



MENUCHAV'SIMCHA

THE EIGEL AND THE WISDOM OF SIMPLICITY

BY RABBI YOSEF PRUPAS

PARSHAS KI SISA

In this week's Parsha we learned about the tragic sin of the Golden Calf, the Eigel. One's immediate reaction is to wonder how Klal Yisrael, who had just experienced Matan Torah, could fall so low as to engage in what appears to be idol worship.

The explanations offered by Chazal, with various nuances, tell us that their intention was not actual idol worship. Rather, they were attempting to create a replacement for Moshe Rabbeinu through which they could continue to connect to Hashem. The Maharal explains that they specifically chose the image of a calf because it corresponded to the ox that appears among the figures of the Divine Chariot (the Merkavah).

Let us imagine a parallel scenario. A man comes home after a full day of learning and announces to his wife that he has decided to build a temple in the backyard. Based on the deep esoteric and Kabbalistic concepts he studied that day, he has concluded that this is the proper way to serve Hashem.

How would his wife respond? Most likely she would quickly dismiss the idea. Without a clear command from Hashem, such a project simply cannot happen. Her reaction would stem from a simple, intuitive faith in Hashem that does not rely on complex calculations and esoteric concepts in Torah.

In next week's Parsha, Parshas Vayakhel, Rabbeinu Bechaya comments on the verse: "וַיָּבֵאוּ הָאֲנָשִׁים עַל הַנָּשִׁים" (Shemos 35:22)

Literally translated, the verse reads that "the men came upon the women." Rabbeinu Bechaya explains that the wording implies that the women actually came first to donate to the Mishkan, with the men following after them. This stands in striking contrast to what occurred during the sin of the Golden Calf. There, the men rushed forward to donate their jewelry—so eager that they even tore the earrings from their ears. The women, however, held back and refused to participate. Yet when it came to building the Mishkan, the opposite occurred: the women were the first to give. The Beis HaLevi explains that although the concept of a Mishkan could theoretically be derived from deeper ideas within the Torah, it could not be implemented until Hashem explicitly commanded it. The mistake of the Eigel was that the people attempted to implement an idea that may have had spiritual logic behind it—but without a Divine command.

Rabbi Dovid Goldberg, in his sefer Shiras Dovid, suggests that this insight of the Beis HaLevi helps explain the differing responses of the men and the women.

The men, who are obligated in the study of Torah, were able to uncover the deeper concepts underlying the idea of a Mishkan. Because they were accustomed to analyzing and deriving ideas, they moved too quickly in the case of the Eigel, attempting to implement what they believed was spiritually appropriate.

However, when it came to building the Mishkan—where there was now an explicit command from Hashem—their donations had to come with a different mindset: not because of the profound ideas behind the Mishkan, but simply because Hashem commanded it. It therefore took time for them to adjust their thinking and remove the intellectual motivations from their actions.

The women, however, approach such matters differently. With the intuition that Hashem granted them, they do not rely on complicated reasoning in matters of faith and service of Hashem. They possess a natural sense of what is right and what is wrong.

For this reason, no intellectual argument could convince them that the Golden Calf was appropriate. At the same time, when Hashem commanded the construction of the Mishkan, they immediately responded and came forward to donate.

Perhaps this is one of the reasons women are described as the foundation of the home. Their clarity of instinct keeps the household grounded in authentic *avodas Hashem*.

The Midrash in Shemos Rabbah describes King David praying that when performing mitzvot whose reasons are not readily understood, he should fulfill them with simple devotion—without becoming confused by arguments that might lead him away from the mitzvah. May we learn from our wives and mothers the value of that clarity and focus: to serve Hashem with depth and understanding when appropriate, but also with the simple commitment that comes from doing His will because He commanded it.

LESSONS FROM OUR LEADERS

BY RABBI YEHUDA WAITMAN

RAV CHAIM KANIEVSKY



1928-2022

YARZHEIT SHUSHAN PURIM

Rav Shmaryahu Yosef Chaim Kanievsky was born in 1928 in Pinsk, Belarus. His father was Rav Yaakov Yisrael Kanievsky, the Steipler Gaon. When Rav Chaim was a young boy, his family immigrated to Eretz Yisrael, upon the urging of his uncle, the Chazon Ish. The Kanievskys settled in Bnei Brak, near the Chazon Ish, and the Steipler assumed the position of Rosh Yeshiva of Yeshiva Bais Yosef in Bnei Brak. Rav Chaim attended Yeshiva Tiferes Tion in Bnei Brak, and then, after several years, he entered the Lomza Yeshiva in Petach Tikva. In Lomza, Rav Chaim became close to the Mashgiach, Rav Dushnitzer. In 1951, Rav Chaim married Rebbitzin Batsheva, the daughter of Rav Yosef Shalom Elyashiv. Rav Chaim was known as a phenomenal masmid, spending hours every day deeply engrossed in learning. He was famous for his wide knowledge of the breadth of Torah, with even the most obscure source at his fingertips. Rav Chaim famously made a siyum on every Erev Pesach on the entire Torah, incorporating the whole Tanch, Talmud Bavli and Yerushalmi, Shulchan Aruch, and Midrashim. He wrote extensively on many different topics, and his seforim have become classics. As well, Rav Chaim received hundreds of letters a day with questions on all areas of Torah, to which he devoted time to answer. Rav Chaim possess deep love and compassion for every Jew, and he gave of his precious time to receive petitioners and to offer his advice, counsel and blessing. Rav Chaim was niftar on Shushan Purim, and was buried in Bnei Brak.



LENDING PEOPLE IN NEED: PART 2

Q: Someone asks to borrow money but I do not have cash on me; I have money in the bank. Do I need to take out the money to give him?

A: Yes. If you have money in the bank, you are required to withdraw it in order to lend. However, if you do not have the money, or you have it but it is not accessible (i.e., it is tied up in other matters), you do not need to borrow from someone else in order to lend.

אהבת חסד פ"א סי"ב.

Q: Does someone have to give up an investment opportunity to give a loan?

A: If a person has money in the bank earning interest, he is required to lend the money even though he will lose that interest. However, he is not required to give up a significant profit, only a small one, and what is considered significant depends on the individual.

גמ' ב"מ ע"א, אג"מ יו"ד ח"ג סי' צ"ג, אהבת חסד פ"ה ס"ה.

Q: What are the *halachos* regarding requesting the money back, and when?


A: A person may establish any agreement regarding when the money is to be repaid. It is forbidden to request payment before the designated time. If no date was discussed at the time of the loan, *Chazal* teach that, unless there is an established custom otherwise, a standard loan is assumed to be for 30 days. Therefore, one may not request payment before 30 days have passed.


שו"ע חו"מ סי' ע"ג ס"א.

Q: Is there a limit to how much I am obligated to lend to another? Is it like *tzedakah*, where one may not give more than a fifth of his money?

A: No. Since the money will be repaid, it is not like *tzedakah*. Therefore, a person has no set limit and should lend as much money as he can to an individual in need.

אהבת חסד פ"א ס"ד.


PHILADELPHIA FRIENDS
of TORAH UMESORAH
Mr. Adam Levine - President
will be hosting


Rav Noach Orlowek אורלוק
Sunday, March 8, 2026

9:15 am | Light Breakfast
9:45-10:30 am | Community Address
"Making Marmor Sweet"

Philadelphia Community Kollel (open to men and women)
364 Montgomery Avenue, Merion Station, PA

From 10:45 am-2:30 pm, Rabbi Orlowek will be taking private appointments with groups or individuals at a different location.

To schedule a time, please call Rabbi Joshua Levy, Ed.D.
610-213-4234


Rabbi Noach Orlowek is a veteran educator and international speaker known for his practical guidance in chinuch and leadership. With decades of experience in senior educational roles, including at Yeshivas Torah Ore in Jerusalem, he advises school leadership teams on strengthening instruction, communication, and school systems. His approach combines clarity, accountability, and deep Torah perspective.

Rabbi Orlowek is well regarded for his counsel and advice to individuals and in communities around the world.

THE PHILADELPHIA COMMUNITY KOLLEL
PRESENTS

A Weekly Dvar Torah on the Parsha
Based on the Teachings of
RAV MATTISYAHU SALOMON ZT"l

Given over by his
talmid - the Rosh Kollel,
**RABBI YECHIEL
BIBERFELD**



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PARSHAS KI SISA SHABBOS ZEMANIM

Friday, March 6

- 5:13 pm - Likras Shabbos Program
- 5:40 pm - Candle Lighting
- 5:43 pm - Mincha/Maariv
- 5:58 pm - Shkiya/Sunset

Shabbos, March 7

- 8:15 am - Shacharis
- 8:42/9:18 am - Latest Krias Shema
- 5:19 pm - Mincha
- 5:59 pm - Shkiya/Sunset
- 6:54 pm - Maariv
- 7:11 pm - 72 minutes
- 8:30 pm - Rabbi Reisman