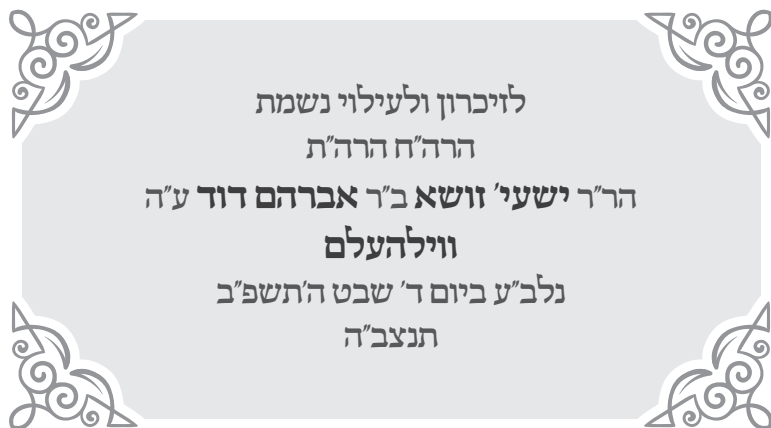


Ki Sisa

THE WEISS EDITION

*Light
points*

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION



לזיכרון ולעילוי נשמת
הרה"ח הרה"ת
הר"ר ישעי' זושא ב"ר אברהם דוד ע"ה
ווילהעלם
נלב"ע ביום ד' שבט ה'תשפ"ב
תנצב"ה



לעילוי נשמת
הרה"ת נחום אלעזר ב"ר יוסף ע"ה גולדנברג
נלב"ע ביום י"ב אדר ה'תשע"ח תנצב"ה
♦
נדפס ע"י בנו
הרה"ת יצחק וזוגתו מרת נחמה דינה ומשפחתם שיחיו גולדנברג

To receive the booklet
via email or by mail,
scan this barcode.



כי תשא

Ki Sisa

ל:יט | 30:19

וְרָחֲצוּ אֶהָרֹן וּבָנָיו מִמֶּנּוּ אֶת יְדֵיהֶם וְאֶת רַגְלֵיהֶם

Aharon and his sons shall wash their hands and feet from it.

Rinse Well Before Serving

Each morning, before the daily service, the Kohanim serving in the Mishkan would wash their hands and feet. Emulating this practice, we too wash our hands every morning upon awakening, to sanctify ourselves for a new day in the service of G-d.¹

Strangely, however, the Rambam² writes that before the morning prayers, one must wash not only his hands (and feet), but *also his face*—something which was not even required before the daily service in the Mishkan! This implies that

1. See Rashba, cited in Beis Yosef, Orach Chaim 4.

2. Mishneh Torah, Hil. Tefillah 4:3.

our daily prayers, which replace the service in the Temple,³ require even more preparation than was necessary for the service in the Mishkan and Beis Hamikdash.

This additional preparation reflects the unique challenges that a Jew faces in exile, in marked contrast to those faced by the Jews of Temple times.

Hands and feet serve as the body's primary means of physical activity. The face, in contrast, is home to our higher faculties and senses, such as sight, speech, etc. The face thus represents the things that we are involved in not only technically, but also mentally and emotionally.

In the times of the Mishkan and Beis Hamikdash, the Jewish people, particularly the Kohanim, were in an ideal spiritual state: they occupied their hearts and minds almost exclusively with holy pursuits. Their limited involvement with the mundane, material world (in order to sustain themselves physically) was only in deed, not in spirit. The Kohanim therefore needed only to rinse their hands and feet, metaphorically removing themselves from their mundane activities, and then they were ready to devote themselves to the sacred service in the Temple.

Under the stresses and confusion of exile, however, it is not uncommon that material concerns occupy a Jew's innermost thoughts and feelings. The preparations for prayer today therefore require washing even the face, according to the Rambam, in order to metaphorically wash away our internal engrossment in the material world and ready ourselves for focused service of G-d.

—*Likkutei Sichos, vol. 31, p. 189*

3. See Talmud, Berachos 26b.

 לא:יח | 31:18

וַיִּתֵּן אֶל מֹשֶׁה כַּבִּלְתָּו לְדַבֵּר אֵתוֹ בְּהַר סִינַי שְׁנֵי לַחַת הָעֵדוּת

When He had finished speaking with him on Mount Sinai, He gave Moshe the two tablets of the testimony.

Positively Fulfilling the Negative Prohibitions

Rashi notes that here the Torah spells the word לַחַת, *luchos*, tablets—without the letter “ו” that emphasizes the plural—rendering the word readable as לַחַת, *luchas*—a singular tablet. Rashi explains that the Torah employs this unusual spelling to highlight that the two Tablets were identical—as though they are one and the same.

Though the simple meaning of Rashi’s explanation is that both Luchos were of equal size, his words can also be understood homiletically as alluding to the spiritual equivalence of the Tablets’ contents.

Inscribed in the Luchos were the Ten Commandments, in the order they were said, five on each tablet. The first five commandments are principally positive commandments: faith in the existence of G-d, observance of Shabbos and honoring one’s parents.⁴ Conversely, the last five commandments are prohibitions: do not murder, do not commit adultery, etc.

4. See Sefer Hachinuch (Mitzvos 26–30), who explains that the second and third commandments, the prohibitions against making or worshipping idols and swearing falsely in G-d’s name, are offshoots of the first commandment—the positive mitzvah to have faith in G-d’s existence.

Accordingly, the Torah's spelling of the word *luchos* in singular form teaches us that refraining from that which the Torah prohibits is *equally as constructive* as fulfilling the positive commands. For the bond with G-d that we create with each mitzvah we fulfill is equal, whether we are observing that which He commands us to do, or abstaining from that which He prohibits us from doing.

In addition, equating the positive commands inscribed in the first Tablet with the prohibitions inscribed in the second Tablet highlights the *active* aspect of the mitzvos' fulfillment that is common to both the commands and the prohibitions—the study of their detailed laws as they are found in the Torah.

—*Sefer Hasichos 5751, vol. 1, pp. 369–370*

 לב:לב | 32:32

וְעַתָּה אִם תִּשָּׂא חַטָּאתָם וְאִם אֵין מְחַנֵּי נָא מִסְפָּרְךָ אֲשֶׁר כָּתַבְתָּ

*And now, if You forgive their sin—But if not,
erase me now from Your book that You have written.*

A Conflict of Interest

Moshe's life was defined by two passions: his passion for the Torah and his passion for Bnei Yisrael.

On the one hand, Moshe was “the lawgiver,”⁵ the perfect conduit through whom G-d communicated His Torah to humanity. Hence the prophets' reference to the Torah as “Moshe's Torah.”⁶

In his other role, Moshe was Bnei Yisrael's faithful shepherd. His devotion to his nation was such that Rashi writes, “Moshe is Yisrael, and Yisrael is Moshe.”⁷

But when Bnei Yisrael rebelled against the Torah's most basic principle and worshipped the Golden Calf, Moshe's passions clashed. As a result of their transgression, G-d threatened to wipe Bnei Yisrael out and start a new nation from Moshe alone. But Moshe pleaded with G-d to spare Bnei Yisrael, ultimately demanding, “If You will not forgive them, erase me now from Your Torah”—i.e., his attachment to Bnei Yisrael ran even deeper than his attachment to the Torah.

With this demand, Moshe secured forgiveness for Bnei Yisrael and saved them from devastation. By expressing *his* unbreakable attachment to Bnei Yisrael, Moshe similarly

5. Devarim 33:21.

6. Malachi 3:22.

7. Bamidbar 21:21.

evoked G-d's affection for the Jewish people—an affection that transcends even His oneness with the Torah. By rekindling G-d's love for Bnei Yisrael, Moshe caused G-d to accept and forgive them—and grant them another opportunity to keep His Torah.

—*Likkutei Sichos, vol. 21, pp. 174-177*

 לב:לב | 32:32

וְעַתָּה אִם תִּשְׁחַח אֶת־שֵׁם הַטְּאֵתָם וְאִם אֵין מְחַנֵּי נָא מִסִּפְרֶךָ אֱשֶׁר כָּתַבְתָּ

And now, if You forgive their sin—but if not, erase me now from Your book that You have written.

Learned from the Pro

To the greatest degree possible for any human being, Moshe's identity and existence became one with the Creator. He surrendered himself to G-d to the extent that our Sages say, "The Shechinah (Divine Presence) spoke through Moshe's throat"⁸—i.e., he was G-d's veritable mouthpiece on this earth.

Accordingly, when Moshe demanded that his name be erased from the Torah if G-d would not forgive Bnei Yisrael for the sin of the Golden Calf, he was threatening to abandon much more than his own legacy. For considering Moshe's oneness with the Shechinah, to suggest erasing Moshe's "name" and association with the Torah would be to suggest erasing, in a sense, the Shechinah's association with the Torah!

Nevertheless, to save Bnei Yisrael, Moshe believed that such extreme measures were acceptable. Moshe learned this from the method by which the Torah tells us to examine a *sotah*, a woman accused of infidelity, who may not live with her husband until it is determined that she is innocent of sin. In order to restore their marriage, a portion of the Torah containing several mentions of G-d's name is erased into water which the *sotah* must drink. The water will affect her only if she is guilty. If it has no adverse effects on her, we consider

8. See Zohar 3:232a.

her innocent, and she may return to her husband. Of this process, the Talmud declares, “G-d says: Let My Name, written in sanctity, be blotted out in water to make peace between a man and his wife!”⁹

In the same vein, Moshe reasoned that it was right to demand that his name be erased if it meant Bnei Yisrael would be saved. Taking an example from G-d’s willingness to “sacrifice” His name, allowing it to be erased in order to restore the relationship between a husband and wife, Moshe felt justified to compromise his name, his honor, and everything he represented, in order to restore the precious bond between G-d and the Jewish people.

—*Sefer Hasichos 5749, vol. 1, p. 290, fn. 68*

9. Shabbos 116a.

לעילוי נשמת הרה"ת קהת בן ר' קלמן אריה ע"ה נאדלער
נלב"ע י' אדר ב' ה'תשע"ט תנצב"ה

נדפס ע"י בנו הרה"ת ראובן יצחק וזוגתו מרת שולמית שיחיו
נאדלער

לעילוי נשמת הר' מרדכי בן ראובן ע"ה
נלב"ע ה' אדר

ולעילוי נשמת לינה בת אליהו
נלב"ע י"ב אדר
טובשטיין

נדפס ע"י בני משפחתם שיחיו

לזכות הנערה מנוחה רחל תחי'
בת הרה"ת אריה יצחק הכהן

וזוגתו מרת ראשא רוזא שיחיו ווינשטיין
לרגל הגיעה לגיל שתים עשרה שנה
היא עונת בת מצוה בשעט"מ ביום ט' אדא ה'תשפ"ה

יה"ר שתקבל על עצמה עול מלכות שמים ועול מצוות בלבב
שלם, ותצליח בקיום המצוות מתוך יראת שמים טהורה לנח"ר
הורי' וכל משפחתה שיחיו

לזכות

הילדה שיינא בתי' תחי'
לרגל הולדתה בשעטו"מ
ביום ל' שבט א' דר"ח אדר ה'תשפ"ה



נדפס ע"י הורי'

הרה"ת לוי יצחק

וזוגתו מרת רחל לאה שיחיו מאצקין
יה"ר שיזכו לגדלה לתורה, לחופה ולמעשים
טובים מתוך בריאות, נחת והרחבה

Light points is Project of

