



March 1, 2024

Shabbat Pareshat Ki Tisa

21 Adar I 5784

Paresha D'var Torah

Rav Kook Torah
"Ki Tissa: The Knot of God's Tefillin
Shemot 30:11–34:35

Moses' Vision

One of the more enigmatic passages in the Torah describes a mysterious encounter that took place following the Sin of the Golden Calf. After successfully pleading on behalf of the Jewish people, Moses took advantage of this special time of Divine favor. "Please let me have a vision of Your Glory!"

God replied that it is impossible for mortal man "to have a vision of Me and live." However, God agreed to protect Moses in a mountain crevice as He "passed by."

"You will then have a vision of My back. My face, however, will not be seen." (Ex. 33:17-23)

This account raises many questions. The most obvious problem concerns the story's anthropomorphic elements. God has no body; what do the allegorical terms 'back' and 'face' mean?

The Talmudic commentary for this puzzling incident only adds to our confusion. The Sages explained that God revealed His 'back' to Moses by showing him the knot of God's *tefillah shel rosh*. (The *tefillah shel rosh*, the phylactery worn on the head, is held in place by means of a leather strap tied to the back of the head with a special knot.)

What is the significance of God's tefillin knot? Why did God choose to reveal that particular part of His tefillin to Moses?

Knowing God

There are two levels of knowledge. The first is an accurate knowledge of an object's true nature. The second is a limited knowledge, restricted by our intellectual or physical limitations. Regarding tangible objects, there may not be a significant difference between the two levels of knowledge. But when dealing with abstract concepts, especially with regard to the nature of God, the difference will be great — perhaps infinitely so.

The Torah is based on the second type of knowledge. It presents us with a perception of God according to our limited grasp, since only this type of knowledge can provide ethical guidance. Knowledge of God's true nature, on the other hand, is not a form of comprehension at all. As God informed Moses: "Man cannot have a vision of Me and live."

Bound to the Human Intellect

Now we may begin to understand the metaphor of God's tefillin. Contained inside tefillin are scrolls with verses declaring God's unity and Divine nature. These verses signify a comprehension of God's true reality. This truth, however, is beyond human understanding. How can we relate to this infinite truth? What brings it down to the level of our intellectual capabilities, enabling this knowledge to enlighten us and provide moral direction?

Z'manei Tefillah

Friday, March 1, 2024

Candlelighting..... 5:49 p.m.
Mincha 5:50 p.m.

Saturday, March 2, 2024 Ki Tisa

Shacharit 9:00 a.m.
Latest Shema..... 9:36 a.m.
Mincha 5:50 p.m.
Shkiya..... 6:08 p.m.
Motzaei Shabbat 6:54 p.m.

Sunday-Friday, March 3-8, 2024

Earliest Tallit & Tefillin 5:50-5:42 a.m.
Shacharit, Sunday, 8:00 a.m.
Shacharit, Monday, Thursday 6:45 a.m.
Shacharit, Tuesday, Wednesday, Friday 7:00 a.m.
Mincha/Maariv, Sunday-Thursday 6:00 p.m.

Friday, March 8, 2024

Candlelighting..... 5:57 p.m.
Mincha..... 6:00 p.m.

Drasha Continued:

The function of the knot is to bind the *tefillah shel rosh* to the head — and intellect. The knot symbolizes a level of comprehension that takes into account the abilities of those contemplating, so that they may grasp and utilize this knowledge.

The imagery of God's 'face' and 'back' corresponds to these two levels of knowledge. 'Face' in Hebrew is *panim*, similar to the word *p'nim*, meaning inner essence. True knowledge of God's infinite reality is God's 'face.'

Knowledge of God's reality according to our limited understanding, on the other hand, is referred to as God's 'back.' Moses was granted this partial, indirect knowledge — a grasp of the Divine that we are able to appreciate and apply in our finite world.

([Sapphire from the Land of Israel](#). Adapted from *Ein Eyah* vol. I, p.33)
<https://ravkooktorah.org/KITISA61.htm>

SAVE THE DATE!

Special Purim Kiddush: March 23, 2024

See page 2 for details



Lifecycle

Celebrations:

- Mazal Tov to **Jochanan and Sheba Sanders** on the birth of a great-granddaughter, granddaughter to David and Chani Klein, daughter to Uri and Shira Klein, in Toronto.

Refuah Sheleimah:

- Refuah Sheleimah to all the cholim and all those who were wounded or kidnapped and who are suffering at this time. Tefillot and Tehillim said on behalf of the cholim are much appreciated.

We Thank Our Sponsors:

The foyer Kiddush this Shabbat is sponsored by:

- George & Helen Zicherman** and **Robert & Mili Zicherman** to commemorate the yahrzeit of Robert and George's father, Avraham Zvi ben Shmuel Menachem Halevi, z"l.

Rabbi Rosenberg's Drasha this Shabbat is sponsored anonymously by a shul member.

- For the Refuah Sheleimah for Matityahu ben Rachel Ma'sultan, מתתיהו בן רחל מהסולטן.

Mishebeirach for Medinat Yisrael & Chayalim

- Sponsored by **Andrea Stern and Isaac Singer** in honour of their son Jonathan, who served in the IDF as a "Chayal Boded" and more recently, as a reservist, and in honour of all the other reservists and chayalim.
- The Korman family.**

Israel News can be found at:

<https://images.shulcloud.com/148/uploads/News030124.pdf>

Synagogue Notes

Special Purim Kiddush- Shabbat, March 23:

We are planning an extra special Kiddush for **March 23, Erev Purim**. Donations of \$36 or more are suggested and will be mentioned in the bulletin and be posted on the sponsor list at the Kiddush. Please contact the office at **416-226-3700** or by email at office@bnaitorah.ca with your information and donation level. **Please respond by Friday March 15, to ensure you are included.**

Mishloach Manot Project:

A very successful Mishloach Manot Project has now concluded. Thank you to everyone who has taken part in the Mishloach Manot fundraiser. A special Yasher Koach to our sponsors. Packages and scrolls will be delivered on Purim.

Matanot L'Evyonim / Maot Chittim:

The B'nai Torah Tzedakah Fund is now accepting donations for Matanot L'Evyonim, for those in need for Purim, and Maot Chittim, for those in need for Pesach. Contributions can be made by credit card, cheque or e-transfer to marinagerstein@gmail.com. Please issue separate cheques for each fundraiser and indicate on the memo line of each cheque for which fund it is earmarked. Funds collected will benefit members of our Shul and local community during this most challenging time. Thank you!

Daf Yomi

Mar. 2, 2024	Shabbat	22 Adar I 5784	Bava Metzia 3
Mar. 3, 2024	Sunday	23 Adar I 5784	Bava Metzia 4
Mar. 4, 2024	Monday	24 Adar I 5784	Bava Metzia 5
Mar. 5, 2024	Tuesday	25 Adar I 5784	Bava Metzia 6
Mar. 6, 2024	Wednesday	26 Adar I 5784	Bava Metzia 7
Mar. 7, 2024	Thursday	27 Adar I 5784	Bava Metzia 8
Mar. 8, 2024	Friday	28 Adar I 5784	Bava Metzia 9

Yahrzeits for the Week of March 3–9, 2024

Deceased Name	Relationship	Member or Affiliate Name	Day	Hebrew Date
Berta Korman	mother	Avraham Korman	Sunday	Adar 23
Sara Yunger	mother	Eli Yunger	Sunday	Adar 23
Erno Zicherman	father	George Zicherman & Robert Zicherman	Sunday	Adar 23
Joseph Adler	father	Shabsie Adler	Monday	Adar 24
Al Shecter	father	Debbie Cherniak	Monday	Adar 24
Solomon Yusupoff	father	Rebecca Mammon	Tuesday	Adar-I 25
Sarah Moussadji	mother	Haim Moussadji	Wednesday	Adar 26
Tyrza Wagensberg	mother	Hanna Katz	Wednesday	Adar 28
Henry Dominitz	father	Helen Zicherman	Friday	Adar 28
Jacob Paul Zolty	father	Netta Epstein	Friday	Adar 28
Anne Mayer	mother	Frank Mayer	Shabbat	Adar 29
Albert Silverman	brother	Susan Jutovich	Shabbat	Adar 29

Please consider making a donation to B'nai Torah in memory of your loved one.

Kaylim Mikvah Open by appointment only, for members only. Kaylim Mikvah is not available Erev Shabbat or Yom Tov. **Sisterhood Donations**, Elaine Tanenzapf, lainny@rogers.com or call 416.665.2182; **Tree of Life, Dedications, Memorial Plaques**, Contact the office. Visit us at our Donations page at www.bnaitorah.ca