

inscribed by the finger of God.

32 The people saw that Moses delayed in descending the mountain, and the people gathered around Aaron and said to him, "Rise up, make for us gods who will

לב כ פתבים באצבע אלהים: וירא העם כי בושש משה לרדת מן ההר ויקהל העם על-אהרן ויאמרו אליו קום ועשה לנו אלהים אשר

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go before us, for this Moses, the man who brought us up from the land of Egypt — we do not know what became of him!"

ילכו לפנינו ביורה משה האיש אשר העלנו מארץ מצרים לא ידענו מה היה לו: ויאמר אלהם אהרן פרקו גזמי הזהב אשר באזני נשיכם בניכם ובנותיכם והביאו אלי:

and made it into a molten calf; then they said, "These are your gods, O Israel, who brought you up from the land of Egypt."

ויעשהו עגל מסכה ויאמרו אלה אלהיה ישראל אשר העלוה מארץ

32.

1. בושש משה — THAT MOSES DELAYED. The word בושש is to be understood as it is rendered by Targum Onkelos, לשון אחר — an expression of "lateness." — and the word בושש in the phrase, "Why does his chariot come late," — and the word בושש in the phrase, "And they waited until it was late." — They thought Moses was late, because when Moses went up to the mountain — he said to them, "At the end of forty days, I will come within the first six hours of the day." — They thought that the day he ascended was part of the count, but he had told them "forty full days," — forty days along with the nights. — But the day that he ascended did not have its night with it, — for he ascended on the seventh of Sivan. — Thus, the fortieth day was on the seventeenth of Tammuz. — On the sixteenth, Satan came and confused the world, — and displayed an image of darkness, gloom, and confusion, — to imply, "Moses must certainly have died, — that is why confusion has come to the world." — He said to them, "Moses has died, — and he has not come, etc.," — as it says in Tractate Shabbos.

It is impossible to say that they knew which day Moses was due to descend but they only erred on a cloudy day, — failing to distinguish between before midday and after midday, — for Moses

as it says, "They arose early the next day after they made the Calf, and they brought up burnt-offerings." — They wanted to have many gods. — Satan showed them — that they were carrying {him} in the space of the firmament of the heavens.

FOR THIS MOSES, THE MAN. — FOR THIS MOSES, THE MAN. — that they were carrying {him} in the space of the firmament of the heavens.

AND WOULD SHOW US THE WAY ON WHICH WE SHOULD ASCEND FROM EGYPT. — AND WOULD SHOW US THE WAY ON WHICH WE SHOULD ASCEND FROM EGYPT. — Now, in his absence, we need gods who will go before us.

ONCE [AARON] CAST [THE GOLD] HE HAD COLLECTED INTO THE FIRE IN THE CRUCIBLE, — ONCE [AARON] CAST [THE GOLD] HE HAD COLLECTED INTO THE FIRE IN THE CRUCIBLE, — the sorcerers of the great conglomeration of non-Jews who ascended with [the Israelites] from Egypt came — and made it through witchcraft.

There are those who say, — There are those who say, — Micah was there, — he who came out of the row of bricks — which he had been crushed in Egypt. — He had in his hand an inscription of God's Name and a plate — on which Moses had written, — with which to raise the coffin of Joseph out of the Nile.

He cast it into the crucible, — and the calf emerged. — He cast it into the crucible, — and the calf emerged.

MOLTEN. This word — is related to the word for metal. — Another explanation is, there were one hundred and twenty-five — corresponding to the gematria of מסכה.

But it does not say, "These are our gods." — From here we see that it was the "great conglomeration" that had ascended from Egypt who gathered around Aaron and prevailed upon him to participate in making the calf, — and they were the ones who made it.

And afterwards they led Israel astray after it. — And afterwards they led Israel astray after it.

AVROM SILVER
JCA
19-2-19
PURIM KATAN
K, TISA
R. GOLD

RASHI

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3

⁷ HASHEM spoke to Moses: "Go, descend — for your nation that you have brought up from Egypt has degenerated ⁸ They have strayed quickly from the way that

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵּךְ-רֹד בִּי שַׁחַת עַמֶּךָ אֲשֶׁר הֵעַלִיתָ מֵאֶרֶץ מִצְרַיִם: סָרוּ מִהָרַח מִן-הַדֶּרֶךְ אֲשֶׁר

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□ שַׁחַת עַמֶּךָ — YOUR NATION [THAT YOU HAVE BROUGHT UP FROM EGYPT] HAS DEGENERATED. שַׁחַת,, — but rather, אֵלָּא,, עַמֶּךָ" — It does not say "the nation has degenerated," "your nation," עַרְב רַב שֶׁקִּבַּלְתָּ מֵעַמֶּמְךָ וְגִירָתָם — the "great conglomeration" whom you accepted on your own, and converted, וְלֹא נִמְלַכְתָּ בִּי — but you did not consult Me, וְאָמַרְתָּ טוֹב — and about whom you said, "It is good that converts should cling to the Shechinah," הֵם שַׁחְתּוּ וְהִשְׁחִיתוּ¹⁰ — they became degenerate and caused degeneracy in others.¹⁰

33 ¹ HASHEM spoke to Moses, "Go, ascend from here, you and the people whom you brought up from the land of Egypt, to the land about which I swore to Abraham, to Isaac, and to Jacob, saying, 'I shall give it to your offspring' —

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵּךְ עֲלֵה מִזֶּה אַתָּה וְהָעָם אֲשֶׁר הֵעַלִיתָ מֵאֶרֶץ מִצְרַיִם אֶל-הָאָרֶץ אֲשֶׁר נִשְׁפַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב לֵאמֹר לְזֶרְעֲךָ אֲתִנְנֶנָּה:

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² And I will send an angel before you, and I shall drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, and the Hivvite, and the Jebusite — ³ to a land flowing with milk and honey, for I will not ascend in your midst, for you are a stiff-necked people, lest I will annihilate you on the way." ⁴ The people heard this bad tidings and they grieved; and they, each man, did not put on his crown.

וְשִׁלַּחְתִּי לְפָנֶיךָ מַלְאָךְ וְגִרְשִׁיתִי אֶת-הַכְּנַעֲנִי הָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי: אֶל-אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ כִּי לֹא אֶעֱלֶה בְּקִרְבְּךָ בִּי עִם-קִשָׁה-עֲרָף אַתָּה פֶּן-אֲכַלְךָ בַּדֶּרֶךְ: וַיִּשְׁמַע הָעָם אֶת-הַדְּבָר הַרָע הַזֶּה וַיִּתְאַבְּלוּ וְלֹא-שָׁתוּ אִישׁ עֲדֵינוּ עָלָיו:

33.

1. לֵךְ עֲלֵה מִזֶּה — GO, ASCEND FROM HERE. אֶרֶץ יִשְׂרָאֵל גְּבוּהָה מִכָּל הָאָרְצוֹת — The Land of Israel is the highest of all lands.⁴ לֵךְ נֹאמֵר,, עֲלֵה" — This is why it says, "Ascend." קִלְפֵי שֶׁאָמַר לוֹ בְּשַׁעַת הַכֶּעַס,, לֵךְ רֹד" — corresponding to His having said to [Moses] at the time of His anger, "Go, descend," אָמַר לוֹ בְּשַׁעַת רִצּוֹן,, לֵךְ עֲלֵה" — He said to him at the time of good will, "Go, ascend."⁶

□ אַתָּה וְהָעָם — YOU AND THE PEOPLE. כֵּן לֹא נֹאמֵר וְעַמֶּךָ — Here it does not say, "and your people."⁷

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and as a master of his entire household, and as a ruler in the entire land of Egypt. ⁹ Hurry — and go up to my father

וּלְאָדוֹן לְכָל-בֵּיתוֹ וּמִשַׁל בְּכָל-אֶרֶץ מִצְרַיִם: מְהֵרָה וְעֲלֵה אֶל-אָבִי

8. לֵךְ עֲלֵה — AS A FATHER. That is, לְחֵבֵר וּלְפַטְרוֹן³ — as a colleague and as a patron.³

9. וְעֲלֵה אֶל אָבִי — AND GO UP TO MY FATHER. אֶרֶץ יִשְׂרָאֵל גְּבוּהָה מִכָּל הָאָרְצוֹת — The Land of Israel is the highest of all lands.⁴

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so I took from you twelve men, one man for each tribe. 24 They turned and ascended the mountain and came until the Valley of Eshcol, and spied it out. 25 They took in their hands from the fruit of the land and brought [it] down to us;

וַאֲקַח מִכֶּם שְׁנַיִם עָשָׂר אַנְשִׁים אִישׁ מִבְּיַד אֶחָד לְשִׁבְטוֹ: וַיָּפְנוּ וַיַּעֲלוּ הַהָרָה וַיָּבִיאוּ עַד-צִחֶל אֶשְׁכּוֹל וַיִּרְגְּלוּ אֹתָהּ: וַיִּקְחוּ בְיָדָם מִפְּרֵי הָאָרֶץ וַיּוֹרְדוּ אֵלֵינוּ

they brought back word to us and said, "Good is the land that HASHEM, our God, gives us!"

וַיָּשָׁבוּ אֲתָנוּ דָּבָר וַיֹּאמְרוּ טוֹבָה הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ: וְלֹא אָבִיתֶם לַעֲלֹת וּתְמַרְוּ אֹת-פִי יְהוָה אֱלֹהֵיכֶם: וּתְרַגְּנֶנּוּ בְּאֲהֻלֵיכֶם וּתְאָמְרוּ בְּשִׁנְאֵת יְהוָה אֲתָנוּ הוֹצִיאָנוּ מֵאֶרֶץ מִצְרַיִם

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land], אֶרֶבָּעָה אֹמְנִין - along its four sides, שְׁנַיִם עָשָׂר - length and breadth. 25. אֶרֶץ יִשְׂרָאֵל גְּבוּהָה מִכָּל מְאֹד - This tells us

that the Land of Israel is higher than all other lands.¹ AND SAID, "GOOD IS THE LAND." Who are those who spoke of its goodness? Joshua and Caleb.² AND YOU REBELLED. This expresses reiection: התרשמתם כנגד מאמרו -

The thirty-one kings whom Joshua defeated in the Land of Canaan, is it possible that they were all from the Land of Canaan? But you do not have, i.e., there was not, any king or ruler - a residence and a plot of land in the Land of Israel, for it is important to all of them, - "A possession coveted by the multitude of nations."^{3,4}

8

And elsewhere it says, "until Mount Sion, which is Hermon." Why did they all need to be written in Scripture? To tell the excellence of the Land of Israel, that four kingdoms boasted in this manner: One would say, "[Hermon] shall be called by my name," and the other would say, "It shall be called by my name." That is (means) "snow" in the German language, and in the Canaanite language, i.e., in the Slavic family of languages. OF THE REMAINING REPHAIM whom Amraphel and his

9

And there, I shall be a God to them. But one who dwells outside the Land of Israel is like one who has no God.⁴

10

Even after you will go into exile, be distinguished through performance of commandments; for example, put on tefillin and make mezuzos, so that they should not be new to you. when you will return. And similarly it says, "Erect markers for yourself."^{9,10}

11

לב/כא-כג 32/21-23

כא נִישֶׁק אֶת-בְּנֵי יִשְׂרָאֵל:

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A

Obvious Answer

[Inbox / Issue 745]

In his letter to the editor two weeks ago entitled "Not My State," J.B. from the UK asks: What makes Israel our country? What makes it the Jewish state? I ask you, J.B.: When the Jews of Ethiopia were in grave danger, who sent planes in the middle of the night to save them? When hundreds of thousands of Jews had the opportunity to leave Russia, who took them in? When Jews were hijacked on their way to Israel and taken to Entebbe, who risked their lives to rescue them?

The very obvious answer to your question is that a country that takes any Jew from anywhere without question, and grants him citizenship with all the rights, benefits, and protections therein — only because he or she is a Jew — that's a Jewish state.

I am surprised that *Mishpacha* would print such a letter.

J.J.
USA

Not So Obvious

[Inbox / Issue 747]

I would like to respond to the letter last

week entitled "Obvious Answer," which explains why Israel should be considered a Jewish state. The Israeli actions listed there are certainly commendable, and saved many Jewish lives.

But I ask you, J.J.: When the Jews of Yemen arrived at the Promised Land, who shaved off their *peyos* and told them there was no need to keep their archaic laws any longer? Who stole their babies and gave them to secular parents to be raised as proud *chilonim*? When thousands of Jews had the opportunity to escape the inferno of the Holocaust, who turned them away because they didn't fit the prototype of "the new Jew" that would help build the state? And as the world heads deeper into a downward spiral of gross immorality, who participates with high-profile parades and demonstrations defiling the streets of Yerushalayim?

Yisrael v'Oraisa v'Kudsha Berich Hu chad hu. A country that has a total disregard for the Torah, its mitzvos, and HaKadosh Baruch Hu, by definition, cannot be a Jewish state. Rather, it is an *Israeli* state that promotes its own nationalistic definition of Judaism and presents that as the real deal. Your "obvious answer" is sadly misguided, as the truth stares us in the face, making us wonder when Hashem's glory will truly be revealed in the Promised Land. I look forward to that day together with you and all of Klal Yisrael.

S.S., Brooklyn

C

I have genuinely tried to understand Ezra Bernstein's point) but am left with no clarity of vision at all. His search for vision is severely clouded and fuzzy and I know why.

I counted and underlined no fewer than 10 times the word "international" or "internationally," followed by "community," "standing," "recognized," "accepted," etc.

It would seem that Ezra places great importance on what the international community thinks about Israel.

That is a disastrous guideline for Israel's policymakers to follow.

The last time we enjoyed the world's sympathy was following the Shoah. We will never let that happen again.

Does he mean the international community that regularly condemns Israel at the United Nations and remains absolutely silent to all the deadly evil perpetrated by so many rogue dictatorial entities? Are they the ones whose approval we crave?

Ezra seems to question the security value of settlements. I suggest that he study the ongoing calamitous aftermath of the Gush Katif expulsion.

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