



עמוד ב'

TORAH OF THE AMSHINOVER REBBE

זָרַע אֲבָרָהֶם אוֹהָבוּ, Seekers of Hashem, seed of Avrohom, His beloved, is that they rush to welcome the following Shabbos, to combine the two Shabbasim as one. Since, the main purpose of Shabbos is that the entire following week should receive from the aspect of Shabbos to the extent that the days of the week should not even be in aspect of weekdays. But, only elevated days through the power that they are in between two Shabbasim.



In this Parsha, Parshas Ki Sisa, the reading of the Torah for the kohen and levi are very long, and by the time of the third aliyah, a large part of the Parsha is already completed. The Ostrovtsa zy"e explains that since the Bnei Levi had no connection with the חַטָּא הָעֶגְלָה, sin of the calf, they are therefore called to this part of the Torah reading. As, it is not appropriate to call up to that section of the Torah reading those who had any connection to the sin that occurred, and by the third aliyah, the Parsha is already at a different subject.

Behold, Machatzis Hashekel comes to forgive for the sin of the calf. Apparently, why does the Torah begin Parshas Ki Sisa with the mitzvah of Machatzis Hashekel that come to forgive even before the actual sin is written in the Torah. The Skulener Rebbe ztvk"l explains as follows. Chazal (עבודה זרה ד) say that Yisroel were not fit for such an act. Only, to give claim and to provide an opening for Baalei Teshuvah, etc. In other words, the entire sin evolved just because to teach a pathway of teshuvah for the many. Therefore, the Torah preceded with Machatzis Hashekel, which is the main purpose of the Parsha, which is to create a path for teshuvah. While the continuation is simply the development of the matter.

(ליל שבת קודש - פרשת כי תשא תשפ"ה לפ"ק, שבת אויפרוף לבן כ"ק אדמו"ר שליט"א ויארציט של מרן הרה"ק רבי יצחק זי"ע)