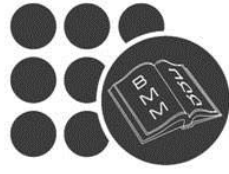


# Parshat Ki Tissa

## The Golden Calf and Valentine's Day



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### Source 1: Shmot/Exodus 32:7-9 and Rashi there

And the Lord said to Moses: "Go, descend, for your people that **you have brought up from the land of Egypt** have acted corruptly. **וַיִּדְבֹר ה' אֶל מֹשֶׁה לֵאמֹר כִּי שָׁחַת עַמְּךָ אֲשֶׁר הֵעֲלִיתָ מֵאֶרֶץ מִצְרַיִם:**

They have **quickly** turned away from the path that I have commanded them; they have made themselves a molten calf! And they have prostrated themselves before it, slaughtered sacrifices to it, and said: 'These are your gods, O Israel, who have brought you up from the land of Egypt.' " **סָרוּ מִהֵרָא מִן הַדֶּרֶךְ אֲשֶׁר צִוִּיתִם עֲשׂוּ לָהֶם עֵגֶל מִסִּכָּה וַיִּשְׁתַּחֲווּ לוֹ וַיִּזְבְּחוּ לוֹ וַיֹּאמְרוּ אֵלֶיהָ אֵלֵהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֵעֲלוּךָ מֵאֶרֶץ מִצְרַיִם:**

And the Lord said to Moses: "I have seen this people and behold! they are **a stiff necked** people. **וַיֹּאמֶר ה' אֶל מֹשֶׁה רְאִיתִי אֶת הָעָם הַזֶּה וְהִנֵּה עִם קָשָׁה עֲרֹף הוּא:**

**stiff-necked:** [This is a description of stubbornness, meaning] they turned the hardness of the backs of their necks toward those who reproved them, and they refused to listen. **קָשָׁה עֲרֹף:** מחזרין קשי ערפם לנגד מוכיחיהם, וממאנים לשמוע.

### Source 2: Meshech Chochma to Shmot 32:19

This also was part of the mistake that they said that Moshe brought them up from Egypt – and Moshe did not bring them up - he was simply the messenger to speak to Pharaoh! The Holy One, blessed is He, in his personal supervision brought them up. Therefore the Holy One, blessed is He, says to "Go, descend, because your nation has become corrupt..." How have they become corrupt? "That you have taken out of the land of Egypt." They you too they consider to be godly, as if you brought them up from Egypt with your godly power without My individual supervision. And this is a precious idea.

גם זה מכלל הטעות שאמרו שמשה העלה מארץ מצרים (פסוק א). ולא משה העלה, רק היה השליח לדבר לפרעה, אבל הקדוש ברוך הוא בהשגחתו הפרטית העלה. ולכך אמר הקדוש ברוך הוא "לך רד כי שחת עמך" במה שיחנת? שאמרו "אשר העלית מארץ מצרים", שגם אותך חשבו לא - לקי, וכאילו היית מעלה אותן ממצרים מכוח אלקי בלתי השגחתי הפרטית. וזה רעיון יקר

### Source 3: Devarim/Deuteronomy 5:24 and Rashi there

You approach, and hear all that the Lord, our God, will say, and **you** speak to us all that the Lord, our God, will speak to you, and we will hear and do. **קָרַב אֶתְּךָ וּשְׁמַע אֶת כָּל אֲשֶׁר יֹאמַר ה' אֱלֹהֵינוּ וְאֵת תְּדַבֵּר אֵלֵינוּ אֶת כָּל אֲשֶׁר יִדְבֹר ה' אֱלֹהֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ:**

**And you speak to us:** [Heb. וְאַתְּ, a feminine form] You weakened my strength as that of a female, for I was distressed regarding you, and you weakened me, since I saw that you were not anxious to approach God out of love. **וְאֵת תְּדַבֵּר אֵלֵינוּ אֶת כָּל אֲשֶׁר יִדְבֹר ה' אֱלֹהֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ:** **וְאֵת תְּדַבֵּר אֵלֵינוּ:** התשתם את כחי כנקבה שנצטערת עליכם ורפיתם את ידי כי ראיתי שאינכם חרדים להתקרב אליו מאהבה. וכי לא היה יפה לכם ללמוד מפי הגבורה ולא ללמוד ממני:

Would it not have been preferable for you to learn [directly] from the mouth of the Almighty God, rather than to learn from me?

### Source 4: Avivah Gottlieb Zorberg: The Particulars of Rapture, page 411

The Golden Calf is a reaffirmation of the already known, a regression from the disruptive vocabulary of Sinai... A lightness, a capacity for transition and transformation, is tragically missing from the spiritual repertoire of the people.... On the one hand, the people have changed "too quickly" from the... commitments of Sinai; on the other, they are stiff-necked... invested in the outward forms of the past.

### Source 5: Gemora Shabbat 88b

Said Ulla: Shameless is the bride who plays the harlot while still under her Chuppa... Said Rav: Yet His love still is with us. **אמר עולא:** עלובה כלה מזנה בתוך חופתה... **אמר רב:** ועדיין חביבותא היא גבן

### Source 6: Shmot/Exodus 32:19

Now it came to pass when he drew closer to the camp and saw the calf and the dances, that Moses' anger was kindled, and he flung the tablets from his hands, shattering them at the foot of the mountain.

וַיְהִי כַּאֲשֶׁר קָרַב אֶל הַמַּחֲנֶה וַיֵּרָא אֶת הָעֵגֶל וְיַמְחֵלֶת וַיַּחַר אַף מֹשֶׁה וַיִּשְׁלֶךְ מִיָּדוֹ אֶת הַלְּחֹת וַיִּשְׁבֵּר אֹתָם בַּתַּחַת הַהָר:

### Source 7: Midrash Tanchuma Ki Tissa 26

At the time that the Holy One, blessed is He, gave the tablets to Moshe, they carried themselves. When he descended and approached the camp and saw the calf, the letters of the writing flew from them, and they became heavy on the hands of Moshe. Immediately "Moshe became angry and threw them from his hand".

בשעה שנתן לו הקדוש ברוך הוא את הלוחות היו סובלין את עצמן, כיון שירד וקרוב אל המחנה וראה את העגל פרח אות הכתב מעליהם ונמצאו כבדים על ידיו של משה, מיד ויחר אף משה וישלך מידו

### Source 8: Sfat Emet

Therefore the Sages said that after the sin the letters flew away from the tablets; this means that they were going up and down from the tablets, and because of the sin they could no longer attach themselves to the luchot below. Because the writing and the luchot were like the soul and the body.

ולכן דרשו חז"ל שאחר החטא פרחו האותיות מן הלוחות. פירוש כשעלו וחזרו אל הלוחות ובעבור החטא לא היו יכולין להתדבק עוד בהלוחות שלמטה. כי הכתב והלוחות היו כמו הנפש והגוף.

### Source 9: Midrash Shmot Rabba 42:6

Rebbi Shimon bar Yochai said, "11 days they were with the Holy One, blessed is He, and 29 days they were planning how to make the calf."

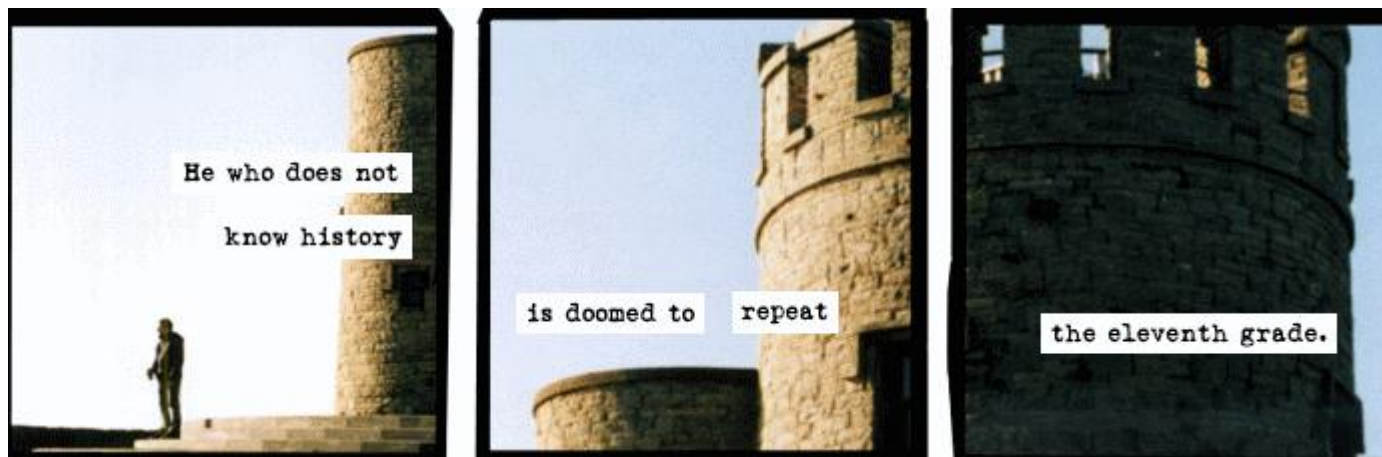
אמר ר' שמעון בן יוחאי י"א יום היו עם הקדוש ברוך הוא וכ"ט יום היו מתחשבים היאך לעשות את העגל

### Source 10: Seifer Chareidim, Positive Mitzvot Chapter 4

(Devarim/Deuteronomy 9:7) "Remember, do not forget, how you angered Hashem in the desert". In the Sifrei they learned, "Remember orally; do not forget in your heart" and we can say that this is also a Mitzva for all future generations, and the Ramban suggests, and a doubt related to a Torah matter we assume stringency. Therefore according to the Ramban it is one of the 613 Mitzvot.

זכור אל תשכח את אשר הקצפת דרשו בספרי זכור בפה לא תשכח בלב ו"ל ששיא מצוה גם לדורות כדכתב רמב"ן וספיקא דאורייתא לחומרא, ממנין תרי"ג לרמב"ן

### Source 11: Cartoon



### Source 12: Leonard Carr

Unresolved issues are like food that doesn't agree with you. It sits and churns within you. A healthy experience is one that you are able to experience and let go of – it passes through you.

### Source 13: Avivah Gottlieb Zorberg: The Particulars of Rapture, page 411

The purpose of verbal repetition is to make the past available for transformation: otherwise it remains inert and compels repetition in action.