“The Coin of Fire- Rectification of Material Wealth”

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The sources are presented in the order they appear in the commentary

Exodus 30:15-16
The rich shall not give more, and the poor shall not give less, than the half a shekel to the portion of Hashem, to atone for your souls. You shall taken the silver of the atonements from the Children of Israel and give it for the work of the Tent of Meeting; and it shall be a memorial before Hashem of the Children of Israel, to atone for your souls.

Rashi commentary on Exodus 30:15
“To atone for your souls” - That they should not be struck by a plague because of the counting. Another explanation: [This was written] because [God] hinted to them [the Israelites] here [about] three offerings, because “an offering to the Lord” is written here three times. The first [represents] the offering [of silver] for the sockets [of the Mishkan], for he [Moses] counted them when they commenced with the donations for the Mishkan. Everyone gave a half-shekel, amounting to one hundred talents, as it is said: “And the silver of the community census was one hundred talents” (Exod. 38:25). The sockets were made from this, as it is said: “One hundred talents of the silver was [used to cast the sockets of the Mishkan and the sockets of the dividing curtain]” (Exod. 38:27).
Exodus 25:3-7

This is the portion that you shall take from them: gold, silver, and copper. Turquoise, purple, and scarlet wool, linen and goat hair. Red-dyed ram skins, tachash skins, acacia wood. Oil for illumination; spices for the anointment, oil and the aromatic incense. Shoham stones and stones for the settings, for the ephod and the breastplate.

Exodus 30:13

This they shall give, every one that passes among them that are counted, half a shekel after the shekel of the sanctuary--the shekel is twenty gerahs--half a shekel for an offering to the Lord.

Rashi commentary on Exodus 30:13

“*This they shall give*" - He [God] showed him [Moses] a sort of coin of fire weighing half a shekel, and He said to him, “Like this one they shall give.” [from Tanchuma 9; Tanchuma Buber, Naso p. 35; Pesikta d’Rav Kahana 19a; Midrash Psalms 91:1; Yerushalmi, Shekalim 1:4]

Fire has the ability to burn as well as to warm. If a person uses his money in inappropriate ways then it “burns” him but if he uses it wisely ie: to give tzedaka wholeheartedly and performs deeds of kindness, then this mitzvah reaches until the throne of glory… (translation by Gideon Aronovich)

Exodus 12:35-36

The Children of Israel carried out the words of Moses; they requested from the Egyptians silver vessels, gold vessels, and garments. Hashem gave the people favor in the eyes of the Egyptians, and they granted their request - so they emptied Egypt.
Isaiah 31:1
Woe to those who go down to Egypt for help and who rely on horses; they trust in chariots because they are many and in horsemen because they are very strong, and they did not turn to the Holy One of Israel and did not seek out Hashem.

Talmud Bavli Tractate Chulin 84B
Rav Chisda said: What is [the meaning] of that which is written: and the flocks (asterhos) of your sheep? Because they make their owners wealthier (me’ashros) [in this context, the slaughter of the Pascal Lamb and the smearing of the blood can be seen as a dramatic statement of the rejection of the wealth-centered worldview of Egypt.]

The Lubavitcher Rebbe, Torah Studies, p. 167, Letter, 11th Nissan 5721
...The Israelites had spent 210 years in Egypt, a highly agricultural country, where the nomadic life was mistrusted, where the soil was fertile and irrigated by the Nile whatever the caprices of the climate. They forsook all the security of the natural order...

Why did they do so? The question is echoed in every generation. The secular world, and the Jew who has strated from Jewish truth, asks the practicing Jew: You live like us in a materialistic world. You belong to a competative society. You too face the struggle for economic survival. How can you exempt yourself from its values? How can you adhere to a code of precepts that burden your life and restrict your actions at every turn?

The answer lies in the Exodus from Egypt.

Then, when the Jews responded to the call of G-d, disregarding what seemed reasonable at the time, breaking with the values of their Egyptian environment, it transpired that the path they took was the path of true happiness, spiritually in recieving the Torah and becoming G-d’s people, materially in reaching the promised land, flowing with milk and honey...

The Lubavitcher Rebbe, Torah Studies, p. 168, Letter, 11th Nissan 5725
...The gods of Egypt have their descendants. There are those today who base their lives on the deification of the forces of nature, and who still say, “My power and the strength of my hand have made me this wealth.” And there are those who leave room for G-d in their homes, while forsaking him outside for the sake of social norms...
Likutei Halachot – Purim 6:9

The Egyptians worshipped sheep because spiritual decline by means of wealth was mainly in Egypt…. because Egypt was full of abominations and idols. This is what greed, and money worship is as well.. Therefore Israel was exiled into Egypt to elevate and refine the wealth from there. (translation by Gideon Aronovich)

Exodus 32:1

When the people saw that Moses was late in coming down from the mountain, the people gathered against Aaron, and they said to him: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him."

Exodus 32:6

On the next day they arose early, offered up burnt offerings, and brought peace offerings, and the people sat down to eat and to drink, and they got up to make merry.

Rashi commentary on Exodus 32:10

they arose early- Satan roused them so that they would sin.
to make merry -Heb. לְצַחֵק. In this word, there is [also] a connotation of sexual immorality, as it is said: “to mock (לְצַחֵק) me” (Gen. 39:17), and bloodshed, as it is said: “Let the boys get up now and play (לְצַחֵק) before us” (II Sam. 2:14). Here too, Hur was slain. -[from Midrash Tanchuma 20]