



PARASHAT KI TISA

אין אדם חסר מאומה מקיום מצות צדקה

כתוב בפסוק (ל:יב) "ונתנו איש כופר נפשו". את המלה "ונתנו" אפשר לקרוא ישר והפוך. גם מימין לשמאל, וגם משמאל לימין. דבר זה מלמד אותנו, כי כל מה שאדם נותן לצדקה, בסופו של דבר חוזר אליו ואינו חסר מאומה מקיום מצות צדקה.

Giving With Fire and Zeal

The Pasuk in this week's Parashah states (30:13): "This they shall give, everyone who goes through the counting: half a shekel according to the holy shekel." Rashi explains that Hashem showed Moshe a coin of fire and said to him such as this they will give. The Rabbi of Kotzk explains Rashi as follows: Moshe could not understand how a simple coin could be the ransom of a soul. Hashem therefore showed him a coin of fire. Hashem was telling Moshe if they don't just give a coin but give it with fire zeal and excitement, giving a part of their soul, it will indeed be a ransom for the soul.

Appreciating what We Have

In discussing Moshe's decent from the mountain with the Luchot the Pasukim state (32:15-16) "Moshe turned and descended from the mountain, with the two Tablets of the Testimony in his hand, Tablets inscribed on both of their surfaces; they were inscribed on one side and on the other. The Tablets are the work of G-d and the script was the script of G- d, engraved on the Tablets." After seeing Bnei Yisroel doing the sin of the golden calf Moshe then breaks them. Why does the Torah go out of its way to describe the Luchot in detail at the time Moshe is going to break them? Isn't the proper place to describe them earlier in the narrative, when they were first given to Moshe (31:1)? The simple interpretation is, that the Torah is emphasizing that even though the Luchot were so special and unique, nevertheless Moshe broke them. Perhaps there is another interpretation as well. We rarely appreciate what we have while we have it. Only when we are about to lose something do we truly appreciate what we had. Earlier, when Moshe was first given the Luchot, we thought that they were ours and that we would have them until the end of time. We hardly noticed their special quality. But now when we are about to lose them, we finally begin to appreciate them. (Rabbi Y. Frand)