

## Parshas Ki Tisa in a Nutshell

(Exodus 30:11-34:35)

The people of Israel are told to each contribute exactly half a shekel of silver to the Sanctuary. Instructions are also given regarding the making of the Sanctuary's water basin, anointing oil and incense. "Wise-hearted" artisans Betzalel and Aholiav are placed in charge of the Sanctuary's construction, and the people are once again commanded to keep the Shabbat.

When Moses does not return when expected from Mount Sinai, the people make a golden calf and worship it. G-d proposes to destroy the errant nation, but Moses intercedes on their behalf. Moses descends from the mountain carrying the tablets of the testimony engraved with the Ten Commandments; seeing the people dancing about their idol, he breaks the tablets, destroys the golden calf, and has the primary culprits put to death. He then returns to G-d to say: "If You do not forgive them, blot me out from the book that You have written."

*(continued next column)*

Just when we start to feel energy and vitality during prayer, we will start thinking about ... the conversation we had last night, or just about anything else to get our minds off serious prayer. When the G-dly dimension of our being gets aroused, the other side understands the challenge and goes into battle.

When we understand this motif, we are not surprised at the Sin of the Golden Calf. After the revelation at Sinai, the animal soul understood that it was now or never. It summoned up all its power and lured the people to sin. Is it a surprise that they let down their guard and were ensnared?

-- The Rebbe

G-d forgives, but says that the effect of their sin will be felt for many generations. At first G-d proposes to send His angel along with them, but Moses insists that G-d Himself accompany His people to the promised land.

Moses prepares a new set of tablets and once more ascends the mountain, where G-d reinscribes the covenant on these second tablets. On the mountain, Moses is also granted a vision of the divine thirteen attributes of mercy. So radiant is Moses' face upon his return, that he must cover it with a veil, which he removes only to speak with G-d and to teach His laws to the people ❖

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Rabbi Levi and Leah Neubort

### Adult education:

Rabbi Avrohom and Rivky Bergstein

### Youth Outreach:

Rabbi Eli and Ruty Steinhauser

## Shabbos Schedule

### Erev Shabbos – Mar 10 / Adar 17

Candle Lighting .....5:39 pm

Mincha .....5:40 pm

### Shabbos Day – Mar 11 / Adar 18

Shacharis .....9:30 am\*

Torah Reading .....10:30 am

Kiddush.....12:00 pm

Mincha .....5:40 pm

Farbrengen .....6:00 pm

Shabbos Ends .....6:39 pm

\*Latest morning Shema is now **9:08 AM**. Be sure to recite the Shema at or before that time (even if at home).

### Weekday Schedule (not on a holiday):

#### Minyan

Shacharis (Mon-Fri) .....6:15 am

Shacharis (Sunday) ..... 9:00 am

Mincha (Sun-Thurs).....1:45 pm

Maariv (Sun-Thurs) .....9:15 pm

## Bulletin

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**Join us each weekday  
morning Mon-Fri as we  
delve into the mysteries of  
Chassidic concepts.  
5:55 am, followed  
immediately by Shacharis.**

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### Halachic Zmanim

Shabbos, Mar 11, 2023

Eastern Standard Time

Earliest Tallis.....5:19 AM

Latest Morning Shema .....9:08 AM

Earliest Mincha (Gedola) 12:37 PM

Plag Hamincha..... 4:49 PM

Earliest Evening Shema .... 6:26 PM

## Chassidic Masters

### Look at the Core

*Based on the teachings of  
the Lubavitcher Rebbe*

This week's Torah reading recalls how Moshe sacrificed himself for the Jewish people after the Sin of the Golden Calf. After G-d told him that He would destroy the Jews because of their sin and make a new nation from Moses' descendants, Moses replied: "If You would, forgive their sin. And if not, blot me from the book You have written."

Moses was willing to sacrifice his life for the Jews who sinned and committed the worst transgression possible, building the Golden Calf. Our Rabbis note the difference between three outstanding figures: Noah, Abraham, and Moses. When G-d told Noah that He would destroy the world with the Flood, Noah set about building the Ark. It's true that if anyone came to him and asked why he was building it, he would tell him and urge him to repent, but he did not press the point. And He didn't argue with G-d at all. Quite the contrary, he was willing to enter the ark with no one else but his family.

Abraham was different. When G-d told him that He was going to destroy the cities of Sodom and Amorah, Abraham contended with G-d, putting himself on the line, petitioning that G-d save the inhabitants of those cities. But there was a drawback. He asked: "If there are 50 righteous men...", "If there are 45 righteous men...", "If there are ten righteous men," i.e., he prayed only for righteous men, and when he found out that there

were no righteous men in the cities, he stopped praying.

Moses prayed for a nation who had worshiped the Golden Calf. Although they had seen the revelation of G-d at Sinai, shortly thereafter, they built an idol and sacrificed to it. And yet, Moses was willing to pray for them. Moreover, not only did he pray for them, he was willing to give up his life for them, because he could not think of a future without his people.

Often, this concept is explained in a manner where it appears that, even if the people are unworthy, Moses was willing to sacrifice himself for them. The true insight from this story is, however, more encompassing. Moses was able to appreciate the essential G-dly nature of every person. As a result, he understood that even if one had temporarily stumbled and sinned, that sin did not alter his essence. No matter what a person does, his G-dly essence always remains pure. Therefore, Moshe was willing to sacrifice himself for those who had momentarily faltered.

Moses is not giving of himself for an unworthy person. Moses is showing how even a person who appears unworthy is truly worthy. He looks to the core of every individual and sees his essential positive quality.

When our Sages refer to Moses, they frequently add his title: Rabbeinu, "our teacher." Not only did Moses himself look at other people in this manner, he taught others to do so. Through his example and through his teachings, he showed us how to see the positive qualities each of our fellowmen possess and work to bring them to the surface.

### Looking to the Horizon

The positive quality each one of us possesses is one of the fundamental themes of the Future Redemption. At the Pesach Seder, we tell the wicked son: "If he were there, [i.e., in Egypt,] he would not have been redeemed." Implied is that in the Exodus from Egypt, there were wicked people who were not redeemed. But in the Future Redemption, no Jew will be left behind. The positive quality that is present within every person will come to the surface, enabling each member of our people to merit the Redemption.

This theme is further emphasized by the teachings of the Mishnah that speaks of the Resurrection of the Dead: "The entire Jewish people have a share in the World to Come, as it is written: 'Your people are all righteous, they will forever inherit the land. [They are] the branch of My planting, the work of My hands in which I take glory.'" The Mishnah is teaching that each one of us is G-d's handiwork, an extension of Him, as it were. As a result, in the ultimate era when the truth of all matters will be revealed, everyone will be resurrected. This has nothing to do with the merits a person possesses. Certainly, we all have merits, as our Sages say: "Even the sinners of Israel are as filled with mitzvos as a pomegranate is with seeds." But without even considering one's merits, simply by virtue of who each one of us is, i.e., because of the essential G-dly potential we all possess, we will all merit that eternal reward.

*(Continued next page)*

The point, however, is not to wait until the future, but to appreciate these positive qualities as they exist within our fellowmen at present and to do what we can to bring them into expression.

This — both the loving outreach and the expression of the positive qualities by every individual — will serve as a catalyst, hastening the dawning of these future eras. ❖

## Parshas Parah in a Nutshell

Numbers 19:1-22

In preparation for the upcoming festival of Passover, when every Jew had to be in a state of ritual purity, the section of Parah (Numbers 19) is added to the weekly reading this week. Parah relates the laws of the Red Heifer with which a person contaminated by contact with a dead body was purified. ❖

### From Our Sages – Ki Tisa

***This they shall give . . . half a shekel (Exodus 30:13)***

*The mitzvah of the half-shekel is that each should contribute a coin that [is valued at] half of the dominant coin of that time. If the prevailing coin is a takal, they should give a half-takal; if it is a sela, they should give a half-sela; if it is a darcon, they should give a half-darcon.*

*(Midrash HaGadol)*

*Why not a complete coin? To teach us that no man is a complete entity unto himself. Only by joining with another can a person become a “whole thing.”*

*(The Chassidic Masters)*

***This they shall give (Exodus 30:13)***

*G-d took a coin of fire from under His throne of glory and showed it to Moses, saying: “Such as this they shall give.”*

*(Midrash Tanchuma)*

*Moses could not understand: How could a mere coin serve a person as “a ransom for his soul to G-d”? G-d answered him by showing him a “coin of fire.” G-d was saying: When a person performs even a modest act of charity with the fire of passion and enthusiasm, he is indeed giving a piece of his soul.*

*(The Rebbe of Kotzk)*

*Money is fire. Like fire it can destroy and annihilate, or illuminate and warm, depending on how it is used.*

*(Rabbi Elimelech of Lizensk)*

***And on the seventh day He rested and was refreshed (Exodus 31:17)***

*Resh Lakish said: On Shabbat eve G-d imparts an additional soul to the person, and at Shabbat’s end He takes it away.*

*(Talmud, Beitzah 16a) ❖*

## Haftorah for Shabbat Parshas Parah a nutshell

*Ezekiel 36:16-36*

This week's special haftorah mentions the "purifying waters" that G-d will sprinkle upon us with the coming of Moshiach. This follows the theme of this week's additional Torah reading — the purifying qualities of the "Red Heifer."

The prophet Ezekiel transmits G-d's message: The Israelites have defiled the Holy Land with their idol-worship and immoral ways. As a result, they will be sent into exile. "And they came to the nations where they came, and they profaned My Holy Name, inasmuch as it was said of them, 'These are the people of G-d, and they have come out of His land.'" So G-d will take them out of their exile — but not by virtue of the Israelites' merits: "Not for your sake do I do this, O house of Israel, but for My Holy Name, which you have profaned among the nations."

G-d will bring the Israelites back to the Holy Land and purify them with the waters of the Red Heifer. The people will feel ashamed of their actions, and after they will have undergone the process of purification and repentance, G-d will rebuild the country and bestow upon it prosperity and bounty.

"I will resettle the cities, and the ruins shall be built up. And the desolate land shall be worked, instead of its lying desolate in the sight of all that pass by. And they shall say, 'This land that was desolate has become like the Garden of Eden, and the cities that were destroyed and desolate and pulled down have become settled as fortified [cities].'" ❖



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**Good Shabbos to all!**