**Class #21 –** Parshat Ki Tisa: The road less traveled

Advanced Fellowship Parsha Class - Sponsored in memory of Alice Toby Barbanel Z”l

Rabbi Pinny Rosenthal

[The Roman road from Jerusalem](http://www.msn.com/en-in/video/watch/archaeological-discovery-yields-ancient-roman-road/vp-AAob80m)

1. Why did the Roman Emperor Hadrian create roads in ancient Israel?
2. Why did they have a statue on the side of the road for Hadrian?

<https://www.youtube.com/watch?v=aqD-b4gZpEM> The road to the Temple

1. What did they discover in 1994 when a watermain broke?
2. What was the Shiloach pool used for?
3. What was the road used for in 2nd Temple times?

Story from the Talmud Shabbat 33B

Since Rabbi Yehuda and Rabbi Yose and Rabbi Shimon sat [together], and Rabbi Yehudah ben Gerim sat with them. Rabbi Yehuda opened and said, "How fine are the deeds of [the Roman] nation; they set up markets, they set up bridges, they set up bathhouses." Rabbi Yose was quiet. Rabbi Shimon ben Yochai answered and said, "All that they set up, they didn't set up except for their own needs; they set up markets to place prostitutes in them, bathhouses to pamper themselves, bridges to take taxes from them." Rabbi Yehudah ben Gerim went and told over their words and they were heard by the government. [The government officials] said, "Yehuda that elevated [us] should be elevated, Yose that was quiet should be exiled to Tsippori, Shimon that disgraced [us] should be killed."

1. Why was Rabbi Shimon ben Yochai critical of the Roman empire building of infrastructure in ancient Israel?
2. How did the Roman Empire feel about criticism?

Review from last week – What is the Schechina experience?

This weeks parsha:

*Instructions for a Census*

30:11 [God spoke to Moses saying](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=2&CHAPTER=30#C1788): 30:12 When you [take a census](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=2&CHAPTER=30#C1789) of the Israelites [to determine their numbers](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=2&CHAPTER=30#C1790), each one shall be counted by giving an atonement offering for his life. In this manner, they will not be stricken by the plague when they are counted. 30:13 Everyone included in the census must give a half shekel. This shall be by the [sanctuary standard](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=2&CHAPTER=30#C1791), where [a shekel is 20 gerahs](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=2&CHAPTER=30#C1792). It is half of such a shekel that must be given as an offering to God. 30:14 Every man over 20 years old shall be included in this census and give this offering to God. 30:15 The rich may not give more, and the poor may not give less than this half shekel. It is an offering to God to atone for your lives. 30:16 You will take this atonement money from the Israelites and use it for making the Communion Tent. It will thus be a remembrance for the Israelites before God to atone for your lives.

1. What questions do you have on the opening 5 verses of the parsha?

RASHI

כי תשא This has the meaning of obtaining: WHEN THOU TAKEST [THE SUM], (not of “lifting up” as in Genesis 40:13); as the Targum has it, תקבל. The sense is: when you wish to obtain the sum total of their number — to know how many they are — do not take their census by taking a “head count” but each of them shall give half a shekel, and you shall count these, and so ascertain their number.

ולא יהיה בהם נגף THAT THERE BE NO CALAMITY AMONG THEM — for numbers (i. e. things that have been numbered) are subject to the influence of the “evil eye”, and therefore if you count them by their “head count” pestilence may befall them, as we find happened, in the days of David (II Samuel 24:10 and 15).

1. How is Moshe instructed to count the Jews?
2. Why cant he count them normally?
3. How does the evil eye apply to that which is numbered? IS that a mystical force?

Tehillim 20

אֵ֣לֶּה בָ֭רֶכֶב וְאֵ֣לֶּה בַסּוּסִ֑ים וַאֲנַ֓חְנוּ ׀ בְּשֵׁם־יְהוָ֖ה אֱלֹהֵ֣ינוּ נַזְכִּֽיר׃

They [call] on chariots, they [call] on horses, but we call on the name of the LORD our God.

הֵ֭מָּה כָּרְע֣וּ וְנָפָ֑לוּ וַאֲנַ֥חְנוּ קַּ֝֗מְנוּ וַנִּתְעוֹדָֽד׃

They collapse and lie fallen, but we rally and gather strength.

יְהוָ֥ה הוֹשִׁ֑יעָה הַ֝מֶּ֗לֶךְ יַעֲנֵ֥נוּ בְיוֹם־קָרְאֵֽנוּ׃

O LORD, grant victory! May the King answer us when we call.