

CONGREGATION BETH SHOLOM
YOUTH DEPARTMENT

PRESENTS:

PARSHA TIME!

PARSHAT KI TISA

Excerpts from torahtots.com and pardes.org.il

PARSHA FACTS

NUMBER OF *MITZVOT*: 9

4 *MITZVOT ASEH* (POSITIVE COMMANDMENT)

5 *MITZVOT LO TAASEH* (NEGATIVE COMMANDMENT - PROHIBITION)

NUMBER OF *PESUKIM* (SENTENCES): 139

NUMBER OF WORDS: 2002

NUMBER OF LETTERS: 7424

This year, (5770/ 2010) *Ki Sisa* is a special [Shabbat](#).

It is ***Shabbat Parshat Parah***:

The *Shabbat* immediately following [Purim](#) is called *Shabbat Parshat Parah*. The *Maftir*, from *Bamidbar*, *Parshat Chukat*, (19:1-22), describes the preparation of the *Parah Adumah* (Red Heifer), whose ashes were used in the spiritual purification process during the time of the *Bait Hamikdash*. This purification was carried out at this time of the year to ensure that everyone would be able to partake in the *Korban Pesach* (Pascal Lamb) to be offered on the 14th day of *Nisan*.

HAFTORA: (Additional portion, from Prophets, which is read after the *Parsha*)

Yechezkel / Ezekiel 36:16-38 (Ashkenazim);

Yechezkel / Ezekiel 36:16-36 (Sepharadim)

פרשת
כי תשא
THE
PARSHA

In our last episode, *Hashem* told Moshe all about the clothing worn by the *Kohain Gadol* and the *Kohanim*. Moshe is still on *Har Sinai*, and doesn't know what's cooking down below. *Hashem* is still giving him more instructions. There's major sin lurking down below and *Hashem* has whipped up an antidote for this "mad cow disease" known as the *Eigel Hazahav* (golden calf). That antidote is the *Mishkan*. By the time this episode is over thousands of the *Bnei Yisroel* will be dead.

COUNT
THE
BNEI
YISROEL

As our *Parsha* opens, *Hashem* is instructing Moshe about the way to count Jews. One... two... three... four... that's good enough for your average Joe. But it just won't do when it comes to your average Yossel. The "countdown" is part "How many Jews are there?" and part "fundraising for the *Mishkan*." Every Jew from the age of 20 and up must line up and hand Moshe a silver coin weighing half a *Shekel*. These coins will be counted and that way you know how many Jewish men there are. This lesson even comes with a fiery visual aid of a half *shekel* coin so that Moshe will know what to look for. What happens to these coins once the count is done? All the half-*shekel* coins will be melted down and cast into the 96 *Adonim* (sockets) that hold the *Kerashim* (wood beams) of the *Mishkan* together.



In the time of the *Bait Hamikdash*, once every year, every Jew has to give a half *shekel* coin to the treasurers of the *Bait Hamikdash*, who used the coins to buy animals for the *Korbanot Tzibur* (community sacrifices).

Moshe's count is to take place before they actually begin to build the *Mishkan*, after the sin of the *Eigel Hazahav* (golden calf). (Confusing, isn't it?)

TIME
TO
WASH



Just when you thought you are a *Mishkan mavin*, and know all there is to know about the *Mishkan*, *Hashem* introduces another vessel - the *Kiyor*, a huge wash basin made from copper, with a spout positioned near the bottom front for easy access. The *Kiyor* is placed in the *Chatzair* (courtyard) of the *Mishkan*, between the *Mizbayach Hanechoshet* (Copper Altar) and the entrance to the *Mishkan*. The *Kiyor* is to be filled with water every morning and used by the *Kohanim* to wash their hands and feet prior to doing any *Avoda* (service) in the *Mishkan*. The *Kohanim* must wash their hands and feet at the same time, in a crouching position.

**OIL
TOIL**

Once the *Mishkan* is set up, *Shemen Hamishcha* (anointing oil), must be poured on all the vessels of the *Mishkan* and on the heads of all the *Kohanim*, in order for them to become sacred. This specially prepared oil, will consist of four spices, one of which is cinnamon, crushed, blended, soaked in water, mixed with olive oil, then boiled to remove the water. Miraculously, this twelve *log* (a little more than one gallon) jug of oil Moshe made with his own hands, would last for 750 years, until the *Bait Hamikdash* is destroyed and King Yoshiyahu would hide the jug. It was used to anoint the *Kohanim Gedolim* and the Kings who were descendants of David *Hamelech* (King David).

**BURN
BABY
BURN**

What would a *Ketoret* (incense) *Mizbayach* be without *Ketoret*? *Hashem* spices things up with a mixture of eleven different spices that is burned everyday on the *Mizbayach*. The scent is a choice one for *Hashem*. It goes right up to *Shomayim*. But don't think about coming out with "*Ketoret*" cologne because it is forbidden to use this mixture for anything but the *Mishkan* and the *Bait Hamikdash*. The same hold true for the *Shemen Hamishcha* mixture.

**BAR-
MITZVA
BUILDER**

All these *kaylim* (utensils) are a great idea. But where among a bunch of ex-slaves will you find a master-craftsman who can do the job? Good news. Betzalel, the son of Uri, grandson of Chur, the *Bar-Mitzvah* boy from *Shevet Yehuda*, has a knack for melding gold into *kaylim*. But that's not all! Betzalel is a jack of all trades: He's a carpenter, an architect, a silversmith, a "seamster" and, on top of it all, he's got *Ruach HaKodesh*. So he understands the deeper meaning behind the object he's building. Betzalel and his trusty assistant Oholiav, son of Achisamach, from *Shevet Dan*, will take on the *Mishkan's* construction, doing the bigger work themselves and 'subcontracting' the rest of the jobs among the *Bnei Yisrael*.

**SHABBAT
IS STILL
SHABBAT**

Hashem warns *Bnei Yisroel* a second time of the importance of *Shabbat*. Even building the *Mishkan* must come to a halt for the day of rest.

**MAD
COW
DISEASE**

After *Matan Torah*, Moshe told the *Bnei Yisrael* that he'd be up on the summit of *Har Sinai* for 40 days. At the end of those 40 days he'd be back. Now, you know how fickle *Bnei Yisroel* can be! Forty days comes and goes and, like clockwork, when it's a minute past the mark, the Jews begin to panic - "What if he's dead?- There's no food up there, you know..." No, this situation is no good! *Bnei Yisroel* needs a leader. After experiencing the fearsome presence of *Hashem*, they need a physical object to be a go-between, between *Hashem* and them. That was Moshe... Now, it be a.. a.. a.. cow (a cow?) Yeah, a golden calf!

The *Eirev Rav*, (you know, those trouble maker Egyptians who followed the *Bnei Yisroel* out of *Mitzrayim*, became Jewish, but are always causing trouble), are at it again. They intend to worship this golden calf. The *Bnei Yisroel* aren't

really going to worship this idol, they're just looking for a place for *Hashem's Shechina* to rest. (Guess they never heard of a *Mishkan*!)

The *Eirev Rav* pressure Aharon to make them an image. Aharon, stalling for time, announces to *Bnei Yisroel*: "Okay, I'll make your image, but I'll do it my way. Firstly, a golden calf needs lots of gold. So go home to your wives and collect all their gold jewelry." Just as Aharon predicts, the women refuse to take part in this idolatrous plot. But that doesn't stop the men from handing in their own earrings (left or right ear? ..style... go figure!) Only the entire *Shevet Levi*, did not participate in this "mad cow disease," and did not contribute one single earring. (more about that later). Aharon's plot is foiled! Now he'll have to build the idol. Still, he must try other stalling tactics.

When the golden calf is complete, Aharon suggests that they build a *Mizbayach* and make a big celebration the next day to dedicate the "new home of the *shechina*" to *Hashem*. Aharon hopes that Moshe will be back by the time the celebrations are about to begin. But the *Eirev Rav* wake up early in the morning and begin to sing and dance around their new god. They offer sacrifices to the idol. Some Jews also participate in the festivities. But no Jew really believes that the golden calf is a god.



MOSHE PRAYS FOR THE BNEI YISROEL

Meanwhile, Moshe is caught up in the *Mishkan-mavenshow* and tell. Little does he know that *Hashem* has just given him the antidote for the terrible situation below the mount. *Hashem* tells Moshe that the *Eirev Rav* have pushed the *Bnei Yisroel* into a very sinful situation. Only 40 days after the Jews cried out "*Na'aseh V'nishma* (we will do whatever *Hashem* tells us)" they have taken up idol worship! Now *Hashem*, an angry G-d, wants to destroy every Jew and start all over with Moshe. Now, most people would be proud to be the father of a nation, but Moshe isn't in this business for the notoriety. Especially when it will take a stab at 3 million of his brethren (literally!). Moshe becomes the ultimate Jew, bargaining with *Hashem* for the forgiveness of his people. First he tries the old "What will the Egyptians say when they find the Jews dead in the desert." Then he throws in a little *Avot* action: "For Avrohom's sake, after all, he passed ten major tests... Yitzchak on the Altar?... Yaakov who lived by Lavan and still came out all right!" A *Tefilah* here, a *Tehillim* there... Finally, *Hashem* gives in and agrees not to destroy *Bnei Yisroel*. It's a great victory for haggglers everywhere but Moshe still has to deal with the mess down below.

TAKING CARE OF BUSINESS

Moshe makes his way down to the ground where he's met by his student Yehoshua. Yehoshua doesn't know what's going on in the camp because he's been camped by the mountain for forty days waiting for Moshe to come back. The two of them make their way to the camp, Moshe carrying the two *luchot* engraved with the *Aseret Hadibrot* (Ten Commandments). Even though they must weigh a ton, Moshe has no problem supporting the solid sapphire stones.



As they approach the camp, to their horror, they find the image of a golden calf. The *Eirev Rav* and a group of Jews dance around and sing with great joy. The great leader cannot tolerate the sights and sounds. He throws down the *Luchot*, shattering them into a many pieces. Moshe shouts at the Jews angrily, "It's not even 40 days since *Hashem*, Himself, spoke to you, and now you have mocked His laws and created an idol."

The next morning Moshe burns the golden calf and grinds the gold into fine powder. Moshe mixes the powder with water. Why? Moshe's got a problem. You're not allowed to kill a sinner unless he's been warned. Only *Hashem* can finish this sinner. On top of that, a lot of Jews were bullied into worshipping the golden calf. So you can't really tell who really sinned, who was forced and who was just standing around. Moshe makes the entire *Bnei Yisroel* take a sip of the tainted water. Anyone who is innocent is not affected by the concoction. But whoever took part in the idolatrous sinning finds the mixture to be a belly bloating experience. Their stomachs get bigger and bigger until they pop! Moshe announces that whoever did not donate any gold to the *Eigel Hazahav* (idol of gold) should move over to his area. Most of *Bnei Yisroel* did not take part in this sin. But pockets of sinners from every *shevet* taint the 12 *sh'vatim* with this terrible sin. Only *Shevet Levi*, and the *Nesiyim* have resisted the rebellion. Now that the innocent have been separated from the rest and the technically non-punishable have been blown away by *Hashem*, it is time to do it *Bait-Din* style: Moshe orders the *Leviyim* to grab a sword and kill any Jew who worshipped the *Eigel* and ignored the warnings of two witnesses. The *Leviyim* end up killing another 3,000 Jews.

Now that the camp has been relieved of the riffraff, Moshe makes his way back up to the summit of *Har Sinai* to beg *Hashem's* forgiveness. The date is 19 Tamuz. Once again Moshe camps up on the roof for 40 days, begging and *davening* for the *Bnei Yisroel* to be forgiven. Finally, *Hashem* compromises on the punishment issue. Instead of punishing *Bnei Yisroel* all at once, He will spread the punishment over the future generations a little at a time.

**CARVING
A NEW
LUCHOT**

Now *Hashem* would give him another crack at a momento to mark the occasion. But this time Moshe would have to carve out the *luchot* himself. *Hashem* shows Moshe a sapphire mine where he can carve out two tablets about 2 feet square and deep. *Hashem* even lets Moshe keep the shavings of stone and Moshe instantly becomes a wealthy man! For a third time, Moshe trudges up to the summit, this time, he's carrying up the *luchot*. On the 10th of Tishrei, Moshe comes down from *Har Sinai* with *luchot*, freshly engraved by *Hashem*, lots of new laws and an attitude. Moshe has managed to keep the wrath of *Hashem* under control, but things between *Bnei Yisroel* and a scorned *Hashem* will never be as chummy as before. *Hashem* tells Moshe that a *Malach* (angel) will lead *Bnei Yisroel* into *Eretz Yisroel* instead of *Hashem*, Himself. The nation is devastated. Going from an appearance by *Hashem* to a walk with the butler is a long way from a personal relationship. Moshe won't accept this deal, though. He begs *Hashem* to lead the Jews Himself. Finally, *Hashem* agrees. However, Moshe decides to distance himself from the *Bnei Yisroel* just to show them that they have disappointed him. He sets up his tent outside of the camp. He remains there until *Hashem* orders Moshe back to camp for the building of the *Mishkan*.

**TAKING
NO
CHANCES**

Moshe managed to wing it when he begged for forgiveness this time around but, unfortunately, he anticipates he'll be doing a bunch of begging in the future. "Maybe there's a formula for mercy," Moshe suspects. After all, something triggered *Hashem's* mercy before, maybe it can be channeled. Lo and behold, Moshe has hit the *Midot* (qualities) on the head. *Hashem*, indeed, does have a merciful side to Himself - 13 to be exact. Draw them out and you can finagle forgiveness. Here's the formula... (*Hashem, Hashem Kail Rachum...*) Once Moshe's got the goods on mercy, *Hashem* commands Moshe to teach these attributes to all of *Bnei Yisroel*. Plus, *Hashem's* got some more info for Moshe to pass along. Firstly, Moshe must make *Hashem's* policy clear: "No more idolatrous images." Secondly, *Hashem* warns Moshe that *Bnei Yisroel* must not make up holidays of their own. He teaches Moshe many laws about *Pesach, Shavuot and Sukkot*. *Hashem* introduces *Rosh Hashana* and *Yom Kippur*, when *Hashem* will judge and forgive the nation.

When Moshe returns from *Har Sinai* with the second *Luchot*, his face is shining with a divine glow. He is forced to cloak his face in a veil. From that day on he uncovers his face only when he is in *Hashem's* presence or when he speaks to *Bnei Yisroel* in *Hashem's* name.

Questions and Answers

1. Hashem states that taking a census of the children of Israel is most important. The inclusion of those counted is valuable to the individual in two ways. What are they?

A ransom for atonement of their souls to Hashem and the prevention of plagues among them.

2. With reference to "atonement money that each person over 20 was required to give, how did one determine how much they were to give?

Everyone gave 1/2 shekel which equaled 10 gerahs.

3. What were Aaron and his sons required to do before they went into the tent of meeting, with what, from what, what happened if they didn't do it, and why is it significant to us today?

Wash their hands and feet with water from a laver of brass; they would die; part of what Cohanim are required to do today.

4. Name the five ingredients that made up the anointing oil.

myrrh, cinnamon, cassia, sweet calamus, and olive oil.

5. We all know that the principle craftsman of the time was Bezalal ben Uri. How did he have the skill and know how to make all the intricate items required for the tent of meeting, the ark of the testimony, the furniture, etc?

Hashem filled him with His spirit, in wisdom, understanding, and knowledge, and in all manner of workmanship.

6. Who designed and built the golden calf? After it was built, what did the people say about it?

Aaron; This is thy god, O Israel, which brought thee up out of the land of Egypt.

7. What is the difference between the way Aaron described how the golden calf was made and how it was really made?

He said he threw the gold into the fire and there came out this calf. In the description of its construction we are told: "he received it (the gold) at their hand, and fashioned it with a graving tool, and made it a molten calf."

8. How did Hashem describe these idol worshippers, and from where comes the figure of speech?

Stiff-necked; from the stubborn ox that refuses to submit to the yoke.

9. What did Moshe do with the golden calf?

He took it, burned it with fire, ground it into powder, mixed it with water, and made B'nai Yisrael drink of it.

10. When it came time to declare who was on the side of Hashem, Moshe called out for them to come over to him. Who came and what were they told to do?

All the son's of Levi; they were told to strap on their swords and go kill all those who had been involved with the golden calf, even if it was someone close to them.

11. How did Moshe intercede on behalf of the people so that Hashem would not destroy them and how would it be said in today's language?

Moshe asked: what would the Egyptians say? For evil did He take them out, to slay them in the mountains; he then reminds Hashem of his covenant with Avraham, Yitzhak, and Yisrael; to multiply their seed as the stars of heaven, and that all of this land He had spoken of would be given to their seed and they would inherit it forever; what would the goyim think?

12. Why is it surprising that Moshe became so angry when he saw the golden calf, causing him to break the tablets of Hashem?

Because Hashem had already told him what was going on before he got there; he should not have been surprised.

13. Why did Hashem say that He could not lead the people from their midst and did that stand up in the end?

Because His power would consume them; no, Moshe convinced Hashem to travel among the people