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PARSHAS KI SISA  
PARSHAS PARA

DALLAS  
COMMUNITY KOLLEL  
OF DATA

# FAMILY TORAH *Journal*

THE WEEKLY PUBLICATION OF  
THE DALLAS COMMUNITY KOLLEL

## TORAH PERSPECTIVES

RABBI BINYAMIN SCHIERMEYER



### MOSHE'S UNUSUAL DEFENSE

This past week we had a Taanis. As is the minhag by every fast day, during Iaining we read from this week's parsha, Ki Sisa. Immediately after Klal Yisrael sinned with the golden calf, Moshe beseeches Hashem to save Bnei Yisrael. The pasuk says, "Vayichal Moshe es pnei Hashem..." — "And Moshe implored Hashem..." Here Moshe is acting as Klal Yisrael's lawyer, coming to defend his people from Hashem's wrath. But what is Moshe's defense? He says to Hashem, "Why are you getting angry at the nation that you took out of Egypt with great strength and a strong hand?"

This claim seems not just odd, but almost the exact reverse of what you would expect him to say. If anything, wouldn't the fact that Hashem took us out of Mitzrayim be a reason for Hashem to be even more upset with Bnei Yisrael?! Hashem just performed incredible miracles, taking Bnei Yisrael out of the most powerful nation in the world — that Chazal tell us no one ever escaped from — and they turn their backs on Him and serve a golden calf?! What was Moshe trying to accomplish with this statement?

Now, maybe you could say that Moshe was saying this as part of a larger plea. Maybe he was trying to build up to the next verse, in which Moshe explains that if Hashem were to destroy the Jews, this would be a Chillul Hashem because the Egyptians are going to say that Hashem took them out only to destroy them in the desert.

However, Rabbi Elya Baruch Finkel offers the following explanation that both answers the question better, and gives us a clear takeaway for our Avodas Hashem. We find by Shiras HaYam, "Until this people You have acquired passes through." Rashi explains that Hashem loves Bnei Yisrael more than other nations, just like an object that someone purchases with a lot of money. This seems to relate to the Gemara in Bava Metzia (38a) that says a person would rather have one portion that is theirs than nine portions of their friend's. Rashi explains there that the reason for this is not selfishness, but a natural response: something will be beloved to its owner, even if it is less valuable, because he toiled over it. Investing in something builds a deeper relationship. We can take this a step further, as the Ritva Yeshanim does, and

## Meaning — BEHIND THE *Minhag*



RABBI HILLEL MULLER

### STEPPING OVER SOMEONE

There is a Minhag that many people have not to step over someone, and if they do, they go back over the other way afterwards. Is there any meaning or source to this?

The Teshuvah Be'er Moshe (Rav Moshe Stern, the Debichzner Rav lived from 1914-1997), in Chelek Ches Teshuva 36 brings this custom and two other ones. The first is not to let a kid look in a mirror until they grow a tooth otherwise the teeth cannot grow at the right time. The last is to tie a red string on a child or stroller to protect against Ayin Hara.

The Be'er Moshe writes that these customs are considered among the custom of old women which the Rashba (Shu"t 1:69) wrote that we should not belittle even if we can not understand the reason, they are certainly established on "mountains of holiness". ▲

clarify that the Gemara is only talking about something the person toiled over, which would exclude something that was given to him as a gift.

With this yesod, Rabbi Elya Baruch says we can answer our question about Moshe's seemingly odd defense of Bnei Yisrael. The more one toils over something, the more valuable it is to him. Moshe was saying this exact idea to Hashem! Don't destroy the nation that You invested so much into. You took them out of Egypt with great strength and a strong hand!

This idea is just as true for us. Every challenge we push

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ZEMANIM

🕯️ CANDLE LIGHTING | 6:10

SHABBOS ENDS: 7:13 | RABEINU TAM 7:40



# Climbing HIGHER



RABBI YOSEF CHAIM PINKUS

## POST PURIM SIMCHA: WE AIN'T DONE YET

As we collectively recover from the whirlwind of a properly celebrated Purim, a question comes to mind. As we have been singing for the past two weeks, “Mishenichnas Adar marbin b’simcha — when the month of Adar arrives, one should increase in joy”. And yet, that expression seems to be oriented toward the high point of the month, Purim. With the holiday now behind us, two full weeks of Adar still remain. What do we make of that? Do we let out all that joy like a deflating balloon? Or is there something about this month worth examining beyond its holiday?

In Jewish thought, each month carries its own theme. On the surface, it would appear that these themes are dictated by the corresponding holiday that falls within that month. Nisan, with Pesach inside it, is dedicated to the idea of cheirus — freedom. Similarly, Adar, because it contains Purim, would seem to be dedicated to simcha. And yet, Chazal tell us that is not actually the case. Instead, they present the idea that each month has its own pre-existing character, and it is because of those themes that, in G-d’s divine plan, each holiday fell in its corresponding time of year. The Talmud explains that one of the reasons leap years are necessary is to ensure that each holiday falls in its proper season, indicating that the time of year is the *ikkar*.

Through this lens, Mishenichnas Adar marbin b’simcha is not simply a two-week heads-up that Purim is approaching. It is a declaration of the theme of the entire month. Now that Purim has passed, our work is not done. Our simcha is still supposed to be at this elevated level.

Rashi in Maseches Taanis explains that the reason Adar is a time of such great joy is because it is a time of geulah, of redemption, encompassing both Purim and Pesach. This raises an immediate question. If Rashi’s intent was simply to explain the theme of this time of year, why mention Pesach at all? Pesach is still a full month away. What connection is being drawn?

The Ya’avetz addresses this directly. He explains that Purim is not a self-contained miracle. Rather, it opens a sustained season of geulah that flows forward and culminates in Yetzias Mitzrayim. Purim initiates what Pesach completes. The simcha of Adar is therefore not merely about celebrating one holiday, it is the runway leading us to the redemption that follows.

Which brings us to a deeper question. Why does it have to work that way? Why must the simcha come first, before the geulah, rather than flowing from it?

Here we can offer a suggestion based on a thought I once heard from one of my rebbeim, drawn from the final blessing of Sheva Brachos. The blessing reads: “*asher bara sasson v’simcha, chosson v’kallah, gila ri-nah etc...*” — “He who created joy and gladness, groom and bride, mirth, glad song etc.” Reading carefully, an oddity emerges. Joy and gladness precede the chosson and kallah. One might have expected it the other way around with the couple first and the blessing of happiness following. Why does simcha come first?

From here we learn a beautiful idea. When blessing a bride and groom, a foundational lesson is being imparted. Before anything else, there must be happiness. There must be positivity. Just as vegetation cannot grow without oxygen, a marriage — and indeed, growth as a Jew and as a person — cannot flourish without an environment first saturated with joy. Simcha is the ultimate prerequisite.

This is precisely the logic behind what Rashi and the Ya’avetz are describing. Nisan is the month of national birth, the month in which the Jewish people emerged from Egypt and embraced their destiny. It is a month that represents extreme growth in us as a people. And so, in G-d’s divine architecture, it is preceded by an entire month dedicated to simcha because we could not step into that level of growth and geulah without first being saturated with simcha. Mishenichnas Adar marbin b’simcha did not finish late Tuesday night. It continues for the next weeks, setting us up for success in the seasons ahead. ▲



RABBI ELI PERLMAN

HOW DOES THIS SCENE  
CONNECT TO THE PARSHA?



SEE PAGE 2 FOR THE ANSWER

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**KOLLEL  
DAVENING  
SCHEDULE:**

**SHACHRIS** SUNDAY 8:15 AM MON-FRI 8:00 AM

**MINCHA** SUNDAY 2:15 PM MON-THURS 4:45 PM

**MAARIV** 9:00 PM