

In memory of all those brutally murdered in the war on Israel and the fallen soldiers of the IDF. Praying for the safe return of all the hostages.

בס"ד

2 MARCH 2024 | 22 ADAR I 5784

VOLUME 37 | #26

DAF HASHAVUA

כִּי תִשָּׂא | KI TISA

SHABBAT ENDS:

London 6.29pm
Birmingham 6.36pm
Cardiff 6.45pm
Dublin 6.53pm
Edinburgh 6.42pm
Glasgow 6.46pm
Hull 6.34pm
Leeds 6.34pm
Liverpool 6.42pm
Manchester 6.39pm
Sheffield 6.38pm
Southend 6.26pm
Southport 6.45pm
Jerusalem 6.15pm



**כִּי תִשָּׂא
KI TISA**

9th Sidra in:
**שְׁמוֹת
SHEMOT**

By Numbers:
**139 VERSES
2,002 WORDS
7,424 LETTERS**

Headlines:
**THE GOLDEN CALF
AND AFTERMATH**

KI TISA:
Artscroll p484
Hertz p352
Soncino p540

HAFTARAH:
Artscroll p1160
Hertz p369
Soncino p567

Sidra Summary

1ST ALIYA (KOHEN) – SHEMOT 30:11-31:17

God instructs Moshe (Moses) to take a census. Instead of counting people, each man over 20 will give a half-shekel coin towards the construction of the *Mishkan* (Tabernacle); the census will be based on the money collected. God instructs Moshe to make a copper washing basin (*kiyor*) for the *Kohanim*. Moshe is to make anointing oil to anoint Aharon, his sons, and the vessels of the *Mishkan*. God tells Moshe to make incense (*ketoret*) from specific spices, to be offered twice daily. God designates Betzalel to supervise the construction of the *Mishkan* and tells Moshe to again instruct the people about keeping Shabbat.

Point to Consider: *Why is the mitzvah to keep Shabbat restated specifically here? (see Rashi to 31:13)*

2ND ALIYA (LEVI) – 31:18-33:11

According to Rashi, the narrative moves back in time to the aftermath of the giving of the Torah. Moshe has been on Mount Sinai for 40 days. The people calculate that Moshe is late returning. Fearing he is dead, they decide to fashion and worship a golden calf (see Rashi). God threatens to wipe out the nation, but Moshe successfully pleads with Him to relent. When Moshe sees the calf, he throws down and breaks the two stone Tablets (*Luchot*). Moshe burns the calf and instructs the tribe of Levi to kill the sinners. Moshe asks God to forgive the nation. God responds that He will no longer lead the people; an angel will lead them through the desert instead.

3RD ALIYA (SHLISHI) – 33:12-16

Moshe appeals to God to directly 'accompany' the nation and requests that Israel retain a special status. God agrees to both requests (Rashi).

4TH ALIYA (REVI) – 33:17-23

Moshe asks God to show him a vision of His divine majesty. God responds that no mortal can see a 'full view' and live, but He will show Moshe a glimpse of His presence.

5TH ALIYA (CHAMISHI) – 34:1-9

God instructs Moshe to carve a new set of Tablets, containing the same words as the first set. Moshe ascends Mount Sinai with the new Tablets. God appears to Moshe and teaches him the 13 Attributes of Mercy. Moshe appeals to God to bestow His full guidance and protection upon Israel.

6TH ALIYA (SHISHI) – 34:10-26

God tells Moshe that He is making a covenant with the people. After entering the Land of Israel, they must not follow the idolatrous ways of the Canaanite nations. The mitzvah of coming to the Temple with an offering for the three festivals (Pesach, Shavuot and Succot) is restated, as well as the mitzvah to redeem a firstborn male child (*pidyon ha'ben*) and not to mix meat and milk.

7TH ALIYA (SHEVI'I) – 34:27-35

Moshe descends with the new Tablets, his face radiating with light. He has to cover his face with a mask when speaking to the people.

HAFTARAH

Taken from the Book of Kings, the haftarah records the heroic deeds of Eliyahu (Elijah) the Prophet, who stood up to the idolatrous King Achav (Ahab) and Queen Izevel (Jezebel). The conflict reached a climax when Eliyahu challenged the 450 prophets of Baal to bring offerings to their god. Eliyahu would make an offering to Hashem. The offering that would be consumed by fire would indicate the authentic deity. In full public view, God responded to Eliyahu's prayers and sent down a fire to consume his offering, after which the people called out twice "Hashem – He is the God".



United Synagogue Daf Hashavua

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The Quest for God's Presence



**SHEVI
GRUNEWALD**

Young US Project
Manager

Among the many events that take place in Parashat Ki Tisa, one of the most significant is the sin of the Golden Calf – a set of actions by our nation that is difficult to comprehend could ever take place, considering they had just experienced God's revelation at Mount Sinai and heard the Ten Commandments. This sin is a central incident in the parasha and a fundamental episode in the story of our nation.

Moshe (Moses) had not descended the mountain at the time the nation had expected. As a drastic response, they built the Golden Calf. God turns to Moshe on the mountain and says: *"Go down, because your people, whom you brought up out of Egypt, have become corrupt"* (Shemot 32:7). Rabbi Sacks zt"l, points out that in this statement, God seems to hold Moshe responsible. The command that Moshe should go down to the people hints at the cause of the sin being Moshe's distance from them.

Moshe takes the point and descends to the people – he punishes the guilty and begs God to forgive them.

Following this, in the heart of the dramatic story, when the



luchot (the stones with the Ten Commandments written on) had been smashed and the people knew punishment was bound to follow, we read, *"Moshe would take his tent and pitch it outside the camp, at some distance from the camp"* (ibid. 33:7). This follows right on from the passage, *"and the people had gone into mourning..."* over the sin of the Golden Calf. Moshe had just been told that the people's sin could be attributed to his being too removed from the people, so it seems a strange move for him to now distance himself at the time of

their distress - seemingly doing the opposite of what he was supposed to do!

While Moshe is in his tent, away from the camp, he says to God, *"Pray let me know Your ways, that I may know You and find favour in Your eyes"* (ibid. v.13). God, in response, allows Moshe a glimpse of His 'back' after explaining that no human can see God and live.

Moshe's moving of his tent now takes on more significance. Maybe in making this move, which brought on Moshe asking to know God, he was making a point. He subtly suggests that the people require God's presence, not his, to avoid sin.

Notably, right after this, God commands the nation to build the *Mishkan* - the Tabernacle - of which He said, *"Ve'asu li Mikdash, veshochanti betocham - Build me a Tabernacle and I will dwell amongst them"* (ibid. 25:8). Rabbi Sacks comments that this is a direct response to the sin of the Golden Calf, and God's acceptance of Moshe's plea that He come close to the people. Moshe took a stand - the relationship one needs to have with God is not simply about knowing He exists but knowing He is here with us!

We cannot see Him in a visible sense but, once this time of anguish for the Jewish people is over soon God willing, we will be able to look back and clearly see the presence of God in our midst.

Meet the Heroes



**RABBI
BARUCH
DAVIS**

Daf Hashavua
Editor-in-Chief

On Monday 8 January, my wife Nechama and I joined a group that visited some of the towns and villages that were struck by the devastating Hamas attack on 7 October. It was important for us to meet with people who endured that darkest of days and helped with the rescue efforts and for us to understand the impact that it has had on them personally.

One of the places we visited was Netiv Ha'asara, a beautiful, "Garden of Eden" *moshav* of about 1,000 people, 400m from Gaza, established in 1982. They have very strong security walls, which meant that the terrorists could not drive in and take hostages. Instead, they invaded on paragliders, under cover of heavy rocket fire, murdering 21 residents.

Nechama has a cousin living on Netiv Ha'asara, now in temporary accommodation in Tel Aviv, who told us that although she and her husband were away at the time, their 16-year-old daughter had been home, with three friends staying over. On our visit, we had the immense and moving privilege of meeting Beni, the man who saved their lives, at considerable risk to



Rabbi Davis with Beni

his own.

Beni and Micha, two of the Emergency Response Team who survived, addressed our group. Although residents are able to visit their homes, only the security team are living on Netiv Ha'asara at the moment.

Beni and Micha showed us the bomb shelter into which a 75-year-old lady ran for shelter, but she was killed by terrorists tossing grenades inside. They also shot two members of the Emergency Response Team who ran out of their houses to rescue her.

We were shown the burnt-down remains of a couple's home. They, who were known to give substantial help to Gazans requiring medical treatment in Israeli hospitals, were murdered. The only thing that

remained was a sign in their front garden, "Everyone is welcome, please help yourselves". It seems they had fruit trees – also destroyed. Beni described them as "peace activists, simply loving every human being. When I walked past their house to go to shul on Shabbat with my kids, they always offered us fruit".

Across the street, we were shown the house of a family, three adults, who, instead of hiding in the safe room where they felt the terrorists would look, hid in a single cupboard, "just like in the Holocaust and pogroms", said Beni. The family survived.

The Emergency Response Team on Netiv Ha'asara, as elsewhere, was hopelessly outnumbered and outgunned, but they thought



Micha in front of the car that was destroyed with the house



Beni holds the remains of a missile that fell on his house

carefully how to save as many people as possible. Beni, for example, who saved Nechama's cousin and her friends, managed to get them from their home to his. Another member of the team was able to kill some of the terrorists, only to find out later that his own son, fishing at a nearby beach, was murdered by terrorists who had come in off the sea.

Prior to 7 October, there had been 24 people buried in the *moshav's* cemetery. Now, 14 of those murdered on that black day were to be buried there. Micha and his brother took on the task of digging every single grave. "It was the

hardest thing I have ever had to do", said Micha in tears. "Yet, it was also the most rewarding. Despite the harsh conditions in the early days of the war, family members wanted their loved ones buried in their cemetery by their friends, whom they regarded as family. When I saw the look in their eyes, of peace and gratitude, I felt an inner sense of peace myself".

Our group included two talented musicians who led us in song at various points during the day. They began to play at the cemetery and Beni, who had not been able to cry since 7 October, cried. Micha continued to speak: "As terrible

as this has been, only *bechasdei Hashem* (with the kindness of God) was it not much worse. I have no other explanation. Thank you for coming, it's important to share so it's not forgotten and it's helping me personally. Talking about it helps me to sleep slightly better at night".

Beni and Micha are full of compassion and warmth. While outwardly secular, they both expressed deep religious values. And "in their spare time", they are keeping the public areas of Netiv Ha'asara – the bushes, grass and flowerbeds - from becoming overgrown, ready for their friends' return.



Three graves of a family

In loving memory of Chaya Rachel bat Moshe Ben-tzion z"l



A Golden Age

Sefer Melachim (Kings) I: Chapter 5



**PNINA
SAVERY**

Ma'ayan and
US Educator

This chapter begins with a description of Shlomo HaMelech's (King Solomon's) far-reaching power. It states that he rules over lands stretching from the Euphrates (Mesopotamia) up to the border with Egypt. These lands also brought Shlomo tributes, attesting to the fact that he was a dominant ruler in the region. This seems to be a direct continuation from the end of the previous chapter, which described the wealth and security of Israel under Shlomo's reign.

Shlomo's military might is summarised: he had 12,000 horsemen and 40,000 horses. Clearly, a large army is necessary to maintain rule over a large amount of land. However, it is interesting to note that the number of horses is specifically laid out, as opposed to the number

of infantrymen or chariots. This contradicts the law set out in *Devarim* (17:17) that a king may not have too many horses. It is possible that we are already seeing the roots of Shlomo's eventual downfall, which we will discuss in future chapters.

Next, the text describes Shlomo's wisdom as being greater than that of many others. He understands philosophy, zoology, botany, literature and more. This fits with our understanding that Shlomo wrote the biblical books of *Mishlei* (Proverbs), *Shir HaShirim* (Song of Songs) and *Kohelet* (Ecclesiastes), all "wisdom literature".

Now that Shlomo has truly reached his "Golden Age", he is free to focus his attention on the building of the *Beit Hamikdash* (Temple). He makes a deal with Chiram, the king of Tzidon (Lebanon), to buy building materials, namely wood from the cedar and cypress trees of Lebanon. Shlomo imposes a levy on the people to ensure he has enough workers: 70,000 porters, 80,000 men who hewed

stone in the quarries, plus 3,300 supervisors (1 *Melachim* 5:29-30). These massive numbers give an insight into the scale of the building of the *Beit Hamikdash*. Indeed, it would take 7 years to finish!

We could wonder whether this was all a bit over-exaggerated. Were the people happy to carry out such extensive manual labour for the Temple? Did it need to be quite so grand? As we will see during the dedication ceremony, Shlomo's speech shows that his intention was always to create a *Kiddush Hashem* (sanctification of God's name). Just as we have previously said that Shlomo's wisdom was a tool to teach the world about Divine power, so too the *Beit Hamikdash* would serve a similar purpose.

Shlomo's successes as outlined in this chapter - his extensive military might, wisdom and building the *Beit Hamikdash* - do not stem from his desire to glorify himself; rather, they are all seen as a conduit for glorifying the name of God in the world.

Shlomo's successes . . . his extensive military might, wisdom and building the *Beit Hamikdash* – do not stem from his desire to glorify himself; rather, they are all seen as a conduit for glorifying the name of God in the world.

THE TRIBE WEEKLY

PARASHAT KI TISA

1-2 MARCH | 21 ADAR I

Benefit of the Doubt



**JOEL
AZULAY**

University & Youth
Programmes Executive

Imagine waiting 40 days for Moshe (Moses) – the man who rescued you from slavery in the land of Egypt - and getting so impatient you try to replace him! Something I find particularly interesting is the idea that the Golden Calf wasn't built to replace God but instead to replace Moshe, as the Jewish people were unsure whether he was going to return. Surely you would give the man who freed you and had been guiding you in the desert the benefit of the doubt and wouldn't try to immediately

replace him when he didn't come down Mount Sinai when you were expecting him to!

To be a strong people you need a strong leader. Moshe, a GOAT (Greatest Of All Time) leader, had the opportunity to ascend the highest of heights on Mount Sinai, speaking to God Himself. However, his people didn't give him the benefit of the doubt and miscounted the time he was away. They were so desperate for their leader that they looked for an alternative, the Golden Calf. Because of the failure of his people, Moshe had to descend from Mount Sinai and see for himself what 'his' people were doing. What he found was one of the worst sins ever to be committed by the Jewish people.

Rashi (1040-1105) shares an idea in his commentary on this parasha and I think we can connect to it on many levels. The first being that with power comes responsibility. Moshe descended the mountain carrying the original tablets, and smashed them in anger as he realised his people were not ready for them. And the second being that a leader is only as effective as their followers - if either side is doing something wrong, they are letting the other down, causing an imbalance.

This parasha contains one of our lowest of lows as a people, but as we continue the story and our journey, both then, and now, we work on being better, more patient and more tolerant people. This isn't a trickle-down policy but one we should all be working on together, collaboratively, at the same time.

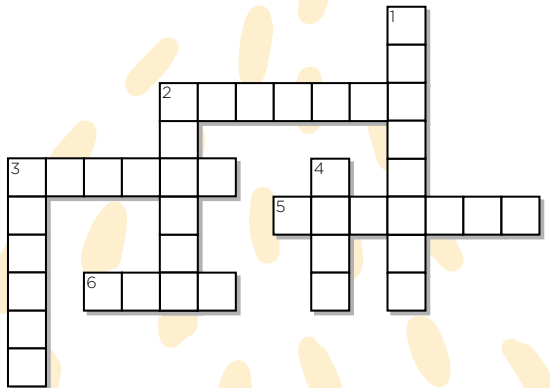
Ki Tisa Crossword

Across

2. God repeats the mitzvah to observe _____
3. God instructs Moshe to make a washbasin made of _____
5. Moshe is given two stone _____ by God
6. When Moshe doesn't descend the mountain, the Jews build a Golden _____

Down

1. God designates _____ to supervise the construction of the Mishkan
2. Each person was to give half a silver _____ towards the Mishkan
3. God commands Moshe to take a _____ of the population
4. When Moshe descends the mountain, his face shines so brightly he must wear a _____



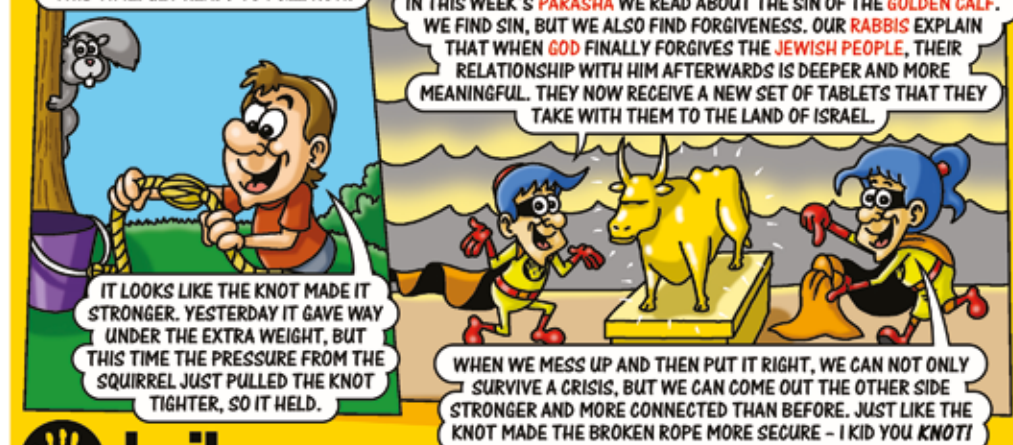
Answers

Down: 1. Bezalel 2. Shekel 3. Census 4. Mask
Across: 2. Shabbat 3. Copper 5. Tablets 6. Calf



THE TRIBE SCRIBE

KI TISA: TO BE OR KNOT TO BE?



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