

לעילוי צשמת ר אברהם יוסף שמואל אלטר בן ר טובי ז"ל זרעיתו רישא רחל בת ר אברהם שלמה ע"ה

(Monsey, NY)

הדלקת צרות שבת - 5:29

זמן קריאת שמע/מ"א - 8:43

זמן קריאת שמע/הגר"א - 9:19

סוף זמן תפילה/הגר"א - 10:15

שקיעת החמה ליום השבת - 5:49

מוצש'ק צא"כ / מעריב - 6:39

צא"כ / לרבי' תג - 7:01

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תורת התבלין

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שבת קודש פרשת כי תשא - פרשת פרה - כ' אדר תשע"ג **Shabbos Parshas Ki Sisa - Parshas Parah - March 2, 2013**

לקחי חיים ודברי התעוררות וסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מושרים בק"ק בית שמש

מאצרותיו של המגיד

ואמלא אותו רוח אלוקים בחכמה ובתבונה ובדעת ובכל מלאכה
(לא-גד) - ביאור בוונת הכתוב 'ואמלא אותו רוח אלוקים וכו' כתב רש"י, בחכמה - מה שאדם שומע דברים מאחרים ולמד, ובתבונה - מבין דבר מליבו מתוך דברים שלמד, ובדעת-רוח הקודש, ויש להוסיף, שכוונת 'ובכל מלאכה' היא, שהוא לא רק ידע כיצד לעשות את המשכן וכליו, ללא שלמד זאת ממלמד, אלא שגם היה ביכולתו לעשות את המלאכות הנצרכות לעשייתם, ללא שאימן את ידיו בהן כלל, (וע' ב**אילת השחר** שפירש כן, ע"פ דברי הרמב"ן ורבינו בחיי שמות ל"א ב.).

וממשיך הכתוב ביתר ביאור, 'לחשוב מחשבות, לעשות בזהב ובכסף ובנחושת', ופירש ה**תולדות יצחק** (שמות ל"ה ל"ב), 'יש אנשים שיודעים לחשוב ולא לעשות, למשל, אין הם יודעים לבנות בית, אבל יודעים לומר לבנאים זה המקום טוב לבית לדור בה, ובכאן בית העצים, ובכאן בית לבשל, ובכאן לתנור, וכיוצא בזה, ויש אנשים שיודעים לבנות ולא לחשוב, לזה אמר שהיה בצלאל יודע לחשוב ולעשות'. ויש להוסיף, שמה שהיה צריך להתמלא ברוח הקודש - דעת, זאת משום, 'שבשביל בנין המשכן, מלבד שהיה צריך לדעת את כל מיני המלאכות, גם היה צריך לכוון את הסוד הנסתר והצפון בבניין הזה, שהוא השגת כלל העולמות, וקישורם עם רוח אלוקים חיים המחיה אותם, ושוכן בהם' (לשון המלבי"ם שמות ל"א ג.).

ולפי"ז מבאר המלבי"ם ב"התורה והמצוה" כוונה נוספת בדברי הכתוב 'ואמלא אותו רוח אלוקים, בחכמה ובתבונה ובדעת', וז"ל, 'זע"ז הליבש אותו רוח אלוקים בחכמה ובתבונה ובדעת, שהם שלש מדרגות העליונות שבהם נברא העולם, כמו שנאמר, ה' בחכמה יסד ארץ, כונן שמים בתבונה, בדעתו תהומות נבקעו, ושחקים ידעפו טל' (משלי ג', פסוקים י"ט וכו'), ונאמר (משלי כ"ד ג'), 'בחכמה בבנה (-ה) בית (-דייני), את הארץ שרוצה לשכון בו) וגו', ובכך ישיג את המשכן הגדול וכל צפונותיו.

וכן פירש ה**העמק דבר**, 'כבר נתבאר, דכל העולמות נכללו במעשה המשכן וכליו, ומשום הכי שכנה השכינה בו, כמו שהיה מראש הבריאה, שהיתה השכינה בעולמו בתור משגית, וכמו שהעולם בכלל נברא בשלש מידות אלו, כדכתיב, ה' בחכמה יסד ארץ, כונן שמים בתבונה, בדעתו תהומות נבקעו, ככה המשכן נדרש להיבנות בשלש מידות הללו, וכן בהמ"ק שהשכינה שרתה בו, והוא דאיתא במדרש שמות רבה, שידע בצלאל לצרף אותיות שבהן נבראו שמים וארץ.

והאלשיך הק' (שמות ל"ה ל"א) מוסיף, ש"ע"י עשיית המשכן, הל איכות העליון ממש למטה תחתותיו, ולכן שרתה השכינה בו, וזאת משום, שנעשה ע"י בצלאל שידע לצרף את האותיות שבהן נבראו שמים וארץ (ברכות נ"ה), ובכך היה ביכולתו להוות הויה חדשה ועולם חדש למטה בארץ וכו', כי הצירוף שבו יתברך ברא שמים וארץ כאחת, עם היותם עולמות נפרדי האיכות, ידע בצלאל.

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבי' צבי' שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

הנה מלאכי ילך לפניך וביום פקדי ופקדתי עליהם המאמת וגו' (לכ-ל) - צדיק באמונתו יהיה

פ' רש"י: תמיד כשאפקוד עליהם עונותיהם ופקדתי עליהם מעט מן העון הזה עם שאר העונות, ואין פורענות באה על ישראל שאין בה קצת מפרעון עון העגל. והנה יש להבין טעם הדבר, מה שייכות בעוון העגל עם כל החטאים שבמשך כל הדורות, כי אף שיש כאן ממידת רחמינו של הקב"ה שלא לפרוע את הכל בפעם אחת, אך מכל מקום ודאי שיש איזה קשר ושייכות לכל פורענות שעתידיה לבוא על ישראל עם עוון העגל שנכשלו בה דור המדבר? ואכן, כאשר נתבונן באמת, כל חטא ועוון שנכשל בה האדם הרי זה מורה על פגם מסוים באמונה, כל חטא מורה על אפיקורסות בדתות הנפש עכ"פ, שחרי אם היה לו לאדם את האמונה האמתית שהש"ת עומד עליו ורואה במעשיו, אין ספק בדבר שמעוררו לא היה נכשל בחטא הזה, וכמו שאמר רבי יוחנן בן זכאי לתלמידיו (ברכות כ"ח ע"ב) שבקשו להתברך ממנו לפני מותו, ואמר להם: יהי רצון שיהא מורא שמים עליכם כמורא בשך ודם, אמרו לו תלמידיו: עד כאן, אמר להם: ולוא! תרעו כשאדם עובר עבירה אומר שלא ידאני אדם.

מי שאינו שוכח לדגש את קרבתו אל המלך, אין מציאות אצלו שיבוא לידי שום מכשול ועוון, ואכן מסיבה זו מצנינו שהקב"ה מדקדק עם צדיקיו כחוש השערה, והכל מטעם הוה שהצדיקים מתמנה היותם קרובים ביותר אל המלך ודבוקים בו, הרי כל פגם קטן לגדול יחשב, שאינו דומה הפוגם בכבודו של מלך בתוך ארמונו שאפילו פגם קטן ביותר חמור הוא בהרבה ממי שעושה כן מחוץ לארמון המלך. ועם כי מידה טובה מרובה, ובודאי שאין ערוך לגדול מעלתם וחשיבותם של הצדיקים, שזוכים לעולמן תראה בחיך, להיות נהנים מזיו השכינה כל ימי חייהם, אך ברור שהזהירות הנדרשת מצידם הוא הרבה יותר מכל אדם פשוט. וכיון שכל חטא גובל בשרשו עם פגם באמונה, אם כן נמצא איפוא שאין לך חטא שלא יהיה קשור עם עוון העגל שבו נכשלו ישראל בעבודה וזה החמור מכל, שחרי בהכרח הוא שבשעת החטא שכח מן הש"ת. והאמת היא שהנושא הזה הוא מורכב ביותר ושייך בכל חלקי החיים, בכל דבר וענין המודמן לו לאדם, שלא יתלה האדם בטחונו בשום דבר אחר בעולם מולותו יתברך, שכל מה שיתלה בכל דבר ממאורעות החיים בסיבות השונות שסובבוהו לכך, ולא יקשרם בהנהגת קודשא בריך הוא שהוא המסבב כל הסיבות הרי זה גובל באפיקורסות ח"ו, ובכלל זה כל מה שיש לו לאדם תרעומת וקפידות על מי שדורע לו והוצר את צעדיו הרי הוא פוגם באמונתו.

ומשנה זהירות נדרשת שלא לתלות תקוותו ובטחונו בבשר ודם, כי מה לי אם הוא אומר לעץ אלוקי אתה, או שתולה בטחונו על מעבדיו וחושב שהוא זה שמפרנסו. וכמה צריך ליוזר בכך שלא לערוב בין הכרת הטוב שאמנם היא מידה טובה ונדרשת, אך בד בבד אין לשכוח בכל רגע שזה האיש אשר היטיב עמו אינו כי אם שליח נאמן מאת הבורא ית"ש שהוא המטיב האמיתי. ויהי' שנוכה אף אנו להיות דבוקים בהש"ת תמיד כל ימי חיינו אכ"ה.

צמשל: This is the sobering thought that we must know: Our value is not determined by what we have or what others think we have, but rather by how we make use of all that Hashem has given us, each person according to his potential.

A SERIES IN HALACHA למעשה הלכה
LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (21)
Saying the Name of Hashem: Reciting "Adon Olam" Daily.
In *Sefer Taamei Minhagim* (1) it says that reciting the *tefillah* known as "אדון עולם" each day, is a way of being מכון properly. In this praise, there are mentioned all the connotations of the various Names of Hashem. One should recite it, having in mind that whenever in davening he says the Name of Hashem, it is with the proper *kavanah* mentioned in "אדון עולם".
Proper Pronunciation of Hashem's Name. It is appropriate now to mention a common but serious mistake that many people make. In the Name א-ד-נ-י, the vowel after the letter "ד" is a חולם and one should pronounce it as such, the same as every other חולם. Some people mistakenly say a חיריק or a שוץ.
Not Pronouncing the Name י-ה-ו-ה as it is Written. The *Gemara* (2) says that it is a grave sin to pronounce this Name as it is written. Rather it is pronounced "A-d-o-n-o-i" as we do. This is brought down as *halacha* in the *Mishna Berura* (3). There is a group of gentiles who call themselves "J---'s Witnesses." It might not be prohibited to say this name because the "J" pronunciation at the beginning of the name is not the way we pronounce the letter "Y" which is at the beginning of Hashem's Name. Still it is better to not even come close or appear to pronounce the name, and if one has to refer to these people for

הוא היה אומר

Gerrer Rebbe, R' Yehudah Aryeh Leib Alter ZT"l (Sefas Emes) would say:
"The Luchos were the work of G-d, and the writing was the writing of G-d." What was so remarkable about the Luchos, and why were they even necessary, considering that the Jewish people had already heard the Ten Commandments from Hashem directly? The answer is that when the Ten Commandments were inscribed in stone, they were simultaneously engraved upon the heart of every Jew forever and ever, as it states, 'חרות על לוח לבך' - 'Write them on the tablet of your heart.' (Mishlei 7-3) This, indeed, was truly 'a work of G-d.'"

Chacham Rabbeinu Chayim ben Attar ZT"l (Ohr HaChayim Hakadosh) would say:
"שמרו בני ישראל את השבת". The word 'ושמרו' should be translated not as, 'And they shall guard,' but rather as, 'And they shall anticipate.' This is in relation to the description of Yaakov Avinu with regard to the dreams of his son Yosef: 'And his father (anxiously) awaited the fulfillment of the thing (Yosef's dreams).' Similarly, every Jew should not simply 'guard' the sanctity of Shabbos, but rather he should anticipate it. One should not enter the holy Shabbos complacently, or consider it a burden, but rather await it with great eagerness, as one would await the arrival of a most revered guest."

A Wise Man would say:
"You know what's worse than losing your eyesight? Losing your vision."

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No matter if one is wealthy and another is struggling, the Torah's lesson is that we are all equal in His eyes and we all have a unique and individual value. How much are we worth? This is only calculated after we have left this world.

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
any reason, he should simply say "Jay's Witnesses."
An Associated Minhag. Based on the above concept, there is a custom that helps one to not come close in any away to saying the Name of Hashem in vain. This is in the *korbonos* section of davening, and the words of the *Gemara* (4), which start with: "אבי רוחה מסדר סדר המערכה". If one runs together the last letter of the first word (אבי) with the letters of the second word, it can sound like the forbidden pronunciation. Therefore, one should make a small break between the words אבי and רוח. Some even change the word from "רוח" (Aramaic) to "היה" (Hebrew).
Spelling out the Name. The *Baalei Tosfos* (5) write that even spelling the Name out letter by letter is prohibited. One should therefore not write or say "Yud" then "Hay" but rather "Yud, Kay." Similarly, when saying the "לשם ייחד" of the *Ariza'i*, one should say "Kay" instead of "Hay" or say אות יי'ד באת ה"י. This stringency of *Tosfos* only applies to the Name י-ה-ו-ה and not to א-ד-נ-י. **NOTE:** In this column, the Name is spelled with a dash between each letter, so that there should be no *issur* of *Mechikas Hashem* (Erasing the Name) if one tears it.
Saving the Word "G-d." One is permitted to say "G-d" in a respectful manner such as "Thank G-d," etc. One can also say the Hebrew name A-d-o-n-o-i in *tefillos* that he makes up and in the *Zemiros of Shabbos* (7).

- 1) את יט בשם העבודת ישראל (2) סנהדרין ג.
- 2) חב (4) יומא לג. (5) סוכה ה. (6) כף החיים ה"ט בשם הרדב"ה (7) עיין משנה ברורה רטו: יד

Special Mazel Tov to Dr. & Mrs. Leslie Bennet and Mr. & Mrs. Eliezer Treibush on the marriage of their children Aviva and David. May they be a source of much joy and bring much nachas always

מעשה אבות... סימן לבנים

ובלב כל חכם לב נתתי חכמה ועשו את כל אשר צויתך וגו' (לא-ו)

In the holy city of Jerusalem, one of the pillars of the *Sephardic Torah* community, is the famous *Porat Yosef Yeshivah*, which was founded close to 100 years ago (1914) to preserve *Sephardic* Jewry and produce outstanding *Torah* scholars who would perpetuate *Sephardic* teachings and tradition. A philanthropist from Calcutta, India, Yosef Avraham Shalom, played a major role in the founding of the *yeshivah*. This Jew from India had a big heart and after learning of the diseases that were rampant in Jerusalem and its environs, he wished to build a hospital in the Holy Land to see to the people's physical needs. He wrote a letter to the *Gadol Haador*, **Chacham Yosef Chayim ZT"l** of Baghdad, the **Ben Ish Chai**, and informed him of his plans. The Ben Ish Chai wrote back with the following response: "Open a *yeshivah*, not a hospital. Although, it is important to build a hospital in *Yerushalayim*, however, many people will be eager to grab that *mitzvah*, while very few appreciate the value of *Torah* study, which is sorely needed." Avraham Shalom heeded the Ben Ish Chai's advice, and contributed a vast sum of money for the founding of *Porat Yosef* in the Old City of Jerusalem.

Inaugurated in 1923, the *yeshivah* soon filled with young eager pupils. One of the early students of the *yeshivah* was **R' Yehudah Tzadka ZT"l**, who joined soon after his *Bar Mitzvah*, and remained to learn - and eventually to teach - *Torah* in this same institution for the next seventy years. A brilliant young mind, R' Yehuda's influence on the *yeshivah* grew year by year, and after he married, he was asked to become its *Menahel Ruchani*, a spiritual mentor. In that capacity, his sole concern was the welfare of his students who, in turn, loved and esteemed him. Years later, when the *Rosh Yeshivah*, **Chacham Ezra Attia ZT"l**, passed away, it was unanimously agreed that R' Yehuda Tzadka should replace him.

During the Jordanian siege of the Old City in the 1948 War of Independence, the *yeshivah* building was under constant attack. However, *Porat Yosef's* students continued to study with valor. In the end, though, the Jordanians gained the upper hand and captured the Old City. Among those taken captive by the Jordanians was the *rosh yeshivah's* son, R' Yosef Attia, who was later released. Determined not to close down the *yeshivah*, R' Yehuda Tzadka established groups of students and study sessions in numerous synagogues throughout Geula, Katamon and the Bucharian quarter in the new city. But it was not a sustainable option and a centralized building was imperative for the future of the *yeshivah*. Soon a suitable plot of land was located and acquired, and plans to construct a new building in the *Geula* section were launched. R' Yehuda traveled abroad to raise funds for the building, despite the fact that leaving *Eretz Yisroel* was very difficult for him.

Eventually, the *yeshivah* raised enough money to build a new facility. At last, the joyous day arrived: 26 of *Kislev* 5715 (1954), the day on which the cornerstone of the new building would be laid. Peering at the empty plot of land, R' Yehudah excitedly asked his nephew, Rav Narim Eliyahu, "Do you hear what I hear? The heartbeat of our fellow Jews?"

His nephew looked around. "Uncle," he said, "I hear the pounding of hoes and hammers. That is all."
"No, Narim," R' Yehudah said quietly, "These are the beats and rhythms of the pure hearts of *Am Yisroel*."

Upon further verification, Rav Narim learned what his uncle had only sensed deep inside his inner recesses. On the very morning of the ceremony, to which many Jerusalem *Rabbanim*, among them **R' Zalman Sorotzkin ZT"l**, **R' Yitzchok Nissim ZT"l** and **R' Yitzchok Herzog ZT"l**, had been invited, the laborers who were supposed to prepare the ground for the cornerstone ceremony did not arrive. Every moment was crucial and the *yeshivah's* administration was very upset.

Suddenly, scores of Iranian Jews were seen marching toward the plot of land, hoes and hammers in their hands. They asked Rav Narim where the ground had to be leveled. Assuming that these were the laborers who had been hired instead of those who hadn't shown up to work, he pointed out the correct area and the men began to work.

However, it soon became clear that these "laborers" were none other than members of R' Yehuda's synagogue who, having heard about the dilemma, had come to the site in order to actively participate in the preparation of the land on which the *yeshivah* would be built.

משל למת הדבר דומה

העשיר לא ירבה והרל לא ימעיט ממהצית השקל לתת את תרומת ה' לכפר על נפשותיכם וגו' (ל-טו)
משל: A poor fellow was once collecting money, when he came upon a wealthy man sitting on the porch of his villa, counting his money. The poor fellow shook his fistful of coins to get the wealthy man's attention, but the wealthy man was in the middle of making an inventory of his wealth and he couldn't be interrupted. The poor man was intrigued and decided to sit down and empty out his pockets from all the coins that he had collected, in order to take his "inventory."

He began to make neat stacks of his few coins, but the wealthy man just laughed at him. He explained that he had

to make an inventory because of his huge wealth, but for the poor man there was no purpose. The poor man answered that in truth there wasn't much difference between them.

"I have spoken to those who know and they have assured me that the difference between you and me is only nine gold coins!" The wealthy man asked the poor man to explain his enigmatic words. The poor man smiled and obliged.

"The head of the *Chevra Kadisha* (Burial Society) told me that the *tachrichim* (burial shrouds) for a wealthy man cost ten gold coins - but for a poor man it only cost one!"

ודבר ה' אל משה פנים אל פנים... וישב אל המחנה ומשרתו יהושע בן נון נער לא ימיש מתוך האהל (לג-יא)

R' Yaakov Galinsky Shlit'a was once invited to a wedding, which was scheduled to take place promptly, in order to make the *chupah* before *Shekia* (sunset). Everyone was ready on time; the bride, groom, both sets of relatives, the guests, caterer and orchestra. The only person who had yet to arrive was the *Mesader Kiddushin*, the groom's *Rosh Yeshivah*. Although the *chupah* was supposed to be on time, in the end, the Rabbi walked in a full hour late, and *Shekia* was unavoidably missed. A number of prominent guests made comments to the *Rosh Yeshivah*, but he shrugged them off and couldn't understand what was the big deal.

At the meal, R' Yaakov found himself sitting next to the *Rosh Yeshivah*, and he engaged him in conversation. "The *gemara* (סוכה כח) tells us that Hillel the Elder had 80 pupils. Half of them were so outstanding so as to be worthy of having the *Shechina* rest upon them, like *Moshe Rabbeinu*. The other half were so impressive that they had the power to stop the sun in the sky, like *Yehoshua bin Nun*."

R' Yaakov paused for a moment and then asked, "I don't understand. To have the *Shechina* on them - that is truly amazing. But stopping the sun - why is that even necessary?"

"It must be," said R' Yaakov, "that *Moshe Rabbeinu* was sitting in his tent learning. He never came out. But if so, who would be *Mesader Kiddushin* for the hundreds of thousands of weddings that took place in the desert? Obviously, his prime student Yehoshua did the honors. But how can one single man possibly conduct so many ceremonies all by himself - and all before *Shekia*, of course? That is why it was necessary for him to stop the sun - so he can get them all in on time!"

The *Rosh Yeshivah* laughed heartily until R' Yaakov concluded, "That was what I thought - until today when I realized that even when a wedding is scheduled to start on time before *Shekia*, it can still be forced to start after nightfall! So now I ask YOU for an answer to my question!"

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

מהירות

The fact that the Jewish people sinned with the Golden Calf is something that we are suffering from until this very day. The magnitude of this action is so great and the ramifications are extremely far-reaching. **R' Gamliel Rabinowitz Shlit'a** explains this tremendous atrocity by zeroing in on one small word: "מהר" - "*Quick*." He says that everyone is human and we all have free will, which means that we make mistakes. It is true that *Bnei Yisroel* made a terrible mistake, but the fact that they fell so fast is an even greater tragedy. When one is faced with a test, a *nisayon*, a decision needs to be made fast! One must take a stand and fight against his *yetzer hara*! Just putting up a battle will allow him to slow down the evil influences that surround him.

We may even "borrow" a tactic that our greatest enemy uses to make us sin. We can take the concept of "מהר" - "*Tomorrow*" that Amalek utilized in the desert, to make us push off doing *mitzvos*. The *posuk* states: "לך הלאה בעמלק מהר" - Go out and fight Amalek with the power of **MACHAR**. *Amalek/Yetzer Hara* tells us, "Of course you should learn *Torah* and do *mitzvos*, but not NOW, do it TOMORROW!" This idea can be turned around and utilized to fight against the Amalek inside us that tries to make us sin. The difference between "מהר" and "מהר" is a little tiny piece, that symbolizes that tiny little second it takes for one to fall, and begin a long slippery descent to the lowest of the low. We must jump QUICKLY - "מהר" - to do the will of *Hashem*, but when something is wrong or even questionable, we must say, "Let me wait till TOMORROW. Let me think it through." Surely by then we will have the time to gather our strength to overcome and emerge victorious from even the most difficult tests!

פסל לך שני ללח אבנים כראשנים וכתבתני על הלחת את הדברים אשר היו על הלחת הראשנים אשר שברת (ד-א)

Moshe descended the mountain to the sound of merry-making in the camp of Israel. Upon seeing the Golden Calf and the manner in which the people served it, Moshe threw down the *Luchos* in anger and shattered them into pieces. After he dealt with the idolators, *Hashem* told him to prepare a second set of *Luchos*, like the first one, and to ascend the mountain again, alone, with these stones. The **Medrash Tanchuma** contrasts these instructions to those regarding the first *Luchos*, which were given before the entire nation amidst thunder and lightning and smoke on Mount Sinai.

The *Medrash* points out that because the first *Luchos* were given with great publicity, they were affected by an "*Ayin Hara*" - "evil eye" and had no permanence. Even though *Hashem* brought about all this publicity, a negative "eye" still attached to it. The lesson culled by the *Medrash* is: Nothing can be more successful than that which is done modestly.

However, this *Medrash* can be understood on a deeper level. The famed **Kotzker Rebbe, R' Menachem Mendel Morgenstern ZT"l** denotes that because the first *Luchos* had been given with such great fanfare and publicity, amidst loud thunder and streaks of lightning, they acquired their holiness much more directly from the Almighty, than from the people. On the other hand, the second set of *Luchos* was given to the Jewish people modestly, to the extent that it had to be sought out by the people; the *Luchos* could not be effective unless the people actually wanted them. Only that which is acquired by one's wishes and desires combined with one's efforts, can attain permanence. That which comes without effort has much less chance of continuity.

In fact, adds the Kotzker, the *Navi Micha* calls the people to modesty, as the *posuk* reads: "*What does the Lord require of you ... to walk modestly (הצנע לכת) with Hashem your G-d*." The requirement is upon you; your efforts must be expended in order to achieve that goal.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO

סרו מהר מן הדרך אשר צויתם עשו להם עגל מסכה (לג-ה)