands an explanation:

“Do not be angry, my lord,” Aaron answered. “You know how prone these people are to evil. They said to me, ‘Make us a god who will go before us...’ So I told them, ‘Whoever has any gold jewellery, take it off.’ Then they gave me the gold, and I threw it into the fire, and out came this Calf!” (Ex. 32:22-24)

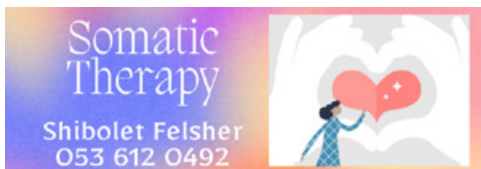
There is more than a hint here of the excuses Saul gave Samuel, explaining why he did not carry out the Prophet’s instructions. He blames the people. He suggests he had no choice. He was passive. Things happened. He minimises the significance of what has transpired. This is weakness, not leadership.

What is really extraordinary, therefore, is the way later tradition made Aaron a hero, most famously in the words of Hillel:

Be like the disciples of Aaron, loving peace, pursuing peace, loving people and drawing them close to the Torah. (Avot 1:12)

There are famous aggadic traditions about Aaron and how he was able to turn enemies into friends and sinners into observers of the law. The Sifra says that Aaron never said to anyone, “You have sinned” – all the more remarkable since one of the tasks of the High Priest was, once a year on Yom Kippur, to atone for the sins of the nation. Yet there is none of this explicitly in the Torah itself. The only proof text cited by the Sages is the passage in Malachi, the last of the Prophets, who says about the Kohen:

My covenant was with him of life and peace . . . He walked with Me in peace and



uprightness, and turned many from sin. (Malachi 2:5-6)

But Malachi is talking about priesthood in general rather than the historical figure of Aaron. Perhaps the most instructive passage is the Talmudic discussion (Sanhedrin 6b) as to whether arbitration, as opposed to litigation, is a good thing or a bad thing. The Talmud presents this as a conflict between two role models, Moses and Aaron:

Moses's motto was: Let the law pierce the mountain. Aaron, however, loved peace and pursued peace and made peace between man and man.

Moses was a man of law, Aaron of mediation (not the same thing as arbitration but considered similar). Moses was a man of truth, Aaron of peace. Moses sought justice, Aaron sought conflict resolution. There is a real difference between these two approaches. Truth, justice, law: these are zero-sum equations. If X is true, Y is false. If X is in the right, Y is in the wrong. Mediation, conflict resolution, compromise, the Aaron-type virtues, are all attempts at a non-zero outcome in which both sides feel that they have been heard and their claim has, at least in part, been honoured.

The Talmud puts it brilliantly by way of a comment on the phrase, "Judge truth and the justice of peace in your gates" (*Zech. 8:16*). On this the Talmud asks what the phrase "the justice of peace" can possibly mean. "If there is justice, there is no peace. If there is peace, there is no justice. What is the 'justice of peace'? This means arbitration."

Now let's go back to Moses, Aaron and the Golden Calf. Although it is clear that God and Moses regarded the Calf as a major sin, Aaron's willingness to pacify

the people – trying to delay them, sensing that if he simply said "No" they would kill him and make it anyway – was not wholly wrong. To be sure, at that moment the people needed a Moses, not an Aaron. But under other circumstances and in the long run they needed both: Moses as the voice of truth and justice, Aaron with the people-skills to conciliate and make peace.

That is how Aaron eventually emerged, in the long hindsight of tradition, as the peace-maker. Peace is not the only virtue, and peace-making is not the only task of leadership. We must never forget that when Aaron was left to lead, the people made a Golden Calf. But never think, either, that a passion for truth and justice is sufficient. Moses needed an Aaron to hold the people together. In short, leadership is the capacity to hold together different temperaments, conflicting voices, and clashing values.

Every leadership team needs both a Moses and an Aaron, a voice of truth and a force for peace. ■

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Har Sinai vs. Har Carmel

This week's haftarah is taken from the 18th perek of Sefer M'lachim A and relates the story of Eliyahu HaNavi's confrontation with Achav, the corrupt king of the northern tribes in Shomron. The well-known episode is read on parashat Ki Tisa (when it is not superseded by one of the special pre-Pesach readings) in order to underscore its parallel to the sin of the golden calf, the main focus of our parasha. The similarities are clear: a navi (Moshe/Eliyahu) confronts the sinners of Israel at a mountain (Sinai/Carmel) for having worshipped a foreign god (Calf/Ba'al); through a dramatic public display (shattering the tablets/heavenly fire consuming the offering) the leaders move the gathered throng to teshuva and punish those who sinned.

Nonetheless, despite these similarities, there are significant differences between the two events. Rav Shimshon Raphael Hirsch shares some of the background to the "contest"

allowing us to better understand the situation in Shomron. King Achav, who was married to the Phoenician princess, Izevel, is considered as being worse than any previous king. He allowed Izevel to persecute the prophets of Hashem and, together, they spread the worship of Ba'al, throughout the kingdom – including erecting an altar to Ba'al in the royal palace! This was the state of affairs that existed in Shomron when Eliyahu challenged the populace to the "showdown".

However, Rav Hirsch reminds us that this generation, in contrast to those who left Egypt, never experienced a "redemption" from slavery, nor saw any miraculous plagues against their oppressors nor witnessed any revelation at Yam Suf or Har Sinai. For these people, their thirst for water – both for themselves and their crops – was their greatest concern – and any "power" who could end the three-year drought would be the power they would worship.

This was Israel's difficult situation.

Six centuries earlier the situation was quite different. Led by the greatest prophet who ever lived, the nation witnessed the miracles and wonders of G-d. It was they who were released from years of bondage, they who marched through the waters of Yam Suf, they who heard

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Hashem's proclamations at Har Sinai and who were nourished by His heavenly *mahn*. And it was they who sacrificed to the golden calf!

Given the clear differences between these two sinful acts, we might rightfully wonder why, after their punishment, the desert nation was forgiven and allowed to continue their journey to Eretz Yisrael – although the journey was not completed due to the sin of the meraglim. Yet, the generation of Eliyahu, one that was led by a corrupt king, and the nation that had been led by corrupt leadership for almost 200 years (each and every past king of Samaria had continued the sins of the past) –this generation was never forgiven, eventually being lost in exile. Why was this generation never given any atonement?

The simple answer is....the lack of **honest** teshuva.

Consider: after descending the mountain, shattering the luchot and punishing the sinners, Moshe Rabbeinu informed the people of Hashem's pledge to no longer accompany them through the desert. The nation reacts - "Vyi't'abalu" – they were grief-stricken. And, as a result, they removed their jewelry – not only as a sign of mourning but also as a public display to proclaim they now reject the very material they used to fashion the golden calf. Simply, it was an act of **mourning** and of **contrition**.

Not so, the later generation.

Although those assembled at Har HaCarmel fell to their faces and cried out "Hashem Hu HaElokim", that Hashem is the (true) G-d, no mourning or contrition followed. The people did not confess; they did not repent; they did not improve. Despite the powerful demonstration of G-d's power and His presence, the idolatry continued. In fact, the very next perek (18), just two verses after the

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great confrontation, we read how Eliyahu, the great hero of Har HaCarmel, had to flee from Shomron to escape the murderous threats of Queen Izevel....and there was no one to oppose, defend, or help the prophet.

Nothing had changed.

We now understand the frustration of Eliyahu when he cries: "Enough! Now, Hashem, take my life for I am no better than my forefathers!" (18: 4) The prophet sees his life's work as a failure. There were miracles; there were signs.... but there was no teshuva.

Repentance is not accomplished by miracles. Only sincere remorse and regret can move one to improve. ■

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A Stubborn People

וַיֹּאמֶר ה' אֶל־מֹשֶׁה רְאִיתִי אֶת־הָעָם הָזֶה וְהִנֵּה
עַם־קָשֶׁה־עֶרְף הוּא; וְעַתָּה הִנֵּחָה לִי וַיִּחַר־אַפִּי בָהֶם
וְאֶכְלֶם וְאַעֲשֶׂה אוֹתָךְ לְגוֹי גָּדוֹל: (שמות כ"א: ט-י)

And Hashem said to Moshe: "I have seen this people and behold! they are a **stiff-necked people**. Now leave Me alone, and My anger will be kindled against them so that I will annihilate them, and I will make you into a great nation." (Shemot 31: 9-10).

CHARACTERISTIC RATHER THAN TRANSGRESSION

Following the transgression with the Golden Calf (*chet ha'egel*) God tells Moshe that he wants to destroy the Jewish people and begin a nation with his descendants. One would have thought that the reason stated in the Torah for wanting to destroy the nation is that they are idolators. Yet, the reason given by Hashem is קשה עם

ערך - they are a stiff-necked people! Rather than state the **sin** (חטא) they committed as the trigger for the punishment, God cites a **characteristic** (מדה), stubbornness.

Rav Sternbach (טעם ודעת) offers an insightful explanation. There is no more inferior character trait than stubbornness. As long as one is open to listening and internalizing constructive criticism, they can improve. However, when one is stubborn and unable to hear a critique, they will never improve. With an attitude of "its my way or the highway" one will never change for the better.

When channeled properly, the middah of stubbornness can be a positive trait. Am Yisrael survived throughout the generations because they stood by their belief in God. Notwithstanding the oppression and suffering, as a stiff-necked people we stood by our principles and hung on to our religious beliefs. However, if we are stubborn when hearing criticism, it will stunt our growth.

Mitzvot to Counter Stubbornness

The **Smak** who enumerated the 613 mitzvot counts two mitzvot that are not included by the Rambam, that are meant to counter being ערך - stubborn.

Mitzva 9 למול ערלת לב - to circumcise the foreskin of the heart. Essentially to be able to hear another's critique of our actions. To be able to accept rebuke and to appreciate the person who is delivering the rebuke, as they are acting for our benefit.

Mitzva 14 - לא להיות צדיק בעיני - Not to

consider oneself a righteous individual. If one thinks they are a tzaddik, then when they hear rebuke, they will assume it is directly at others since they are a Tzadik and do no wrong. We should internalize rebuke so that we can improve upon ourselves.

INTERNALIZING CRITIQUE

A story is told about Rav Isser Zalman Meltzer who once attended a shiur in which the Rav gave musar to the crowd. After the shiur Rav Isser Zalman went up to the maggid shiur and proclaimed: "how could you embarrass me like that – speaking about me in public"? The Rav was perplexed. I was not talking about you specifically, I was just giving musar to the crowd. It took days for Rav Isser Zalman to forgive the Rav. Rav Isser Zalman internalized what he heard. He let it pierce his heart and he did not consider himself a Tzaddik.

In Kriyat Shema we state: ושמתי את דברי – אלה על לבבכם – I place my words on your heart. Why don't we say ובלבבכם – in your hearts. Sometimes we are not ready to internalize, so at least let it remain on our hearts and eventually it will pierce our hearts.

We should work hard to ensure that we are not stubborn and that we can open our hearts and accept constructive criticism so that we can constantly improve our middot. ■

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Lofty Luchot

We find in our *parashah* a description of both the first and second sets of *luchot*. The first set were “*ma’aseh Elokim heimah, ve’hamichtav michtav Elokim hu, charut al haluchot* – made by G-d and written with G-d’s script engraved on the tablets.” (*Shemot* 32:16) Moshe Rabbeinu fashioned the second set at Hashem’s command, “*Pesol lecha shenai luchot avanim karishonim vekatavi al haluchot et hadevarim asher hayu al haluchot harishonim asher shibarta* - Carve out two tablets for yourself, just like the first ones. I will write on those tablets the same words that were on the first tablets that you broke.” (*Shemot* 34:1) Let us explore some of the deeper implications found in the differences between these two sets of *luchot*.

Avnei Nezer explains that the *luchot* mirror the composition of a Jew. The script represents the ethereal *neshamah*, the stone, his physical form. When the first *luchot* were given, *Am Yisrael* returned to the spiritual level of *Adam Harishon* before his sin and their bodies were completely sublimated to their souls. Chazal therefore tell us to read “*charut*,” engraved, as “*cherut*,” freedom,

as they were free from the negative forces impeding the connection of their soul to its Divine Source. At that point, body and soul worked in perfect tandem, both expressing Hashem’s Will fully, “made by G-d and written with G-d’s script.” Only Moshe Rabbeinu was successful in maintaining this level, hence his face shone from the light of his *neshamah* that emanated from his physical frame.

After the sin of the Golden Calf, the tablets were hewn by Moshe Rabbeinu, a human, but written by G-d, reflecting the continuous struggle and tension between our spiritual and physical desires. Now, body and soul are in conflict and it requires significant effort on our part to open ourselves to a higher spiritual reality.

The Novominsker Rebbe offers an additional insight. The midrash in *Shir Hashirim Rabbah* expounds on the verse, “His left hand was under my head, His right hand would embrace me,” (*Shir Hashirim* 2:6) and tells us that it refers to the different circumstances of each set of *luchot*. When the first *luchot* were given, The Jewish people were on a very elevated spiritual level, their “head” was supported by Hashem’s “left hand” of strict justice, precluding any sort of doubt or uncertainty. After they sinned with the Golden Calf, Hashem enveloped the “body” of *Am Yisrael* with His “right hand” of love, showing that even after we sin, He continues to embrace us and draw us close through Torah.

In truth, notes Rav Dessler, each Jew in every generation is obligated to make his/

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her heart a medium to accept Hashem's Torah, to allow Torah to be "engraved" upon our hearts. This is why, teaches Rav Dessler, traditionally we draw the *luchot* in heart-like shape even though really the *luchot* were cubes. This reminds us to open our hearts to the words of Torah that we learn, to integrate and internalize Torah values so that we project the *ratzon Hashem* in our every thought, word and deed. ■

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RABBI JUDAH MISCHEL

Executive Director, Camp HASC
Author of *Baderech: Along the Path of*
Teshuva (Mosaica 2021)

Join Me!

Educated in Frankfurt am-Main and in the great yeshivahs of Lithuania, Rav Shimon Schwab was a *talmid chacham* and traditionalist interpreter of the path of *Torah im Derech Eretz*, balancing strict observance with a conservative participation in Western society. Rav Schwab composed *Ma'ayan Beis haShoeiva* and numerous other classic Torah works, and for many years led K'hal Adas Yeshurun in Washington Heights, Manhattan.

In the spring of 1930, As a 20-year-old yeshivah student, Rav Schwab had the privilege of spending a weekend with Reb Yisrael Meir Kagan, the great *Chafetz Chaim*. This experience made a strong impression on the young ben Torah. Rav Schwab would often refer to the encounter as a watershed moment in his life, and continued to draw insight and inspiration from it throughout his life.

During their initial meeting on Erev Shabbos, following cursory inquiries as to his background and family, the Chafetz Chaim surprisingly asked Rav Schwab if he was a *Kohen*. “No,” was his reply. “Are you a *Levi* perchance?” Once again, the young *bachur* replied in the negative.

“Aha,” said the Chafetz Chayim, “perhaps you have heard, I am actually a *Kohen*. Soon, Mashiach will arrive and the Beis haMikdash will be rebuilt. All we have yearned for over

two thousand years will be realized. The *kohanim* and *Leviim*, will be privileged to fulfill our respective duties. You, young man, however, will not have the *zechus* of performing the *avodah*, and will have a different role altogether. Tell me, young man, why, in fact, are you not a *Kohen*?”

“I am not a *Kohen* because my father is not a *Kohen*,” answered Rav Schwab, now confused. The Chafetz Chayim continued to press him: “And tell me, your father, why is *he* not a *Kohen*?”

By now, Rav Schwab understood that the Gadol Hador was driving at something, so he remained silent and waited for the lesson that was unfolding. The Chofetz Chaim’s kind and gentle eyes were filled with a fire of intensity....

“Allow me to explain. About 3,000 years ago, all of us stood together at Matan Torah and experienced the peak of human history. The *Ribbono Shel Olam* gifted us the Torah, the greatest expression of His love and trust in us. And then...” He paused and cleared his throat. “...And then we fell to the lowest places at the *Cheit haEigel*. At that moment, Moshe Rabbeinu descended from Har Sinai and, shocked at the sight of Jews dancing around the Golden Calf, abruptly shattered the *Luchos*. מי לה' אלי, he cried, ‘Whoever is for Hashem, join me!’”

“You see, that’s when my *zeydi*’s *zeydi*, a member of *Shevet Levi*, answered the call and stood up against the idolatrous celebration, while your family did not!

“My dear young man, listen carefully. In the course of your life, there will be times when you will be faced with the opportunity to heed Moshe’s cry of *מי לה’*, ‘Whoever is for Hashem, join me!’ Make sure to listen to him and act accordingly; actions have repercussions for many generations!”

וַיֵּרָא מֹשֶׁה אֶת־הָעָם כִּי פָרַע הוּא...
וַיַּעֲמֵד מֹשֶׁה בַּשַּׁעַר הַמַּחֲתָה וַיֹּאמֶר מִי לַה’ אֵלַי
וַיֹּאסְפוּ אֵלָיו כָּל־בְּנֵי לֵוִי:

Moses saw that the people were out of control...And Moses stood up in the gate of the camp and said, “Whoever is for Hashem join me!” And all the men of Levi rallied to him. (*Shemos*, 32:25-26)

The tragic degradation and traumatic experience of the *Cheit haEigel* sadly remains imprinted on the collective consciousness of Klal Yisrael. The callous rebelliousness and reprehensible behavior we exhibited in the shadow of the awesome revelation at Har Sinai is a painful memory and a stain that we have still not completely reconciled.

Reb Shraga Feivel of Gritza, the first of the Alexander Rebbes, visited the Chozeh of Lublin. The Chozeh asked, “Feiveleh, do you know what was the deepest tragedy of the *Eigel haZahav*?” Reb Shraga Feivel answered what he thought to be obvious: “*Klal Yisrael* made a graven image, bowed to it and were guilty of *avodah zarah*.”

“You are mistaken,” said the Lubliner. “That was certainly a grievous error. But what exacerbated the *Cheit*, making it such a tragedy, was that a little later (*Shemos*, 33:4), *וַיִּתְאַבְּלוּ*, ‘they mourned.’

Instead of immediately acting on the recognition of their wrongdoing, *Bnei Yisrael* were consumed with regret and were

broken by their mistake. When Moshe Rabbeinu called them to immediately turn back to Hashem, there was an opportunity for immediate rectification. Not only did most of the nation hesitate, they fell further and plummeted into a dark depression. Even after the Leviim had slayed the instigators, and Moshe had ascended the Mountain to ask for the people’s forgiveness, and a plague struck those who had taken part in the sin but were not warned against it — the people still “mourned” the *aveirah*. They had repeatedly missed those opportunities to apply themselves in *teshuvah* and “join” Moshe.

Even today, the cry of *מי לה’* continues to reverberate in different ways. We are called to awaken and recognize our errors — and to summon the faith to change our trajectory as quickly as possible. Wallowing in grief may seem appropriate, but it is really an egoic reaction which only drags us down further. Our *tikun* is only ‘complete’ when we lovingly accept ‘Moshe’s rebuke’, and return, with joy, to our *derech*.

As we revisit the embarrassing episode of the Golden Calf once again, let us internalize the Chofetz Chaim’s message: ‘No matter our mistakes, may we get up right away and stand with Moshe, with our sages, our rebbes and wise friends. May we let go of guilt and grief as soon as they have done their job, return to serving Hashem *b’simchah*, and go up all together to our “Land flowing with milk and honey” (33:3)...

וּפְדוּיֶיהָ ה' יִשׁוּבוּן וּבֹאוּ צִיּוֹן בְּרִינָה...
And Hashem’s ransomed shall return,

And come with shouting to Zion,

Crowned with everlasting joy.

They shall attain joy and gladness,

While sorrow and sighing flee.

(Yeshayahu, 35:10) ■



SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

Parshat Ki Tisa, of course, contains the tragic episode of *Chait HaEgel*, the Golden Calf, and its aftermath.

In the *pasuk*, which is familiar to us as the opening verse in the *Kriat HaTorah* for a *Taanit Tzibur* (Public Fast Days), we read these well known words:

וַיַּחַל מֹשֶׁה אֶת־פָּנָיו ה' אֱלֹקָיו וַיֹּאמֶר לָמָּה ה' יַחַר אַפֶּךָ בְּעַמֶּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכַח גְּדוֹל וּבְיָד חֲזָקָה

And Moshe pleaded (**vayechal**) before Hashem “Why let your anger, Hashem, be directed toward Your people, whom You delivered from the land of Egypt with great power and with a mighty hand.

The word for “pleaded” - *vayechal* - is an unusual word to be used in this context.

Chazal (Gemara, Brachot 32a) offered several interpretations as to why this particular word, *vayechal*, is used to describe Moshe's prayer on behalf of the Jewish People.

“And Moshe pleaded [**vayechal**] before Hashem” : *Rebbi Elazar said: It teaches that Moshe stood in prayer and exhausted himself before HaKadosh Baruch Hu, until it made him ill [hechelahu] ...*

According to *Rebbi Elazar*, *vayechal* shares the same root as *choleh* (sick). Moshe davened so intensely on behalf of Klal Yisrael that he became ill.

It was taught in a beraita: Rebbe Eliezer HaGadol said: This term teaches that Moshe stood in prayer before HaKadosh Baruch Hu, until he was overcome by achilu. What is the meaning of achilu? Rebbi Elazar said that achilu is eish shel atzamot-fire in the bones...

Rav Kook zy'a, offered the following insight in interpreting our *gemara*.

Moshe Rabbeinu became totally consumed with his effort to plead the case of *Am Yisrael* before *HaKadosh Baruch Hu*. He was overcome with an *eish shel atzamot* - a fire in his bones. The word *etzem* can mean both bone, as well as essence.

At this important juncture, as he pleaded on behalf of the entire Jewish People, *Moshe* experienced a revelation of a fire from within, a fire of compassion, a fire that essentially defined who indeed he truly was! In his essence, he was not only inextricably bound to every member of *Klal Yisrael*, but also desired to do everything within his power on their behalf! At this critical moment, *Moshe* was able to channel that inner fire, and advocate for all of *Klal Yisrael*.

Yehi Ratzon, as we continue to navigate our current challenges, may each of us likewise be blessed to find our own inner fire, to feel that inseparable bond with every member of *Klal Yisrael*, and be inspired to do everything we possibly can to help one another face and overcome challenges together and to grow and succeed. ■

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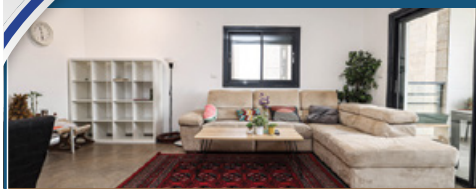
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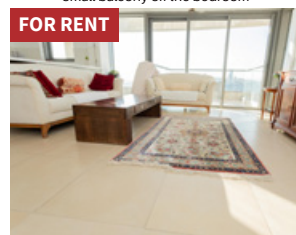
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GEULAS YISRAEL

BY RABBI MOSHE TARAGIN
Ram, Yeshivat Har Etzion

Learning to be Like Ketoret

The ketoret mixture of herbs and spices contained 11 different elements. One of the herbs was known as chelbanah which, by itself, had an unpleasant smell. Yet, when chelbanah was mixed with other herbs and resins it became aromatic and pleasant. Once included in the broader ketoret mixture, it enhanced the overall scent.

Chazal viewed ketoret as a metaphor for the inclusion of rogue Jews. Based on the insertion of chelbanah in ketoret, the gemara in Keritut (6b) encourages us to include sinners or *reshaim*, even in the special tefillah gatherings of a fast day.

An intriguing halachic debate developed about forming a minyan of exactly 10 men by including a *rasha* or a sinner. Based on the gemara's endorsement, many sanctioned the inclusion of sinners in a minyan of exactly 10. Alternatively, others (see the Mabit, Beit Elokim, Sha'ar Tefilla, chapter 13) required 10 pious Jews for the core minyan, after which, non-observant Jews could be added. After all, they claimed, the ketoret mixture itself contained 11 elements, 10 of which were aromatic. Having built a base unit of 10 *proper* elements, the foul-smelling chelbanah could be added. The Shulchan Oruch (Orach Chaim 55:11) rules that we *can* include a *rasha*, even for a minyan of exactly 10 people.

In a broader sense, beyond the halacha

itself, this gemara provided a paradigm for the inclusion of errant Jews within the Jewish community. Though we generally tilted toward inclusion, there were moments in Jewish history that we were forced to adopt a harsher policy of exclusion.

YEAR ONE VS YEAR TWO

Within a two-year period in the desert, Moshe adopted two very different policies toward sinners. He had allowed millions of Egyptians, known as the *eirev rav* to assimilate within our nation. Even though they spearheaded the eigel debacle, Moshe didn't flinch. Instead, he prayed for teshuva and for full acquittal for the entire nation. His initial approach was inclusive.

Yet, as the first year in the desert turned into the second, Moshe began to realize the corrosive effects of sinners. Facing a raging Korach insurrection, he petitioned Hashem to, literally, remove the sinners from this Earth. Moshe's stunning reversal highlights the delicate calibration between inclusion and exclusion of sinners. Based upon the ketoret inclusion of chelbanah, we generally aspire to inclusivity but, alternatively, we sometimes are forced to expel toxic 'herbs' from the mixture of our people.

Part of what caused Moshe's reversal was the differing agendas of the sinners. The eigel sin was caused by fear, insecurity,

and caving to base desires. Assuming that Moshe had died, the frightened nation craved a physical interface with Hashem. Though their idolatrous revelry was repugnant, they didn't threaten the socio-religious structure. They were weak and confused, but they didn't rebel against authority.

Korach, however, seceded from the established order, looking to create a rival faction to Moshe's leadership. Since he threatened religious authority and could potentially destabilize the social structure, he had to be eliminated. Fallen sinners can be integrated into the mainstream and included within religious and communal life. Separatists badly splinter society, subvert religious authority, and must be sidelined.

DENIERS OF TORAH SHEBA'AL PEH

One conspicuous situation in which inclusion was impossible was the split caused by the deniers of Torah sheba'al peh. During the second Mikdash era, first the Sadducees and then, subsequently, the Kara'im rejected the authority of Torah sheba'al peh, thereby threatening the integrity of our masorah. As they adhered to a strict but deviant version of "halacha" they could not be referred to as classic *reshaim* who abandon observance. Still their deviances from Rabbinic Judaism were so grave that there was little room for integration. By denying the foundation of Torah sheba'al peh they committed a gross "intellectual sin" leaving little room for ketoret-style inclusion.

CHASSIDUT AND NEW DENOMINATIONS

In the 18th century, Chassidut asserted a bold new claim: Hashem didn't just create us "in His image", but also implanted a "part" of Himself or ממש אל-ה into every Jew. No sin, however severe, could ever spoil


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that inner divine endowment. No matter how far he strayed every Jew still stood in the presence of Hashem, since Hashem was, effectively, still inside of the sinner. This doctrine of Chassidut offered a new language of inclusion. Chassidut opened its arms to Jews, regardless of their level of religious performance. Unfortunately, in the next century those arms would close, as Chassidut and the rest of Orthodox Jewry faced an unprecedented challenge to Jewish peoplehood.

Enlightenment invited Jews into mainstream Gentile society, offering them full rights and citizenship. Seeking to better "fit in" in their surroundings, millions left classic Orthodoxy to form new streams of Judaism. The doctrine of Chassidic inclusion was originally geared to individual Jews who veered from religious adherence. It wasn't designed for institutionalized departure

from classic lifestyles of Torah and mitzvot.

As these new denominations of Judaism shared little in common with classic Orthodoxy, each branch took different paths, and it became difficult to include Jews whose religious experience was so vastly different from our own. The Jewish world split again, and ketoret-style inclusion became impossible. A new development of the 20th century would further test inclusivity, creating a split within the Orthodox world itself.

SECULAR ZIONISM

The initial process of our return to Israel was spearheaded by secular Zionists who were also ardently anti-religious. The first generation of secular Zionists sought to replace religion with secular nationalism. Some Orthodox Jews, nonetheless, partnered with secular Zionists, identifying a common cause of rebuilding Jewish sovereignty. They also sensed inherent value to Jewish nationalism, if wedded properly to Jewish religion.

Other branches of Orthodox Jews could not envision a partnership with vehemently anti-religious Jews and, therefore, staunchly opposed any engagement with secular Zionism.

The situation has changed dramatically over the past 75 years. As Orthodox Jews are typically preservationist and traditionalist, sometimes we don't notice that a paradigm has shifted. Orthodox Jews are conservative by nature, and aren't always nimble enough to pivot when the situation changes.

Most of secular Israel today is no longer anti-religious. Most are deeply traditional and deeply committed to traditional Jewish values, culture, and customs. Though they do not embrace full halachic observance, most are sympathetic to religion and to Jewish

destiny. Much of the classic Orthodox opposition to secular Zionism feels somewhat antiquated. The current version of secular Zionism should be easier to integrate, and it should be easier to create inclusion.

APPRECIATING CHAYALIM

Perhaps war will update prevailing Orthodox perspectives upon secular Israel. Perhaps, in the aftermath of the war, more Orthodox Jews will be capable of viewing secular Israelis favorably. During the war we fought shoulder-to-shoulder while heralding the bravery and commitment of our soldiers. Soldiers were roundly referred to as "kodesh" or holy and no time more so than when, unfortunately, they fell in battle defending our Land and our people. Orthodox Jews from across the religious spectrum perceived inner holiness in their bravery, patriotism and self-sacrifice for Jewish history.

Will this perspective last? Will this spirit spill over? After continually referring to secular soldiers as "holy" or Kadosh will more Orthodox Jews seek inclusive approaches to non-religious Israelis? I certainly hope so. ■

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Yoni thanks Hashem for having the opportunity of having Tziporah in his life, to learn of her caring, patience and happiness, to overcome her challenges. May Tziporah's Neshama be a light onto the world, in a time of darkness, and may her Neshama shine to Gan Eden. Yoni misses Tziporah with tears in his eyes, as Hashem gave him a gift, a crown jewel, now he returns her to Hashem.

With thanks and Toda. Love, Yoni

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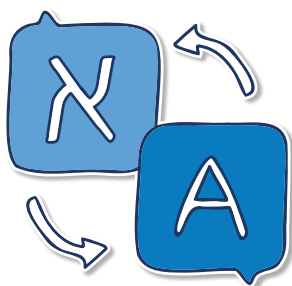
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TOWARDS MEANINGFUL SHABBOS

BY REBBETZIN ZEMIRA OZAROWSKI
Director of OU Israel L'Ayla Women's Initiative



A Deeper Look at Challah

When my parents were on their path to becoming religious, they made a decision to begin keeping Shabbat. In the beginning things were fine, it was summer time and Shabbat began late, so my father z"l was able to work a full day on Friday and still arrive home in time for Shabbat. But when winter arrived and Shabbat began to start earlier in the afternoon, my father ran into a problem. His boss refused to let him leave early on Fridays. My father, who was still only just beginning his path to a frum lifestyle, had to make a choice – work on Shabbat or give up his livelihood and ability to support his family. Without even hesitating, he chose Shabbat...and promptly lost his job. In the end, this decision is thankfully what led him to find another job and relocate to a more religious community, which facilitated our family's religious growth.

What always inspired me about this story is that my father had the courage to take that step and keep Shabbat despite knowing what the consequences would be. We all strive to have *bitachon* and to believe that Hashem provides for all our needs, but my father had the opportunity to actually demonstrate this belief in his actions.

At our Shabbat table, it is the challah that reminds ourselves of this important belief. The **Shulchan Aruch** writes (O.C. 274:1) that one is required to make *Hamotzi* on *Lechem Mishneh*, two challahs. Why? The **Mishna**

Berura explains that it is to remind us of the מן in the desert. When Bnei Yisrael were in the *midbar*, they lived an existence in which they knew without a doubt that it was only Hashem who was providing them with their sustenance. Their food fell from the sky every morning, the exact amount that their family needed – no more and no less. If they tried to save some of it for the next day, it would become infested with worms. They didn't work, they didn't plant...they just sat and waited for Hashem to hand them their food on a silver platter. On the first Erev Shabbat, a double portion of מן came down. Bnei Yisrael were told that it was to last for both Friday and Shabbat, for they would not receive any מן on Shabbat. At first, that was very hard for them. They went out on Shabbat morning to look for their מן but there was none to be found. They had to learn to trust in Hashem that the double amount He gave them on Friday would not become wormy and would be enough to last for both days. In commemoration of this, we eat two challahs, to remember the double portion of מן. This symbolism is meant to remind us of this important message. Though we work all week and put in our *hishtadlut* and it sometimes feels that we are providing our own sustenance, challah and the entire Shabbat experience come to remind us that it's all an illusion and Hashem is the real Provider behind the scenes.

This is also one of the reasons why we cover the challah (we discussed a different reason in the last article) – it is also a way to remind us of the מן. (**Tosfot**, Pesachim 100b). The מן was protected on the top and the bottom by layers of dew. This was a way of showing Hashem's extra love for us – not only did He provide our food throughout the 40 years in the desert, he wrapped it in dew to make sure that it would be clean and protected. We too cover the challah on top and bottom (with the challah board and challah cover) to remind ourselves of the special Divine Hashgacha that watches over all of our *parnassa* needs.

Interestingly, this may also explain why it is that we traditionally braid the challah. One answer that I saw is as follows – if you think about it, braiding is the prime example of מלאכת מחשבת, creative work that takes a lot of premeditated thought. (that is why braiding is prohibited on Shabbat). Many bakers pride themselves on their complicated braids of 4, 6, or even 12 strands. The more complicated the braid is, the more it shows off one's prowess and ability to create. The challah, which was created through this intense מלאכת מחשבת, is surrounded on Shabbat by the symbolism of the מן (two loaves, challah covering) in order to emphasize this point. We are very creative beings during the week. We build, work, and create. But we stop on Shabbat to remember that it is really Hashem who is running the show.

Finally, we have the idea of salt. On Shabbat, we are all *makpid* to dip our challah into salt. The **Rama** (O.C. 167:5) explains that the reason for this is that now that we do not have *Korbanot*, our table is like our *Mizbeach* and our bread is like our *Korban*. Since salt

was sprinkled on the *Korbanot*, we sprinkle salt on our bread. This may be a stretch, but I'd like to take this idea one step further. What is our true sacrifice to Hashem in today's days? Giving up our egos and becoming subservient to Him. We so easily fall into the trap of thinking that we are the ones responsible for all the advancements in technology, medicine, and science. We think that we make successful business deals, come up with creative ideas, and ensure our families' livelihood. By taking a step back and reminding ourselves through the challah of Hashem's role (not 'roll' 😊), we make the ultimate sacrifice of ego. And it's on that very sacrifice that we make sure to sprinkle the salt.

In conclusion, let's all try this Shabbat, as we take a bite of that delicious challah, to remember the challah covering, the *Lechem Mishna*, the מן, the braid, and the salt, and to follow in the footsteps of my father z"l in having full *bitachon* in Hashem and His supporting Hand. ■

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The Spirit of Shabbat

One mitzvah enshrined in the Ten Commandments is Shabbat. When God commanded us to keep Shabbat, He referred to it in the singular: “Remember the day of Shabbat (הַשַּׁבָּת)” (Exodus 20:7). Why now, in *Ki Tisa*, does the Torah say, “observe My Sabbaths (שַׁבְּתוֹתַי)” (Exodus 31:13)?

On a simple level, one can say it merely refers to the many Sabbaths of the year.¹ Rabbi Yaakov Tzvi Mecklenburg, however, suggested in his *Ha-Ketav ve-ha-Kabalah* that the use of the plural is to refer to the two aspects of Shabbat, one of which leads to the other: the resting of the body by observing Shabbat’s intricate laws engenders the tranquility necessary for the soul to delve into spiritual matters. Shabbat is, ultimately, a *Besinnungstag*, “a day of reflection.” Rabbi Mecklenburg added that this might be the meaning of the aggadic statement that Mashiach will come when the Jewish people observe two Sabbaths.² Perhaps it does not mean two separate occurrences of Shabbat, but the perfect integration of the two aspects

by all on a single Sabbath.³

In a similar vein, Rav Avraham Yitzchak Hakohen Kook emphasized the beauty of Shabbat as a day which improves the quality of life for the Jew and for the Jewish people as a whole. He taught that we need to recover from the negative effects of the materialistic, physical world that oftentimes weakens our pure inner essence. Shabbat provides us a sanctuary in time in which



to regain our balance, and in its wholesomeness our souls reconnect to their true source:

The pressure of growth and the perfection of life requires actualization by providing a space in which to take a rest and shake off the bustle of everyday affairs. The individual can recover from mundane living at frequent intervals—every Sabbath.⁴

Prior to the onset of Shabbat, the Sages prescribe checking our pockets to remove any item that may not be carried on the sacred day.⁵ Rav Kook interpreted this as more than a sensible measure against sin. Shabbat helps us align our inner sentiments and ideals of truth, sensitivity, and sanctity with our activity in the outer world, so that the two operate in harmony. The Mishnah says that a person needs to check their *begeh*,

3. *Ha-Ketav ve-ha-Kabalah* on Exodus 31:13, s.v. שַׁבְּתוֹתַי תִּשְׁמְרוּ וּגְו’.

4. Preface to *Shabbat ha-Aretz*, 7–8.

5. *Shabbat* 12a.

1. See the *peshat* explanation of Ramban ad loc.

2. *Shabbat* 118b.

which literally means “clothing,” but it can also be homiletically linked to the word for the unfaithful, *boged*. When we usher in Shabbat, we are to ask ourselves if anything picked up during the week needs to be removed from our lives. Are our thoughts and actions of the six weekdays in consonance with our convictions and core beliefs?⁶

As we make sure the preceding week is in concord with the culminating Shabbat, we also must bring Shabbat into the following week. When we recite Havdalah, we formally mark the conclusion of Shabbat. The Midrash remarks about the tent of our matriarch Sarah, “a candle would burn from Shabbat eve to Shabbat eve.”⁷ Why was this the case if the Shabbat candles are only intended to remain lit for Shabbat? The idea seems to be that for Sarah the impact of Shabbat went well beyond Shabbat itself; the light and aura of the holy day informed her home for the rest of the week.

Rabbi Yosef Chaim Sonnenfeld, a rabbi of note who was Rav Kook’s contemporary, once commented on the prevalent custom of not giving Havdalah wine to women.⁸ He suggested that the reason for this is that the Jewish woman—and not the Jewish man—has taken on the holy practice of our matriarch Sarah, to transfer the qualities of Shabbat into the week. By abstaining from the Havdalah wine that marks the end of Shabbat, she symbolically extends the spirit of Shabbat into the work week.⁹

Shabbat gives us the opportunity to figure out who we really are as a person and what makes a difference in our lives, and to reevaluate our life’s direction at regular intervals. Rav Kook quoted a verse from *Parashat Ki Tisa*, “Between Me and the Children of Israel it is an everlasting sign” (Exodus 31:17), in his description of the exquisite nature of Shabbat:

A holy day, on which is revealed the inclination of the nation—the inclination towards divine living—in its individuals. It is a sign to the nation that its soul naturally has the need and capacity to bask in the divine. The divine delight, which draws itself into the spiritual point that is the *neshamah yeterah* (extra soul), rests in the heart of every one of its children.¹⁰ ■

10. Preface to *Shabbat ha-Aretz*, 8.

Rabbi Goldscheider is the author of the newly published book ‘Torah United’ (OU Press), featuring divrei Torah on the weekly parasha from Rav Kook, Rabbi Solovetichik, and the Chassidic Masters.

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6. *Siddur Olat Re'iyah*, 2:40–41.

7. *Genesis Rabbah*, 60:16.

8. See *Magen Avraham*, 294:4.

9. See Rabbi Sonnenfeld’s letter to Rabbi Yissachar Shlomo Teichtal, printed in the front matter to his work of responsa, *Mishneh Sachir*, vol. 1 (Jerusalem, 1974) [unpaginated].



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Ribbit on More that is Worth the Same

Question: During my learning, the following question came up. May I borrow a bag of potato chips in Manhattan, where it sells for \$1, to pay back two bags of potato chips in Lakewood, where they sell for 50 cents each? Is this Biblically prohibited, Rabbinically prohibited, or permitted?

Answer: We will use your assumption that the prices given are for each area, not only given stores.

Do we care what the two bags to be returned cost in Lakewood, where they will be returned, or in Manhattan, where the loan was made? The Shulchan Aruch (Yoreh Deah 173:17) rules that if Reuven lends a measure of fruit to Shimon where they are cheap and is to give back that measure where they are expensive, it is permitted only if Shimon already had that fruit in the second place at the time of the loan. The Machaneh Ephraim (Ribbit 22) assumes that this case has the potential for *ribbit k'tzutza* (*rk* – Torah-level *ribbit* violation) based on the added value in the new place (see there how Shimon's ownership of fruit

in the second place helps). This indicates that the critical place for each item, the loan and return, is where it is given.

Your case is a variation of what the *gemara* (see Bava Metzia 44b) calls *se'ah b'se'ah* (=sbs) – when one lends an amount of a commodity in exchange for the same amount of that commodity later. It is forbidden Rabbinically, out of concern that at the time of the return, the commodity's price might be higher, making the extra value *ribbit*. In our case, although the plan is to return chips of the same value that was received, the price of two bags in Lakewood might later exceed the \$1 the bag in Manhattan was worth at the time of the loan. If our case only involves the Rabbinic issue of *sbs*, any of three areas of leniency might permit it: *yesh lo*, *yatza hash'a'ar*, and neighbors who are not particular with each other (Shulchan Aruch and Rama, YD 162:1-3; see explanations in Living the Halachic Process II, F-5.)

This case differs from *sbs* in that more of the commodity is to be returned than was given in the first place, which is generally *rk* (see Vayikra 25:37). But is it really a problem if the value is the same!?

A critical question is why *sbs* is not *rk* if the price does go up. 1) The Rosh (Shut 108:15) posits that it is not *rk* when one returns effectively the same thing he received. 2) The Ramban (Bava Metzia 60b) and other *Rishonim* hold that according to Torah law, the time of the loan determines whether the loan violates *ribbit*. A subsequent rise in

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price is impactful only regarding Rabbinic law. 3) It is unclear that the future will bring profit to the lender (Taz, YD 162:1; see variation on this in Netivot Shalom 162:1).

According to the Ramban and the Taz, given the expectations, there was no monetary benefit (which is what is important for them) at the time of the loan, nor was it certain for the future. The Rosh, though, stresses the equivalence of the commodity in *sbs*, so that in our case, if the price rises, the increase in both quantity and worth makes it *rk*. If the value remains stable, it is unclear whether an increased volume with the same value makes it *rk*, and it might depend on the language used (see Chavot Da'at 161:1).

I have not found halachic discussion of this case, and it is difficult to extrapolate based on the fundamental concepts, especially when there could also be Rabbinic prohibitions. So we will not try to give a *p'sak* for this theoretical question but will give general advice regarding such questions of *sbs*. If objects of small value are involved, it is prudent to say the recipient is not required to return anything (most people's propriety make them want to return), in which case it is permitted to give even clearly more than he received (see Rama, Orach Chayim 170:13). If one is unwilling to take the chance of losing the money, he can make it a loan of the dollar value of what was given. Then, the borrower can give as much of the commodity as that amount of money can buy (see Brit Yehuda 17:(14))

when/where it is returned but not (noticeably) more value than he received. ■

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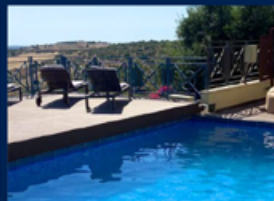
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OLIM THINKING ALOUD

REBBETZIN ROOKIE AND RABBI HESHIE BILLET

The Importance of Learning Hebrew in the Diaspora

This is the first of occasional articles on relevant subjects that we will be writing together. We love the weekly magazine and are delighted to be a part of the endeavor. This week's subject is The Importance of Learning Hebrew in the Diaspora. We will alternate with a series of questions about the topic and give you a sampling of our respective views. If the subject warrants further exploration than this space allows, we will provide a sequel on the same subject. Here goes!

Why are so many Americans weak in their Hebrew skills:

Heshie: I once attended a conference in Israel. One of the sessions was about teaching Hebrew in the Diaspora. As the Rabbi of a large Modern Orthodox synagogue whose population all sent their kids to day schools, I was asked, why the Hebrew language skills of many of the graduates of Jewish Day Schools and High Schools were so poor.

I suggested that regrettably, many of the religious studies teachers trained in the Diaspora understood written Hebrew from their study of Jewish texts, but were

not fluent in speaking it. In addition, even when they could instruct in Hebrew, there was pressure from both the kids and often the parents as well, to instruct in English so that the material would be more easily understood by the students.

Do you need Hebrew to make Aliyah?

Rookie: Most Americans who move to Israel after their formal schooling is complete will tell you that you can manage with your English in most places, and not knowing Hebrew well should not deter you from making aliyah! First, with time and effort, you can improve your Hebrew skills without the benefit of early Hebrew instruction even though closing the gap is a slow process and can be a frustrating project. You certainly can certainly go shopping for groceries, ride the buses and get basic repairs done at home without Hebrew. Even if you are dealing with a vendor who is a poor English speaker, usually, someone in that business who can at least understand your English and give you basic help will be able to get on the phone, or walk over to you at the store to assist. Anglo consumers who are also adequate Hebrew speakers that are shopping at that venue can often serve as a translator to

help you express your needs as well!

So why are we advocating trying to improve and eventually master Hebrew?

Heshie: On a trip to Israel, I met a collector on the plane who had frequently visited me for a contribution to his organization when I lived in the US. He always spoke to me in Yiddish and not in Hebrew on those trips of his because where he was raised in Israel, communication was only in Yiddish. On the plane, I was surprised to see him reading a secular Hebrew newspaper. I challenged him about that. He admitted that he did speak and read modern Hebrew fluently. He was reading the paper, he explained, “because, I have to know what the ‘Zionist enemy’ is thinking!”

In a sense, he is correct. Without Hebrew language skills, one misses so much in Israel.

That includes: listening to the news, reading a Hebrew newspaper, reading secular books, conversing with an Israeli not skilled in English, understanding a Hebrew-speaking tour guide, and enjoying the true ambiance in Israel. Of course, In the army, soldiers do not have the luxury of getting instructions in training or in the battlefield translated into English.

Rookie: For us, the current war has brought home to us the idea that those without adequate Hebrew are missing so much in terms of the nuances of what is taking place. There is every reason to be impressed with the quality of news coverage by the Anglo press. But when we listen in Ivrit to a commentator on the radio; to the soldiers who describe their both challenging and sometimes miraculous experiences; to commanders who give their troops inspiring words of chizuk and encouragement before they go into battle; to the family members of the hostages whose fervent pleas for their loved ones’ release are aired; to the comments of the bereaved family members of the fallen soldiers; one cannot help but be ‘blown away’ by the depth of their emotions and how brilliantly and articulately these feelings are expressed. Several times a day, I thank Hashem that I know Hebrew and that my soul can be moved by all of these holy and inspirational people. ■

A recent oleh, **Heshie Billet** is Rabbi emeritus of the Young Israel of Woodmere and a past President of the Rabbinical Council of America. A recent olah, **Rookie Billet** retired from a long career as a Jewish educator, principal, synagogue rebbetzin, and yo’etzet halacha in the US.



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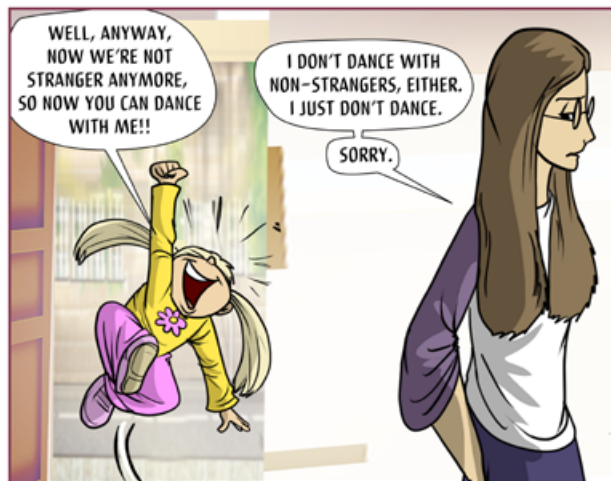
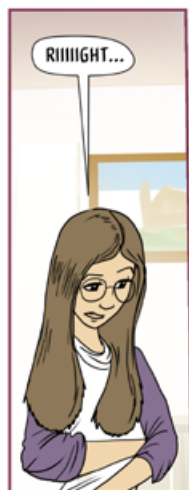
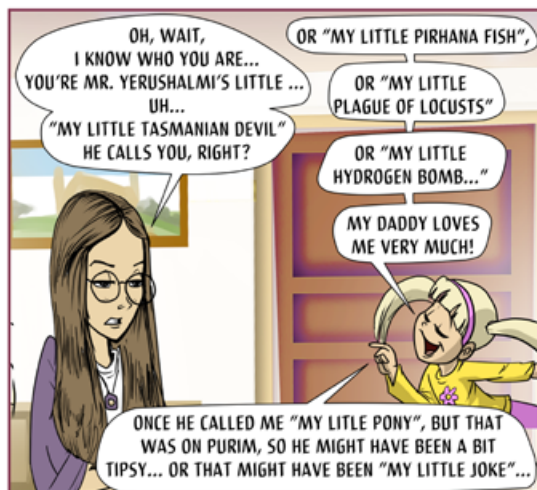
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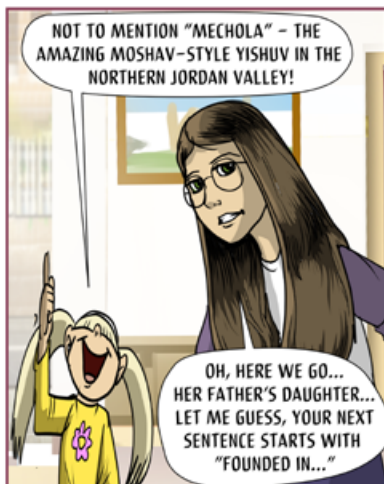
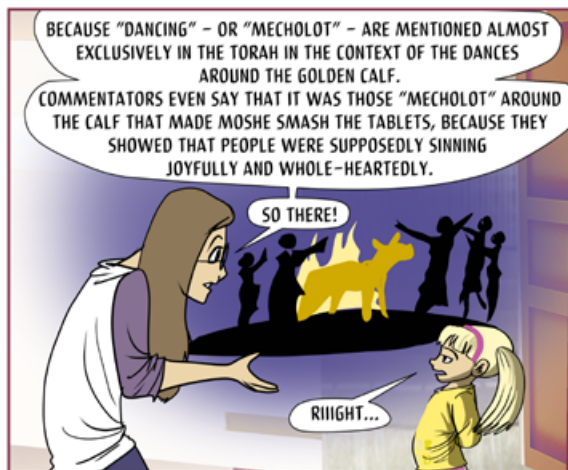
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Small Drops of Ink

I recently heard a wonderful idea from Rabbi Eli Schwartz about achieving greatness in our lives. Often, we think greatness is all about big, attention-grabbing moments, but maybe it's found in something else entirely. In our parsha, as Moshe descends from Har Sinai with the לוחות הברית, something remarkable happens – his face glows. The Torah pauses to mention this:

“וּמִנְשָׁה לֹא יָדַע כִּי קָרַן עוֹר פָּנָיו בַּדְּבָר וְאָתּוֹ”

So, where does this glow come from? According to the Midrash, it came from a simple act: as Moshe finishes writing the Torah, he wipes his brow, and the glow comes from the ink drops left on his hand. This teaches us a profound lesson – our own “glow”, our greatness isn't just about those big moments, but it's the sum of countless small acts or “ink drops” in our lives.

In our own journey, if we want to excel in our Judaism, we need to value those seemingly insignificant moments – the “small drops of ink.” It's in those moments of study, prayer, acts of kindness, and connection with others that greatness is achieved.

Shabbat Shalom

**Refuah Shleima to
Ruth Friedson**

Feeling the Pain of Others

Moshe stood at the gate of the camp and announced: ‘Whoever is on God's side, come to me!’ And the whole tribe of Levi followed him. The Da'as Zekeinim mi'Ba'alei Tosfot writes that there were three groups by the “Eigel”:

One which only requested a leader, one which accepted the “Eigel” as a god (the 3,000 men who were judged by the sword), and the tribe of Levi who remained loyal to Hashem. The Chofetz Chayim added: When Moshe asked, “Who did not even donate one ring for the ‘Eigel’?” he was questioning who did not contribute to the Golden calf. His underlying meaning was “Who sides with God exclusively?” Moshe needed to identify those who stayed loyal to God and didn't take part in donations to the Eigel.

His question showed a test of faith, singling out those loyal only to God rather than straying from true faith. Moshe aimed to distinguish the people who worshiped God alone from those who had taken place in the golden calf. The Ramban explains that the sword killed those who worshiped it, whoever embraced and kissed it died by plague, and those who only were happy over its creation died after drinking the water that had the gold

dust. Any involvement is a huge sin.

Outside of Levi, every Jew was guilty of at least participating a little bit or staying quiet. Only the Levi'im were not branded as participating. It is well known that when Par'oh planned to enslave the Jews, Yitro objected, Bil'om condoned it, and Iyov was silent. Yisro converted, Bil'om was killed, and Iyov was killed for suffering for his silence.

The Brisker Rov explains that one cannot remain silent when people are hurt. Hashem tested how silent Iyov would remain when suffering himself. One cannot look away from others suffering. Silence allows harm and shows total apathy, and it is the same with God. If we love Him, we cannot just watch as others reject and forget Him. We need to try to make right the ruin of His name.

Shabbat Shalom ■

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פתיחת דלתות: 20:30
תחילת מופע: 21:00

6.3.24

הנחה למחזיקי
כרטיס
ירושלמי

כרטיסים באתר טיקצ'אק *6565 | או חפשו בגוגל: אברמל טיש

עמו אנכי בצרה

Caring for Klal Yisrael in Times of War



**A Full Day Training for Rabbis, Rebbetzins,
Community Leaders and Educators**

THURS. MARCH 14, 2024 | 4 ADAR BET 5784
9:00AM- 4:00PM

Mishkanot Shanaanim Conference Center,
Yerushalayim

Care Amid Crisis-The Role of Spiritual Leaders
in Times of Trouble

Anxiety, Fear and Trauma-How can we support
individuals as they navigate the uncertainty of War?

Grief, Bereavement and Injury-Helping
Families to Heal

**100 NIS Registration Fee,
Includes all sessions,
refreshments and
light dairy/parve lunch**



SCAN ME

Registration:

www.ouisrael.org/events/conference5784/

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