



# KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT  
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כִּי תִשָּׂא - Ki Tisa

3.6.21

## PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) When was the מחצית השקל collected?
- 2) Why does the תורה talk about שבת right next to the building of the Mishkan?
- 3) Why did the בני ישראל think that that the forty days were up if משה didn't come down yet?
- 4) What was the כיוור used for?
- 5) According to Rashi (32:5) what was Aharon trying to do by building a mizbeiach for the Eigel HaZahav?
- 6) After smashing the Luchot, why did Moshe go up the mountain for a 2nd set of 40 days?
- 7) After telling the People they were forgiven, why did Moshe go up the mountain for a 3rd set of 40 days?
- 8) What is surprising about the story of Cheit HaEigel coming here, after the description of the Mishkan?
- 9) How has the sin of the golden calf affected the Jewish People throughout history?
- 10) Why do we take out a 2nd Sefer Torah this week?

## WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

**How can you cheer someone up who is feeling lonely during Covid?**

## DID YOU KNOW?

Shloshim Yom Kodem HaChag

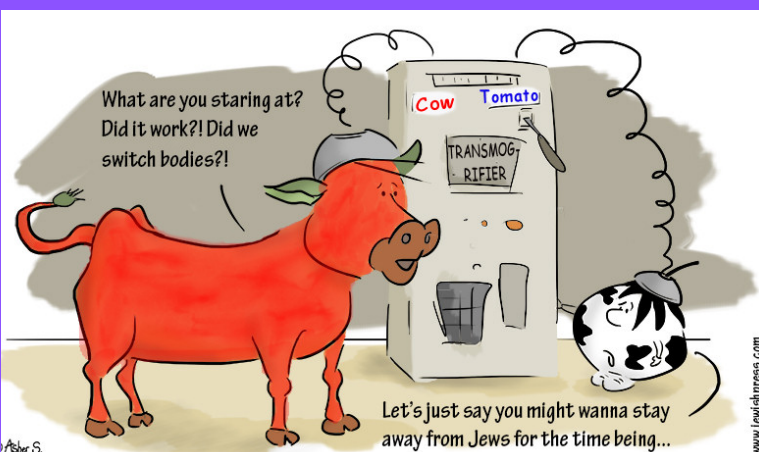
The very first halacha about Pesach in Shulchan Aruch is "שואלין ודורשין בהלכות הפסח קודם לפסח שלשים יום" - We investigate the laws of Passover for thirty days before Passover" (Orach Chaim 429:1). Mishna Brurah 429:2 writes that it begins on Purim and it's an obligation upon each individual to learn the Halachot of Pesach in this time.

What is the source for this idea? Pesachim 6a

שואלין ודורשין בהלכות הפסח קודם הפסח שלושים יום. רשב"ג אומר: שתי שבתות. מאי טעמא דתנא קמא? שהרי משה עומד בפסח ראשון ומזהיר על הפסח שני, שנאמר 'ויעשו בני ישראל את הפסח...' 'במועדו', וכתב: 'ויהי אנשים אשר היו טמאים לנפש אדם'...

The Chachamim hold that one should begin learning Hilchot Pesach thirty days in advance of Pesach, whereas Rabban Shimon Ben Gamliel holds only 2 weeks. The Chachamim learn this idea from Moshe who taught the laws of Pesach Sheni thirty days in advance which was Pesach in Nissan.

There is a debate in the poskim whether this halacha is D'Orayta or just a Takanat Chachamim. There is also a debate whether it applies to all 3 Shalosh Regalim or just Pesach, which has so many halachot.



# PARSHA ANSWERS

- 1) In the month of Adar leading up to Pesach.
- 2) One may not violate שבת to build the משכן.
- 3) בני ישראל counted the first day that משה went up and hence they were off in their counting.
- 4) The Kohanim would wash their hands and feet before doing the עבודה.
- 5) Aharon was trying to stall for time to allow Moshe to return.
- 6) Moshe davened for forgiveness for Bnei Yisrael. Hashem taught him the 13 Middot Rachamim and forgave them.
- 7) Moshe got the 2nd Luchot and came down with them on 10 Tishrei (Yom Kippur).
- 8) Rashi 31:18 - The Torah was written out of order. The Mishkan was commanded only after Cheit HaEigel. [vs. Ramban intro to Terumah who says the Mishkan came 1st]
- 9) Rashi 32:34 - Whenever G-d punishes the Jewish People, part of that punishment comes as payment for the sin of the golden calf.
- 10) We read Parshat Parah, which describes the process of purification for someone who comes in contact with a dead body. We read this before Pesach because Jews who were Tamei could purify themselves before coming to the Beit HaMikdash for Pesach.

# ELISHEVA'S PARSHA CHALLAH



**THIS WEEK'S PARSHA DESCRIBES THE KİYOR USED FOR HAND AND FEET WASHING IN THE MISHKAN. HAND WASHING WAS A CRITICAL PIECE OF THE RITUALS CARRIED OUT BY THE KOHANIM. EACH MORNING THEY HAD TO WASH THEIR HANDS AS THEY STARTED THEIR DAY AND AT OTHER TIMES AS WELL. WASHING HANDS IS A VERY JEWISH PRACTICE AND WE DO SO EVERY MORNING AS WE WAKE UP. AS A FAMILY WE ARE TRYING TO BE AS DILIGENT AS WE CAN TO WASH OUR HANDS ALL THE TIME IN LIGHT OF THE TIMES WE ARE IN. IT CAN BE ANNOYING AND YET IN MY MIND IT IS A WAY OF NOT ONLY TAKING CARE OF OURSELVES, BUT OF OTHERS AS WELL. MAY WE ALL COME OUT OF THIS UNSCATHED, HEALTHY AND ONLY MORE DEDICATED THAN EVER BEFORE.**

## DVAR TORAH

Wash This Way - Rabbi Aaron Levitt

The Kohanim washed their hands and feet every time they entered the Mishkan to perform the Avodah. It was a ritual act which helped them not only to maintain good hygiene, but also to prepare their minds with Kavanah that they were about to do something holy. We still echo this act today with the washing of the Kohanim's hands before the Birchat Kohanim. We also wash Negel Vaser each morning, wash our hands before Tefilla (Brachot 16a), and wash Netilat Yadayim before eating bread. And at the Pesach Seder in a few weeks we will wash our hands not once but twice (Urchatz and Rachtza).

Ramban writes that, when a kohen washes his hands before the avodah, it is not for cleanliness; it is a sign of respect, just as the one who serves the king's meals washes his hands even if they're clean. Not only is washing hands a sign of respect to Hashem; it also helps the Kohanim approach their Avodah with the right frame of mind. Washing hands is not just a matter of hygiene in Judaism. It is a symbolic reminder that our actions should be holy and pure. That what we do matters. That if we are intentional in our behavior we can have a tremendous impact on those around us. Imagine if before every conversation, email, or text we washed our hands as a reminder to be mindful and purposeful with our words. So one lesson I take from the emphasis on washing is the idea of Kavanah, of intentionality in our actions.

But perhaps there is a deeper idea going on here as well. Rashi (30:19) quotes the Gemara (Zevachim 19b) which says that the Kohein would wash his hands and feet simultaneously. He would put his right hand on his right foot and wash them both, and then do the same with his left hand on his left foot. It almost sounds like a crazy game of Twister. What is the symbolism of washing in this manner? Bending over and placing his hands on top of his feet, the Kohein would look up and see his face reflected in the polished copper surface of the Kiyor. And he would remember his sacred duty to represent the people in purity and service to Hashem.

How do we know that the copper used for the Kiyor was reflective? It is based on a midrash quoted by Rashi later on in the parsha (38:8):

**וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאֵת כָּנּוֹ נְחֹשֶׁת בְּמִרְאֵת הַצְבָּאוֹת אֲשֶׁר צָבְאוּ פֶתַח אֹהֶל מוֹעֵד:**

"He made the copper Laver... from the mirrors of the legions who massed at the entrance of the Ohel Moed."

Rashi quotes the midrash that Moshe did not want to take the copper mirrors, used for external beauty, for one of the Keilim of the Mishkan. But Hashem told him that these were the most precious to Him b/c they symbolized the emunah of the women in Mitzrayim who kept hope and faith in a brighter future and built their families despite the challenges of Avdut. Moshe thought these mirrors would not be fitting for the Holy Mishkan. But Hashem teaches him that they are the most appropriate material for the Mishkan. Because the Mishkan is a place for hope and emunah. It is a place to reflect on the present and dream of a brighter future. And just as the women in Mitzrayim were able to see a better tomorrow, the Kohanim must also start their Avodah each day with a reminder that their service is to bring Kaparah and Tahara to the world. So, while we look forward to the day when things go back to normal and we don't have to wash our hands every few minutes, in the meantime, perhaps while washing we can reflect on the idea that all our actions should be intentional and that our Avodah, our duty, is to each do just a little bit to make the world around us better. If we do this then not only will we, B'ezrat Hashem, maintain good hygiene; we will also create a brighter tomorrow. A tomorrow in which we look out for each other, realize the impact we have on one another, and encourage each other to have faith in the future.