



TORAH WEEKLY

A project of the Denver Community Kollel



Parshas Ki Sisa/Parah

March 13, 2020

A Taste of Torah Otherwordly Shine

by Rabbi Aharon Wilen

Moshe has succeeded in achieving atonement for the Jewish People following the disastrous creation of the Golden Calf. After Moshe further entreats Hashem that He lead the Jewish People Himself, Hashem tells Moshe, "Behold I seal a covenant; before your entire people, I shall make wonders such as have never been created in the entire world and among all the nations." (Ki Sisa 34:10)

The ibn Ezra explains that this distinction refers to the special shine that Moshe merited to have radiate from his face, discussed at the end of the parsha. Hashem is thus telling Moshe that this is a wonder that will cause anyone who sees him to realize that Hashem rested His glory upon him, something never seen since the world was created. It is strange, however, that this shine of Moshe's face required a covenant. Furthermore, the verse indicates that Hashem will provide never-before-seen wonders. It is hard to understand what is so uniquely amazing about this special spiritual glow if Moshe was its only recipient.

The Bais Halevi (Rabbi Yosef Dov Soloveitchik; 1820-1892) cites a Medrash that says that when Moshe wrote the words of the Torah he had learned on Mt. Sinai, there was a drop of ink left on his quill. He passed it over his head and was left with the shine of glory.

The Bais Halevi explains that Moshe had wanted to write the entirety of the Torah, including the Oral Torah, which would have required more ink to write. However, Hashem did not allow it. Hashem explained that there would come a day when other nations would rule over the Jewish People, and they would take the Torah from them and

claim it as their own. Therefore, said Hashem, I want to leave a significant part, the Oral Torah, unwritten, so as to protect it from their hands. The other nations of the world would be able to take the Written Torah, but the Oral Torah is to be "etched upon the tablet of one's heart" (see Proverbs 3:3), and that is where it should remain. With this, the role of the Jewish People changed from being the Aron (Ark of the Covenant) which merely holds the Torah to being the hide of the parchment of the Torah itself. This, says the Bais Halevi, is the meaning of the Medrash that Moshe's shine came from the ink. This shine is, in fact, the Torah itself, the Torah which was implanted within the collective heart of the Jewish People. Moshe was about to write the entire Torah down, Oral Torah included, but Hashem told him to leave the ink on the pen, for the ink destined for the Oral Torah must become part of Moshe himself. The Torah within is what imparted the glow upon Moshe's face.

With this we can explain the verse at the end of the parsha that says that Moshe's face shone when Hashem spoke to him. The speaking mentioned is the imparting of the oral, spoken Torah which Hashem taught to Moshe. Upon receiving these teachings, Moshe's face began to shine.

The covenant Hashem made at this time is, in fact, a covenant meant to preserve the Jewish People for eternity. This internalization of the Oral Torah is meant for every Jew. By not being written and made available to anyone and everyone, the only way to truly access the Oral Torah is by internalizing it within oneself. This sets the Jewish Nation apart from the other nations

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Stories for the Soul

You Get What You Deserve

One of the followers of Reb Zusia of Hanipoli (1718-1800) was a wealthy man who would bring his rebbe, who was quite poor, something to help maintain his household whenever he visited. The chassid attributed his financial success to the assistance he provided to his teacher.

One day, the wealthy man arrived at Reb Zusia's house, only to discover that Reb Zusia was not home. Upon inquiring, he was told that the rebbe had gone to visit *his* rebbe, the Maggid of Mezeritch. The man was quite surprised to discover that his rebbe had someone whom he considered to be his teacher.

As he traveled home, the man thought to himself, "If supporting Reb Zusia brings me such prosperity, imagine what success I will see if I go to Reb Zusia's rebbe and support him!" And so, he began going to Mezeritch instead of Hanipoli.

Unfortunately, though, things did not go as planned, and the man saw his business suffer. He realized that his decision to abandon Reb Zusia in favor of the Maggid was a bad idea, and he returned to Reb Zusia to apologize. Once there, he related all that had occurred, and asked Reb Zusia why his calculations had not proven correct.

"It's quite simple," explained Reb Zusia. "I am not a great man at all, yet you provided for my needs despite my unworthiness. When Hashem saw this, He decided to provide for you, too, even though you are not worthy of such riches. But when you decided to leave me and provide for the Maggid, who is certainly a worthy

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Kollel Happenings

KOLLEL 22ND ANNIVERSARY CELEBRATION ON MARCH 24

The Kollel will mark 22 years of bringing Torah to Denver Jewry with its annual Celebration, 2020 Vision, on March 24 at Aish of the Rockies. Kerry and Mindy Berman will be honored with the Aish Tamid Award for their steady and unwavering dedication to Torah and the Denver Jewish community.

FATHERS & SONS IN WEST AND SOUTHEAST DENVER

The Kollel's Spring/Summer Fathers & Sons Program is back! Learning, nosh and raffles for prizes on Shabbos one hour before mincha at the West Denver Kollel Torah Center and Southeast Kollel Torah Center/Ohel Yissochor. To sponsor a week or for more details, email info@denverkollel.org.

MARCH FROM PURIM TO PESACH WITH THE SFAS EMES

Join Rabbi Avraham Dovid Karnowsky on Thursdays during the month of March as he explores the journey from Purim until Pesach through the lens of the Sfias Emes, focusing on Purim (3/5), Parshas Parah (3/12), Parshas Hachodesh (3/19), and Pesach (3/26). Thursday evenings from 8:15-9 pm at the Southeast Kollel Torah Center, 4902 S. Xenia St.

Parsha Quizzers

The six items below can be found in Rashi's commentary to this week's parsha. Can you figure out where they are? (Answers on bottom)

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|-----------------|----------------------------------|
| 1) Taxed twice | 4) Bring up Yosef and the calf |
| 2) Pre-soak | 5) Anger in the middle |
| 3) Like a bride | 6) No cooking, eating or benefit |

Lives of Our Torah Leaders

Rabbi Meir Simcha HaKohen of Dvinsk - Part XVI

The Chofetz Chaim arrived at the gathering and famously debated with Reb Meir Simcha regarding the proposal, with Reb Meir Simcha insisting that the move was necessary to help the Jews of

the Russian Empire, and the Chofetz Chaim insisting that it would be a dangerous concession to those seeking to destroy Judaism.

A Taste of Torah

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of the world and ensures that the Jews maintain their special mission in this world. Hashem therefore tells Moshe that the power of the Oral Torah will set the Jewish People apart with consistent wonders that never existed before; the ability to make the Torah part of oneself, as occurred with Moshe, is unique to the Jewish People.

When the Torah describes the glow of Moshe's face, it tells us that Aharon and the entire Bnai Yisrael saw the radiance of Moshe's face and feared to approach him. When Moshe realized that his face was shining so strongly, he put on a mask so the people wouldn't be afraid. The Tana Devai Eliyahu writes that during the period following the Giving of the Torah but prior to Moshe's final descent from the mountain with the second set of *Luchos* (Tablets), the faces of Moshe,

Aharon and the Elders all glowed equally. Only after Moshe ascended Mt. Sinai to receive the Torah, and remained there as he learned Torah straight for forty days and nights, did his face shine so strongly that the others were afraid to look at him.

The spiritual light that radiated from Moshe is not reserved for Moshe. Any Jew can merit a shine proportionate to the amount of Torah he has studied and revealed from within himself.

With this we can understand why this covenant was with the entire Jewish Nation. Just as Moshe merited a special glow due to the Torah he incorporated within himself, any Jew can merit some level of this spiritual glow, because this shine comes from the Oral Torah that is to be etched within the hearts of the Jewish People.

Stories for the Soul

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individual deserving of your support, then Heaven responded in kind, and you now receive what you deserve!"

In this week's parsha, Hashem tells

Moshe that He bestows grace upon those whom He sees fit, even if it is not clear why the recipient is deserving of such favorable treatment.

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| 5) Anger in the middle 33:11 s.v. <i>vishav</i> |
| 6) No cooking, eating or benefit 34:26 s.v. <i>lo sivashel</i> |

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|---|
| 1) Taxed twice 30:16 s.v. <i>vinasata</i> |
| 2) Pre-soak 30:24 s.v. <i>hin</i> |
| 3) Like a bride 31:18 s.v. <i>kichaloso</i> |
| 4) Bring up Yosef and the calf 32:4 s.v. <i>eigel</i> |

Parsha Quizzers - Answers

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