

Parsha Bullets on Ki Sisa 5783/2022 - The Radiance From Privacy
 Rabbi Efrem Goldberg

Exodus 30:12	שמות ל:י"ב
When you take a census of the Israelite men according to their army enrollment, each shall pay Hashem a ransom for himself on being enrolled, that no plague may come upon them through their being enrolled.	כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל לְפָקֵדֵיהֶם וְנִתְּנוּ אִישׁ כֶּפֶר נַפְשׁוֹ לַה' בְּפָקֵד אֹתָם וְלֹא־יְהִי בָהֶם נֶגֶף בְּפָקֵד אֹתָם:

Bullets:

- **Rabbi Goldberg** notes that we each give half a shekel, and not a whole one, as we are all interdependent on each other.
- **The Rashba (Teshuvos 1:18)** argues that reason why one would not say a bracha on the מחצית השקל is because we are just giving Hashem what belongs to him
- **Rabbi Yehudah Ben Yakar** argues one would make a bracha

Exodus 30:18	שמות ל:י"ח
Make a laver of copper and a stand of copper for it, for washing; and place it between the Tent of Meeting and the altar. Put water in it.	וְעָשִׂיתָ כִּיֹּר נְחֹשֶׁת וְכִנּוֹ נְחֹשֶׁת לְרַחֲצָה וְנִתְּתָה אֹתוֹ בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנִתְּתָה שָׁמָּה מַיִם:

Bullets:

- **Rabbi Goldberg** notes that the greatest birth explosion happened after the war
- **Rabbi Soloveitchik** said that the reason why this metal came from the mirrors the women used was because a mirror represents introspection and self reflection

Exodus 30:20	שמות ל:כ'
When they enter the Tent of Meeting they shall wash with water, that they may not die; or when they approach the altar to serve, to turn into smoke an offering by fire to Hashem.	בְּבָאֵם אֶל־אֹהֶל מוֹעֵד יְרַחֲצוּ־מַיִם וְלֹא יָמָתוּ אֹו בְּגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשֵׁרֶת לְהִקְטִיר אֲשֶׁה לַה':

Bullets:

- **Rashba** thinks that the reason we wash our hands in morning is to imitate the kohanim; our life is the mishkan and our work is holy work.
- **The Machtzis Hashekel** argues that the reason why we do not wash our feet is because we are not actually kohanim.

- **The Chida** says that feet represent our false sense of independence; only on Erev Shabbos can we sanctify and control them.

Exodus 34:1	שמות ל"ד:א'
יהוה said to Moses: "Carve two tablets of stone like the first, and I will inscribe upon the tablets the words that were on the first tablets, which you shattered.	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פָּסֵל־לְךָ שְׁנֵי־לַחֹת אֲבָנִים כְּרֵאשֵׁי הַלַּחֹת וְכָתַבְתִּי עַל־הַלַּחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלַּחֹת הָרֵאשִׁימִים אֲשֶׁר שָׁבַרְתָּ:

Bullets:

- **The Lesitcha Elyon** explains the significance of the miracle in which letters in the *luchos* were suspended miraculously, with the ability to read from any side. Thus, the Torah can be understood by many, through many angles.

Exodus 34:7	שמות ל"ד:ז'
extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin—yet not remitting all punishment, but visiting the iniquity of parents upon children and children’s children, upon the third and fourth generations.”	וַיֵּצֵא בְנוֹן רְגִילָה) הַסֹּדֵר לְאֵלִפִּים נִשְׂאָ עֲנַן וְנִפְשַׁע וְחִטְאָה וְנִקְהָ לֹא יִנְקָה פִקְדוֹ עֲנַן אָבוֹת עַל־בְּנֵי וְעַל־בְּנֵי בְנֵי עַל־שְׁלִשִׁים וְעַל־רְבָעִים:

Bullets:

- **R. Shlomo Wolbe** says that the source of Teshuvah is in Hashem’s instruction manual.

Exodus 34:29	שמות ל"ד:כ"ט
So Moses came down from Mount Sinai. And as Moses came down from the mountain bearing the two tablets of the Pact, Moses was not aware that the skin of his face was radiant, since he had spoken with God.	וַיְהִי בְרִדְתָּ מֹשֶׁה מִהָרְ סִינַי וְשָׁנִי לַחֹת הָעֵדוּת בְּיַד־מֹשֶׁה בְּרִדְתּוֹ מִן־הָהָר וּמֹשֶׁה לֹא יָדָע כִּי קָרַן עוֹר פָּנָיו בְּדַבְּרוֹ אִתּוֹ:

Bullets:

- **The Channukas HaTorah** reminds us that last week’s parsha did not have Moshe’s name, therefore there was extra ink left over, which made his face shine.
- **Rabbi Soloveitchik** asks: why does Moshe’s radiance only occur after the second *luchos*? He answers that it was only have receiving and imbibing the Oral Law, embodied in the second *luchos*. *Torah SheBaal Peh* transforms us.