

INTERNET PARSHA SHEET  
ON PARSHAS KI TISA - 5757

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Parsha Q&A - Ki Sisa ohr@jer1.co.il \* PARSHA Q&A \* In-Depth Questions on the Parsha and Rashi's commentary. Parshas Ki Sisa This issue is sponsored by Herschel Kulefsky, Attorney at Law, 15 Park Row, New York, NY 10038, 1-212-693-1671

Parsha Questions

1. How many `geira' are there in a shekel? 2. What was the minimum age of military service in the Jewish army? 3. What were the three different types of terumah donated? 4. The Jews were counted after Yom Kippur and again after Pesach. Both times they numbered the same amount. How can this be? Didn't some 19 year olds turn 20 during that six month period? 5. How many ingredients comprise the incense of the Mishkan? 6. According to Rashi, why are sailors called `malachim'? 7. What is the difference between chochma (wisdom), bina (understanding), and da'as (knowledge)? 8. Shabbos is a `sign.' What does it signify? 9. When did the Jewish People begin to give contributions for the building of the Mishkan? 10. How many books are there in Tanach? 11. From where did the men take the

B'S'D' earrings that they donated to make the calf? 12. Why did Aaron build the altar for the golden calf by himself? 13. Why did Moshe break the Tablets? 14. How can two brothers belong to two different tribes? 15. Why did Moshe ask that his name be erased from the Torah? 16. How has the sin of the golden calf affected the Jewish People throughout history? 17. In verse 33:2, Hashem says that the inhabitants of Eretz Canaan would be driven out of the Land. In that verse, only six of the seven Canaanite nations are mentioned. What happened to the seventh? 18. How did Hashem show that He forgave the Jewish People? 19. How did Moshe become wealthy? 20. How do the light rays shining from Moshe's face show us the powerful effect of sin?

Bonus QUESTION: "The rich man should not give more nor should the poor man give less than a half shekel to atone for their souls (30:15)." Why shouldn't the rich man give more?

I Did Not Know That! Hashem said to Moshe, "Whoever sins against Me, I will him erase from My book (32:33)." This should be read as a rhetorical question: "Whoever sins against Me, will I erase him from My book?" Hashem was telling Moshe: "You have asked Me to erase you from My book. But it is not My way to erase a person from My book, even a person who has sinned against Me." Maharil Diskin

Recommended Reading List

Ramban 30:13 Lashon HaKodesh 30:19 Washing Hands 31:2 Betzalel 32:1-4 The Golden Calf 32:18 Sounds 33:11 Yehoshua's Age 34:27 A Renewed Covenant 34:28 The Second Tablets Sefer Hachinuch 105 Equality in Sacrifices 107-8 Anointing Malbim 28:5 Trustworthy Treasurers 28:30 The Urim V'Tumim 29:9 Donning of the Kohen's Garments 30:1 The Incense-Altar 30:12 The Concept of Counting People 31:2 The Name Betzalel 31:13 A Taste of the World-to-Come

Answers to this Week's Questions All references are to the verses and Rashi's commentary, unless otherwise stated

1. 30:13 - Twenty. 2. 30:14 - Twenty. 3. 30:15 - For the Adanim (sockets), for the purchase of communal sacrifices, and for the building of the Mishkan. 4. 30:16 - Their ages were calculated based on Rosh Hashana, not based on their individual birthdays. 5. 30:34 - Eleven ingredients were used making the incense. 6. 30:35 - Because they stir (malach) the water with their oars. 7. 31:3 - Chochma is knowledge acquired from others. Bina is the deduction of new knowledge from what one has already learned. Da'as is holy inspiration. 8. 31:13 - It is a sign between Hashem and the Jewish People that He has chosen them and a sign to the nations of the world that He has sanctified the Jewish People. 9. 31:18 - The 11th of Tishrei. 10. 31:18 - 24. 11. 32:2,3 - From their ears. 12. 32:5 - He hoped that by building it by himself it would take longer and in the interim Moshe would return. 13. 32:19 - Moshe reasoned: If the Torah forbids those who have estranged themselves from the Torah to partake in even a single commandment (Pesach sacrifice), surely the entire Torah cannot be given to a whole nation who has estranged itself from Hashem! 14. 32:27 - Half-brothers, sharing the same mother. 15. 32:32 - So people shouldn't say "Moshe was unworthy to plead for mercy on behalf of the Jewish people." 16. 32:34 - Whenever Hashem punishes the Jewish People, part of that punishment comes as payment for the sin of the golden calf. 17. 33:2 - The seventh nation, the Girgashites, voluntarily emigrated. 18. 33:14 - He agreed to let His Shechina dwell among them. 19. 34:1 - Moshe carved the Tablets out of precious stone. Hashem commanded Moshe to keep the leftover fragments. 20. 34:35 - Before the sin of the golden calf, the people would not have been afraid to look at the light rays, but after the sin they were afraid.

Bonus ANSWER: So that by counting the half shekel coins, they will know how many people there are. Daas Zekenim Miba'alei Hatofos

Dedication opportunities are available for Parsha Q&A. Written and

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Torah Weekly - Ki Sisa [ohr@jer1.co.il](mailto:ohr@jer1.co.il) (Ohr Somayach) \* TORAH WEEKLY \* Highlights of the Weekly Torah Portion ... Insights ...

Heart And Stone "And the tablets are the work of G-d, and the writing, the writing of G-d." (32:16) Next time you're in shul, take a look at the Ten Commandments above the Ark. The tops of the two Tablets are curved. Why are the Ten Commandments in this shape? The Talmud describes the Tablets as being cubes. There is not a single classical Jewish source which describes the Tablets in the form with which we are familiar today. Where did this shape come from? Another question. If the Children of Israel had already heard the Ten Commandments, why was it necessary for these Commandments to be engraved on Tablets? Wasn't the overwhelming experience of hearing Hashem speaking sufficient? When the Ten Commandments were engraved on the Tablets, they were also being engraved on the hearts of the Jewish People for all time. Engraved in stone. Engraved on the 'tablet' of the heart. The writing was the writing of G-d, who indelibly engraved them on the heart of the Jewish People for all time. Take another look at those Ten Commandments above the Ark. Their rounded tops symbolize the shape of the heart, the heart of the Jewish People, where they have been engraved for some three thousand years. Spiritual RayBans(R) "When the Children of Israel saw Moshe's face, that Moshe's face had become radiant, Moshe put the mask back on his face, until he came to speak with Him." (34:33) Moshe wore a mask to spare the Jewish People the embarrassment of not being able to look at him. Before the sin of the golden calf, the Torah says that 'the appearance of the glory of Hashem was like a consuming fire before the eyes of the Children of Israel.' After the sin of the golden calf they couldn't even look at Hashem's prophet, Moshe. Such is the power of evil. When we violate Hashem's will, we muddy up the windows of our soul so that the light cannot come in. We have to put on spiritual dark glasses because our souls can no longer bear the light.

The Rest Is Easy "And on the seventh day, a Shabbos of Shabbosos" (31:15) There are two kinds of rest. The first kind of rest is a rest from weariness, a chance to recharge our batteries, to enable us to continue to work. For no one can work indefinitely. Everyone needs a break. The second kind of rest comes at the end of a project. The last brushstroke of a painting. The final sentence of a novel. The last brick in a new home. Then you take a step back and look at your work. You feel the satisfaction of completion. It's finished. It's done. A time to rest and enjoy the fruits of your labors. "You shall labor for six days and do all your work." How can you do all your work in six days? Can you build an entire house in six days? The Torah teaches us that when Shabbos arrives, even though we're only half-way through a project, we should think of it as though it was completely finished. In other words, on Shabbos we should picture ourselves experiencing the rest and satisfaction that comes after a good job well done -- not just taking a break. In a sense, this is what Hashem did when the world was six days old. He looked at the Creation and saw that it was finished. The greatest building project ever, the Heavens and the Earth, were completed. Our rest on Shabbos is a commemoration of that rest. This is the essential difference between our Shabbos and the secular idea of a 'day of rest.' The secular concept of a day of rest is a break, so that you can return to the week revitalized and refreshed. It's only a break. Shabbos, on the other hand, is not just pushing the pause button on life. It's the creation of a feeling that everything in one's life is complete. There's nothing left to do -- except to sit back and enjoy the fruits of one's labor.

Sing, My Soul! Insights into the Zemiros sung at the Shabbos table throughout the generations. Askinu Seudasa (Melave Malka) I Shall Prepare The Feast(Escorting the Queen)... This is the meal of the holy King David da hi seudasa david malca kadisha King David asked Hashem to reveal to him how long he would live. When informed that there is a Divine decree

to withhold such knowledge from any man he asked to at least know on which day of the week he would perish. Hashem disclosed to David that he would die on Shabbos. When every Shabbos came to an end and David realized that he had at least another week to live he celebrated with a great feast. The meal which we eat after Shabbos in order to accompany the "Shabbos Queen" on her way out is therefore particularly identified with King David for whom it had a special significance.

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Sources: `Heart And Stone' - Sfias Emes in Mayana shel Torah, Rabbi Moshe Shapiro; `RayBans' - Rashi, Be'er Moshe, Artscroll Chumash; `The Rest is Easy' - Rabbi Shlomo Yosef Zevin in L'Torah U'Moadim;

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Ki-Sisa: Meat and Milk [jgross@torah.org](mailto:jgross@torah.org) (Jeffrey Gross)  
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HALACHOS RELATING TO PARSHAS KI-SISA By Rabbi Doniel Neustadt

A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

Do not cook a kid in its mother's milk (Exo. )

DAIRY AFTER MEAT: HOW LONG A WAIT? In the Written Law, the only mention of meat and dairy, basar b'chalav, is the prohibition against cooking them together. Nevertheless, the Oral Law teaches us that eating meat and milk together, even if they were not cooked together, is also Biblically prohibited. Our Sages, who were always concerned lest Biblical prohibitions be transgressed inadvertently, protected us by establishing 'fences' (syagim) around the Torah's prohibitions. In this case, our sages prohibited eating dairy foods even after eating meat. It is well known that the taste of meat lingers in one's mouth long after it has been consumed, since a film of fatty residue remains in the throat and on the palate long after the meat has been swallowed(1). In addition, actual pieces of meat can be stuck in between the teeth after meat has been eaten(2). For these two reasons, our Sages ordained that a substantial amount of time must elapse before dairy can be eaten after meat(3).

How much time must elapse before dairy can be eaten after meat? Almost universally, the custom is to wait six hours before eating dairy after meat(4). Although there are a few communities which follow other, more lenient customs (Dutch Jews wait one hour; German Jews wait three hours(5)), these customs apply only to those who are born into the tradition. One who abandons his custom to adopt a more lenient one is described by the poskim as a poreitz geder(6), a "fence breaker", and as one who transgresses the exhortation, Al titosh Toras imecha(7), "Do not forsake the teachings of your mother(8)." In the opinion of most halachic authorities(9), 'six hours' means six full hours. This is the custom practiced by most people. Some poskim are reported to have ruled, however, that five and half hours are sufficient(10). Other poskim permit this leniency only after eating fowl, but certainly not after meat(11). There is a view that holds that the six hours are measured from Bircas Hamazon of the meat meal [even if no meat was consumed towards the end of the meal] until the beginning of the dairy meal [even if no dairy will be eaten at the beginning of the meal](12). Contemporary poskim do not agree with this ruling, however. In their opinion, the six hours are measured from the cessation of eating meat - not from the end of the meal - until the actual consumption of dairy - not the beginning of the dairy meal(13).

When does one not need to wait six hours? There is a dispute among earlier poskim if one who merely chews meat but does not swallow it must wait six hours before eating dairy. Some poskim hold that in this case, a one

hour interlude is sufficient(14). Other poskim do not agree(15). The contemporary poskim who do agree with this leniency require that one rinse(16) and clean(17) his mouth and brush and floss his teeth(18). But one who only tasted meat with his tongue - and immediately removed the meat from his mouth - need not wait six hours(19). It is permitted to eat or drink dairy immediately after swallowing or chewing a meaty vitamin(20).

If one is in doubt whether or not six hours elapsed since he ate meat, it is permitted to eat dairy as long as six hours may have passed(21). One who finds meat still lodged between his teeth after six hours must remove it and clean(22) or rinse(23) his mouth before eating dairy. Some poskim require both procedures - cleaning and rinsing(24). One need not, however, wait six hours from the time meat was found lodged between his teeth before eating dairy(25). If one swallowed meat without chewing it, he must still wait six hours before eating dairy(26).

A weak or sick person, a pregnant woman, a nursing mother or a child between the ages of 3-9 who needs dairy food for his/her strength or nourishment(27) is not required to wait six hours between meat and dairy(28). An hour's waiting time is sufficient(29), provided that the person follows this procedure before eating dairy(30): He/she recites Bircas Hamazon (or brachah achronah) over the meat meal, flosses his/her teeth, rinses and cleans his/her mouth, and washes his/her hands before eating dairy. Infants till age 3 do not need to wait at all between meat and dairy. Healthy children over the age of 9 [or 10 if they are physically under-developed] should wait six hours between meat and dairy(31). Parve food that was cooked together with meat, such as a potato cooked in a meaty cholent or rice cooked in a pot together with chicken, is considered like meat; six hours must elapse before dairy may be eaten(32). If one forgot that he is fleischig and makes a brachah rishonah over a dairy item within six hours of eating meat, he should eat a miniscule amount of the dairy item so that his brachah is not l'vatalah. If, however, there is still some meat in his mouth or between his teeth, he may not eat any dairy food(33).

After eating parve food cooked in a meat pot or cut with a meaty knife, does one need to wait six hours to eat dairy? Parve food that was cooked in a meat pot [but without any meat in the pot - such as fish cooked in a meaty pot] does not require a wait of six hours before dairy may be eaten(34). The halachah remains the same even if the food cooked in the meaty pot was cooked with onions or other "sharp" foods(35). [Note that our discussion here applies only to dairy food eaten after parve food, not together with it.] After eating meat, does one need to wait six hours to eat parve food that was cooked in a dairy pot or cut with a dairy knife? This answer depends on the type of parve food that was cooked in the dairy pot: Regular parve foods may be eaten immediately after eating meat, and even l'chatchillah one may plan to eat a parve food for dessert at a meat meal(36). Sharp parve foods [e.g., fish cooked with onions or radishes] that were cooked in a dairy pot may not be eaten until six hours have elapsed after eating meat(37). Some poskim(38) are lenient if the dairy pot was not used for cooking dairy in the preceding twenty four hours, while others(39) are stringent even in that case. FOOTNOTES: 1 This is the reason given by Rashi (Chulin 105a, quoted in Tur YD 89) in explanation of this halachah. 2 This is the reason given by Rambam (Maacholas Assuros 9:28, quoted in Tur YD 89) in explanation of this halachah. 3 Hard cheese has the same rules as meat - that means that if one ate hard cheese he may not eat meat for six hours. Hard cheese is defined as any cheese which is over six months old. Certain companies (e.g., Mehadrin) date their cheese. Cheese eaten past the "sell by" date, is considered hard cheese. 4 Sfaradic Jews are required to wait six hours between meat and dairy. For them it is not a matter of custom 5 See Chayei Adam 127:10 who quotes a custom of those who wait only 'several hours'. 6 Aruch Hashulchan YD 89:7. See Koheles 10:8 and Rashi. 7 Mishlei 1:8. See Rashi. 8 Chochmas Adam 40:13. 9 See Darkei Teshuvah 89:6 quoting Gan Hamelech and Chamudei Doniel. Many poskim also refer to this time period as a 'quarter of the day and night', see Shiyurei Brachah 89:4, which means that six hours is exact. 10 Ruling of Harav Aharon Kotler, as repeated by his family and talmidim. Nishmas Avrohom YD 89:1 quotes some poskim who

required a wait of a little more than five hours. Practical Guide to Halachah vol. 2 pg. 133 quotes Harav Moshe Feinstein as ruling that "in an emergency, maybe fifteen minutes before six hours, but not earlier." 11 Yabia Omer YD 1:4-13. 12 Aruch Hashulchan 89:4. 13 Badei Hashulchan 89:7; Pischei Halachah, The Laws of Kashrus pg. 201. 14 Reb Akiva Eiger YD 89:1. 15 Pri Megadim (Mishbetzos Zahav) 89:1; Shiyurei Brachah 89:12; Pischei Teshuvah 89:1. Chochmas Adam 40:13 and Kitzur Shulchan Aruch 46:9 seem to agree. 16 Rinsing means to wash out the mouth with water or to take a drink of water or any other beverage. 17 Cleaning the mouth is done by eating a bulky parve food and chewing it thoroughly - Rama 89:2. 18 Yad Yehudah 89:1, quoted in Darkei Teshuvah 89:22 and Badei Hashulchan 89:38 See also Aruch Hashulchan 89:4. 19 Reb Shlomo Kluger, quoted in Darkei Teshuvah 89:22 and Badei Hashulchan 89:16. 20 Igros Moshe YD 2:26. 21 Darkei Teshuvah 89:5; Badei Hashulchan 89:8. 22 Eliyohu Rabba OC 173, Yad Yehudah 89:5, Darkei Teshuvah 89:12. 23 Rama 89:1. 24 Shach 89:2, Chochmas Adam 40:12, Aruch Hashulchan 89:5. 25 Shach 89:2 and all poskim. 26 Badei Hashulchan 89:17 based on Igros Moshe YD 2:26. 27 Even if meat food is available but the person does not like it or is not in the mood for it - Chelkas Yaakov 2:88; Badei Hashulchan 89:37. 28 Entire paragraph based on Chochmas Adam 40:13; Aruch Hashulchan 89:7; Salmas Chaim 2:4; Chelkas Yaakov 2:88; Yechave Daas 3:58; Badei Hashulchan 89:36,37. 29 In case of need, such a person may eat dairy even without waiting an hour, although l'chatchillah one should plan not to rely on this leniency - Badei Hashulchan 89:36. 30 Hatoras nedorim is not required in this case - see Dogul Mervavah YD 214 and Mishnah Berurah 581:19 and Shaar Hatzion 33. Chochmas Adam and Aruch Hashulchan also do not mention that hatoras nedorim is required. See also Nishmas Avrohom YD 89:1 quoting Harav S.Z. Auerbach. 31 Chelkas Yaakov 2:88; Yechave Daas 3:58 (who is lenient with children until a year before they are Bar/Bas mitzvah); Badei Hashulchan 89:37. 32 Rama 89:3. According to many poskim (Mahrashal quoted by Reb Akiva Eiger, Yad Yehudah, Kaf Hachayim) the custom is not to eat even a parve food cooked together with dairy after a parve food cooked together with meat. Other poskim (Chochmas Adam, Aruch Hashulchan) do not mention this custom. 33 Yechave Daas 4:41. 34 Rama 89:3. Sometimes, when the meat pot was not scrubbed clean, a fatty residue of meat remains on the pot. Most poskim (Shach 89:19, Chochmas Adam 40:13, Aruch Hashulchan 89:13, Darkei Teshuvah 89:42) allow parve food cooked in such a pot to be eaten before dairy, especially if the parve food was sixty times greater in quantity than the fatty residue of meat on the pot. 35 Reb Akiva Eiger and Beis Meir quoted in Darkei Teshuvah 89:42. 36 Tuv Taam V'odaas 3:183 and Mishmeres Shalom 69:19 quoted in Darkei Teshuvah 89:42 and Badei Hashulchan 89:90. 37 Pri Megadim OC 494:6 38 Yad Yehuda quoted in Darkei Teshuvah 89:42 39 Badei Hashulchan 89:90.

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KI TISSA - Bezalel - The Master Builder by Rabbi Martin van den

Bergh, Wembley Synagogue, Middlesex The appointment of Bezalel as the master builder of the Tabernacle provided Moses with some valuable lessons in the art of Jewish leadership, which we could still do well to heed today. Moses was given all the instructions on Mt. Sinai on how to build the Mishkan. The Midrash relates that when Moses was about to descend, he was under the impression that he was to make the Tabernacle, but G-d called to him: "Moses, I have made you a king; it does not befit a king to do anything himself, but he gives orders for others to carry out for him. You, likewise, must not do anything yourself, but just command others and let them do it." Moses then asked G-d "to whom shall I speak?" G-d replied: "I will show you." G-d brought Moses the book of Adam and showed him all the generations that would arise from Creation to Resurrection, each generation and its kings, its leaders, and its prophets, saying to him: "I have appointed all these for their destinies from that time of Creation, and Bezalel, too, I have appointed from that time." Here G-d was teaching Moses the art of delegation. By appointing Bezalel to undertake this important task, G-d told Moses that he should not think that he would be detracting from his own position. On the contrary he would enhance it, and therefore he should feel a deep sense of satisfaction. The Midrash teaches us that Moses was credited with the Mishkan's construction, for although Bezalel did the work of the tabernacle, G-d attributed it to Moses, as if he had himself made it as it says: "For the tabernacle of the Lord, which Moses made in the wilderness" (I Chron. 21:29). From this our Rabbis implied that he who makes another do a Mitzvah receives the same reward as the one who does it. Another lesson which Moses learnt is to recognise the talents of others. He saw that Bezalel, possessed the right qualities to oversee the building of the Tabernacle. Even though, according to the Midrash he was only thirteen years old, Bezalel was filled "with the spirit of G-d, in wisdom, and in understanding, and in knowledge, and in all kinds of workmanship". Rashi in explaining these different qualities says that wisdom is "that which one hears from others and learns". Understanding is that "one understands a matter from his own mind or heart from the things which he has learned", and knowledge is "prophetic inspiration". The Ramban adds a further dimension to Bezalel's suitability. He says that the Israelites on their departure from Egypt had no knowledge of working with gold or silver, because during their slavery they only worked with bricks and mortar. Here was one man, who could not only work with such precious metals, but who also had the skills to work with all the other materials that went into the construction of the Mishkan. Not only that, Bezalel, through his prophetic inspiration, was also able to understand the inner meaning of each of its parts. We therefore see that Bezalel was well qualified to undertake this important task. Nevertheless Moses had to be careful not to impose Bezalel upon the people, nor to incur their jealousy. The Talmud (Berachot 55) brings the teaching of Rabbi Isaac who said: "One must not appoint a leader over a community without first consulting it, as it says: 'See the Lord has called by name Bezalel, the son of Uri'. The Holy One, blessed be He, said to Moses: Do you consider Bezalel suitable? He replied: Sovereign of the Universe, if You think him suitable, surely I must also! G-d said to him: All the same, go and consult them. He went and asked Israel: Do you consider Bezalel suitable? They replied: "If the Holy One, blessed be He, and you consider him suitable, surely we must!" Moses also appointed Aholiab to assist Bezalel, to prevent any possible feelings of jealousy from any of the twelve tribes. Aholiab was from the smallest of the twelve tribes that of Dan, whereas Bezalel was of the tribe of Judah, the largest tribe. The Torah already defines a Jewish leader as a person "who may go out before them, and who may go in before them, and who may lead them out, and who may bring them in" (Bamidbar 27:17). However we can learn from Bezalel's appointment that the leader should not impose himself upon others but that he should be "Merutze LaKahal - acceptable to the community". Nor should he carry the burden of the community alone, but should share with those who are well qualified to help him. In doing so he should not fear that he will lose any of his dignity for as we learn from Ben Zoma in the Pirkei Avot "Who is honoured? He who honours his fellow men." Above all he should see himself as an initiator of activities in which

everyone can participate. Possibly one of the greatest pleasures of being a rabbi is to be instrumental in seeing others perform a Mitzvah whether great or small, whether as individuals or as a part of a community. This pleasure can and should be shared with all leaders of the community.

Cantor Josef (Yossele) Rosenblatt - by Rabbi Geoffrey Shisler, Bournemouth Hebrew Congregation, Hants. Yossele Rosenblatt was born on May 2nd 1882 in Biela Tserkov, in the Ukraine. He came from a long line of Chazanim and his father was a Cantor in Kiev. Yossele sang from a very early age. He became a member of his father's choir and was soon declared to be a 'wunderkind'. At 18 Yossele married and soon after accepted the position of Cantor at Muncz in Hungary. This position he obtained against the competition of 40 other Chazanim. From there he went to Pressburg, where he officiated for five years and during this period, he began to publish his numerous synagogal compositions. He then stayed for six years in Hamburg and, according to his account, tried to run away to America. However, he was 'overtaken on the steamer and brought back like a criminal!'. When eventually he did arrive in the States in 1912, he was immediately engaged by the Congregation Ohab Zedek in New York and his fame soon grew. He recorded for various phonograph companies and this undoubtedly was influential in ensuring that his name spread all over the country. After appearing in a particularly successful concert in Chicago, Yossele was offered \$1000 per night to sing in opera. However, so great was his love for Yiddishkeit, that he turned it down. In 1922 he was persuaded to enter into a business deal that left him bankrupt. This forced him to give up the pulpit and concentrate on concertising, in which there was the opportunity for him to make much larger sums of money, and so he made extensive tours, including coming to Europe. In 1927 Warner Brothers offered Rosenblatt \$100,000 to co-star with Al Jolson in 'The Jazz Singer', but they could not persuade him to sing Kol Nidre. He felt that it was much too sacred to be used as entertainment. In 1928 he was engaged by the Anshei Sfard Congregation in Brooklyn and was paid \$12,000 a year, the highest salary paid at that time to any Cantor. Rosenblatt was delighted to be offered the chance to film in the Holy Land by the Palestine-American Fox Film Co. Although he was earning a good salary, he was still paying off the debts of his bankruptcy and, when he arrived in Palestine, in 1933, he was virtually penniless. Sadly, on June 19th 1933 he was stricken by a heart-attack at the age of only 51. His funeral service was conducted by Chief Rabbi Kook and attended by more than 20,000 people.

Shabbat-B'Shabbato: Ki Tissa 5757 shabbat-zomet@jer1.co.il (Shabbat Newsletter from Machon Zomet) SHABBAT-ZOMET is an extract from SHABBAT-B'SHABBATO, a weekly bulletin distributed free of charge in hundreds of synagogues in Israel. THE DANGERS OF A CENSUS AND CONTRIBUTIONS FOR THE TEMPLE by Rabbi Yehudah Shaviv "Let each man give an atonement to G-d as they are counted, and there shall be no plague when they are counted" [Shemot 30:12]. Why should taking a census entail danger of a plague? Rashi explains: "A census is under control of the Evil Eye, and the people may be struck by plague, as happened in the days of David." Does Rashi mean to imply that the danger is not a punishment for sins but is caused by the Evil Eye? In the case of David to which he refers, the plague was indeed a punishment. The prophet Gad was sent to give David a choice between three types of punishment: famine, the sword, or a plague. David picked illness, saying: "Let us fall prey to the hands of G-d" [II Shmuel 24:14]. According to the Midrash Shmuel, David chose plague because this is "something which is equal for all." Thus, there are some who might be saved from the dangers of the sword or famine, either by their superior strength or by being rich enough to buy food. It may be that this explains the dangers of a census. The act of counting transforms the people from individuals to statistics. Before the census, each and every one has his or her own personality and unique traits; afterwards, they become merely part of a group, and each one is the same as

all the others. If some tragedy should occur, it may then be considered not in relation to individuals but in a statistical sense. The total population in Yehudah and Yisrael in David's census was about 1.3 million people of military age (II Shmuel 24:9). As far as statistics are concerned, 70,000 who died in the plague (see 24:15) are just a small percentage. However, if we look at the individuals, each one is world unto himself! How was the plague stopped in David's time? We are told that it stopped when it reached the silos of Aravnah the Yevusite, where David built an altar, and which eventually became the site of the Temple. In the Temple it is also true that all individuals are completely equal. However, this is different than the blurring equality of statistics and a census. It is not that each and every one is just a number but that all stand before the Almighty, who knows the innermost feelings and thoughts and can treat each one according to his true worth. The process of forming a group out of individuals requires a census, in order to know the total number of people. However, this act carries with it a danger that they will lose their individuality in the very process of counting. A census might blur the difference between important and insignificant people and create a superficial equality which has no basis in fact. It is thus more important than ever to gather the people around a central ideology, which will allow each one to act not as a statistic but as an individual with his own unique qualities. The ideology must build on the contribution given by each and every one and allow him to develop and gain strength. For this reason, G-d commanded everyone to contribute half of a shekel as part of the census: "Take the money of atonement from Bnei Yisrael and contribute it to the work of the Ohel Moed" [Shemot 30:16].

Chassidic Dimension - TisA listserv@lubavitch.chabad.org (W-2 LIST Chabad-Lubavitch) Adaptation of Likutei Sichos by Rabbi Sholom Ber Wineberg Based on the teachings and talks of the Lubavitcher Rebbe Rabbi Menachem M. Schneerson on the weekly Torah Portion

A Coin of Fire -- The Ultimate Tzedakah The Torah portion of Sisa begins with G-d telling Moshe that, when he takes a census of the Jewish nation, he should do so by having each individual give a half-shekel atonement offering. So powerful was this charity offering that, when Moshe was perplexed as to how the Jews could be uplifted, G-d told him that it would be accomplished by this half-shekel gift. What was so unique about this charitable act? Charity is, after all, a logical action; it was practiced even before the Torah was given. Moreover, acting in a charitable fashion is not limited to human beings; animals, too, can be charitable. Tzedakah may be given for any number of reasons: It may be the manifestation of an instinctive caring for others, or be performed as the result of a logical imperative; after all, the survival of humanity depends on it. Understandably, in such an instance, the individual's giving is commensurate with his (inherently limited) degree of feeling or understanding. A higher form of tzedakah is when a person gives, not for any personal reason, but because G-d -- Who is unlimited -- has so commanded. Yet, even in this instance, since the person gives because of his desire to fulfill G-d's will, his giving will still be subject to the limitations of his desire to fulfill G-d's commands. The highest form of tzedakah is -- to paraphrase the Rambam -- "A truthful act because it is verily so." In other words, the Jew gives tzedakah as a visceral and reflexive response to G-d's command, without any motive or desire whatsoever. It was in this manner that the Jewish people gave the half-shekel. For, with regard to the coin that the Jews were to use, we are told that "G-d showed him [Moshe] a coin of fire whose weight was half a shekel, and said to him: 'similar to this [coin] shall they give.'" By exhibiting a "coin of fire," G-d empowered each Jew to give his or her half-shekel with all the fire of their Divine soul, thus enabling the gift to be wholly selfless -- the epitome of tzedakah. This half-shekel gift was therefore very different from all acts of tzedakah performed until then, and enabled the Jews to be uplifted to a far greater degree than they had yet experienced.

This lofty manner of tzedakah is alluded to by the phrase "a coin of fire, whose weight was half a shekel" -- a combination of two opposite qualities. A

coin possesses a definite shape and form, while fire has no distinct shape. What's more, fire rises, while the value of a half-shekel coin lies precisely in its weight. Because fire rises, it symbolizes the selfless desire to leave the physical and become one with our Source above, while the weight of a coin is symbolic of the heaviness of physicality that causes one to be dragged downward. The combination of these two opposites in the half-shekel - weightless and formless fire with weighted and shaped coin -- thus denotes a level of tzedakah that surpasses all limitations. Just as fire has no form and constantly strives upwards, so too with the highest manner of tzedakah -- it is given with fire and passion, and not as a result of one's emotions or intellect, or for the sake of reward, or even out of a desire to fulfill G-d's will, but simply -- like fire itself -- because of every Jew's formless, limitless and intrinsic response to G-d's command. Nevertheless, this ethereal tzedakah was given by means of a coin -- in a very tangible manner -- demonstrating that the ultimate tzedakah permeates the giver's entire physical being. Based on Sefer HaSichos 5749, Vol. I, pp. 280-287

Rabbi Yissocher Frand on Parshas Ki Sisa ravfrand@torah.org

If One Does Not Own Land, He Need Not Go 'Up' for the Festival At the end of the parsha, the pasuk [verse] says, "Three times in the year all your males shall appear before the L-rd, Hashem, the G-d of Israel" [Shmos 34:23]. This is the command of "aliyah l'regel". On Pesach, Shavuot, and Succot the Jews were commanded to go up to the Beis HaMikdash to see and be seen by the Divine Presence of G-d. The pasuk continues "...and no man shall covet your land when you go up to appear before Hashem your G-d, three times a year." We are guaranteed that we have nothing to fear while everyone is in Jerusalem. We might have been nervous about leaving no males at home because it would be an open invitation to thieves and enemies. The pasuk tells us to have no fear -- no one will covet our land while we go up to Jerusalem to see the Shechinah. The Talmud derives a halacha from this -- whoever does not own land is not obligated to go up to Jerusalem on the Festival [Pesachim 8b]. The whole halacha of going up three times a year was for one who owned land.

The Kotzker Rebbe asked, "Why is it that someone who doesn't own land is excused from going up to Jerusalem?" The Kotzker Rebbe answered, "Because he doesn't need to." Only the person who owns land, who has a connection to this world, who is into materialism, needs to go up to Jerusalem to see the Shechinah. The person who is unencumbered by materialism does not have to go anywhere to see the Shechinah, because he sees it everywhere. One who has the property, the mortgage, the two garages and the Jacuzzi, etc., etc., has to go to Jerusalem to see the Shechinah. But one who is free of the materialism of this world sees the Shechinah everywhere, so he is excused from the mitzvah of 'Reiyah,' going to see.

The Chofetz Chaim & Rav Shimon Schwab: A Tale of Two Grandfathers This is a true story involving the Chofetz Chaim and Rav Shimon Schwab. Rav Schwab once visited the Chofetz Chaim, and the Chofetz Chaim asked him if he were a Kohen, Levi or Yisroel. Rav Schwab answered that he was a Yisroel. We all know that the Chofetz Chaim was a Kohen. The Chofetz Chaim said to Rav Schwab, "You know what the difference between me and you is? Soon the Beis HaMikdash will be rebuilt. Everyone will go for the first time, crowding the doors to get into the Courtyard of the Beis HaMikdash. There will be a guard at the door who will ask the people whether they are Kohanim, Leviim, or Yisraelim. The Kohanim will get to go inside and do the Service of the Temple. I will be one of those people. You, Rav Schwab, with all the other Yisraelim will be left outside. All the Yisraelim will be terribly jealous of me. They are going to want to do the Service, but the Halacha will be NO! -- Kohanim inside; Yisraelim outside. The Yisraelim will be angry and upset and jealous." The Chofetz Chaim continued, "You know why, Rav Schwab, it's going to be like that? Because

of something that happened thousands of years ago. Thousands of years ago there was something called 'the sin of the Golden Calf.' The Jewish people sinned with the calf. Only 3,000 people participated in that heinous act of idolatry. But when Moshe Rabbeinu called out and asked everyone else to come and put out the fire... When he issued those famous words 'Whoever is for G-d, gather around me' [Shmos 32:26], do you know what happened? Only the tribe of Levi showed up. My grandfather came and responded to that call and your grandfather sat there and did nothing. Therefore the Kohanim who come from the tribe of Levi, will go into the Beis HaMikdash. But you, Yisraelim are going to be on the outside because you sat there and didn't respond." The Chofetz Chaim then looked at Rav Schwab and said to him, "What do you think? Am I trying to make you feel bad? Am I trying to rub your face in it? Chas V'Sholom! But I want to teach you a lesson. Many times in life you will hear a little voice go off in your head that will say 'Whoever is for G-d, gather around me.' There is going to come an event, there is going to come an issue, something, that everybody is going to be told 'Stand up and be counted.' In whose camp are you? I want you to know that questions like that and challenges like that have implications not only for you but for generations and generations after you. Because your grandfather did not answer 'Yes' in the affirmative to 'Who is for G-d, gather to me', you are excluded from the Temple Service. It was an act that has implications thousands of years later. Because my grandfather said yes, I am a Kohen now and I am going to do the Service." "Never forget", the Chofetz Chaim told Rav Schwab, "everybody has his moments of 'Who is for G-d, gather around me.' When you hear that voice, stand up and be counted!"

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Shiur HaRav Soloveichik ZTL on Parshas Ki Tisa 97-02-27 jr@sco.COM  
(Josh Rapps) mj-ravtorah@shamash.org (shiur date: 3/12/74)

Rabbi Akiva says that an esrog is not acceptable before it has grown a third (Bosses, before Havaas Shlish). According to Rabbi Akiva, the reason that the esrog is unacceptable is not related to the fact that prior to Havaas Shlish the esrog is not considered Hadar (beautiful). Rather, the requirements for an esrog to be acceptable are the same as those of general Terumos and Maasros, which also require Havaas Shlish. The Rav asked why did this restriction apply to esrog, according to Rabbi Akiva?

Terumos and Maasros require Havaas Shlish because the produce must reach the state of Rauy Lhatzmiach, capable of being used to replant and grow additional fruit. According to the Midrash, the esrog is symbolic of the Talmid Chacham who must contain both Torah and Mitzvos. The fragrant smell of the esrog represents the effect of Mitzvos on the Talmid Chacham. The Midrash says that not only does the Talmid Chacham have to be knowledgeable in Torah, he must also be capable of attracting and inspiring students, similar to the beautiful fragrance of the esrog. The Talmid Chacham has to be Rauy Lhatzmiach, capable of spreading out and causing additional fruit to grow. Someone who is learned yet closes himself off within his own 4 cubits of study may exhibit the Torah aspect of the Talmid Chacham. However if he does not attempt to inspire and influence those around him, he is lacking the Mitzvos aspect, he does not emit a fragrance that attracts and teaches others through his good deeds.

The Rambam is of the opinion that the Mitzvas Talmud Torah is to teach others, not simply for one to learn for himself. Learning for one's self is the first step in the process of teaching others, since in order for one to teach, he must first study on his own and gain the necessary knowledge. Learning is a Kiyum in the general Mitzvah of teaching Torah to others by planting and cultivating the seeds of Torah in others and helping them to grow so they can seed others. A Talmid Chacham that is not capable of imparting his

knowledge to others is like an esrog that has not reached Havaas Shlish, as neither is Rauy Lhatzmiach and are incomplete as far as the fulfillment of their respective Mitzvos.

Moshe Rabbeinu is considered The Teacher of all generations of Bnay Yisrael. Moshe attained this status after the second Mattan Torah, that followed the sin of the golden calf. We find that when Moshe returned with the second set of Luchos, he assembled Aharon and all the people and taught them the Torah that Hashem gave him. It says that the people realized that Moshe's face had become radiant and they were fearful of approaching him. Chazal tell us that Moshe repeated what he learned over and over again to different audiences, each time tailoring his teaching to the abilities of the students. He became Rabban Shel Yisroel, of all the people. Moshe exuded the entire personality of Torah after the second Luchos which was symbolized by the brilliant radiance that shone from his face.

The personality of Torah includes the teaching of information to students through lectures, book knowledge. However it also includes the essence of Torah Shbeal Peh. The requirement to teach Torah Shbeal Peh is cognizant that verbal communication limits the ability of a teacher to transmit the full depth of his knowledge and understanding to his students Yet the Talmid still learns by observing the actions of his Rebbe. As Rabbi Eliezer Ben Hurkenus said my two arms are like two Sifrei Torah. Students must learn from the nuances and behavior of the Rebbe that which cannot be taught through words. Indeed, the Rav described the inability of the Rebbe to verbally transmit all of his knowledge and understanding of Mitzvos as the tragedy of the Rebbe Talmid relationship. Sometimes it is because the student does not appreciate the opportunity he has to learn from his Rebbe.

Moshe taught all the people, starting with Aharon, according to their level of understanding. Moshe was the prime example of a true teacher who is capable of effectively explaining a topic to children as well the most educated adults. A true teacher does not exclude students by saying that he is only capable of teaching advanced students. Moshe was able to transmit his Torah to the people through his words as well as through his silence, simply through the radiance that came from his face.

Prior to the second Luchos, Torah Shbchtav and Torah Shbeal Peh were both to be written. With the second Luchos, Torah Shbeal Peh was to be orally transmitted. This required a teacher to be the focal point of the transmission process. The Rebbe Talmid relationship in Judaism is radically different from the Professor Student relationship in the general society. When the professor concludes his lecture the relationship ends. The Talmid continues to learn from the Rebbe by observing his actions, even after the formal shiur has concluded. Moshe continued to teach the people long after the verbal shiur ended through his actions and even through his radiant silence.

Despite the fact that Moshe was considered a king, a Kohen Gadol and the greatest of all prophets, Moshe is still best known and described as Moshe Rabbeinu. It was his ability to teach and transmit Torah to Bnay Yisrael, in its fullest sense, that made him unique. This is the connection between Rabbi Akiva's statement that an esrog that is not Rauy Lhatzmiach is unacceptable. This statement came from the same Rabbi Akiva who lost 24,000 students, students who Rabbi Akiva considered his children. There is no greater tragedy than when parents lose a child Rachmona Litzlan. Chazal often describe the Rebbe Talmid relationship as similar to that between a father and son. The Gemara in Berachos describes that Rabbi Yochanan pointed to the fact that he had lost 10 children in his lifetime. Despite these tragic losses, Rabbi Yochanan was able to continue on and study Torah. However, after the death of Reish Lakish, his student and study partner he fell into a deep depression. His ability to teach and spread Torah was torn away with the death of his student. How did Rabbi Akiva, who lost 24,000 students continue on? He was able to relocate himself and reestablish Torah elsewhere, and to plant the seeds of Torah for another generation. Rabbi Akiva was the perfect example of the esrog that in order to be acceptable must be capable of causing others to grow. He spread himself and imparted his Torah wherever he went.

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