

Ki Sisa 2014

1.

Why did Moshe have a delayed response of breaking the Luchos?

“It happened as he (Moshe) drew near the camp and saw the calf and the dances, Moshe’s anger flared up. He threw the Tablets from his hands, and shattered them at the foot of the mountain.” (32, 19)

"ויהי כאשר קרב אל המחנה וירא את העגל ומחלת ויחר אף משה וישלך מידו מידיו את הלחת וישבר אתם תחת ההר."

Nachalas Tzvi page 235:

Hashem previously told Moshe that the Jews were sinning with the calf. **Why didn't Moshe break the Luchos (tablets) immediately, after Hashem told him?**

Rashi quotes the Bereishis Rabah (parshas Noach) that says a judge can't convict someone until he 'sees' the case and understands it. **So even though Hashem told Moshe what was happening and He obviously wasn't lying, Moshe still wanted to see it himself and understand it himself, in fulfillment of this Midrash.**

The Nachalas Tzvi then quotes a Zohar, who offers a different explanation. He says **that the reason Moshe only broke the Luchos at a later juncture was because the letters flew off the Luchos and thus subsequently became very heavy. The letters only flew off when Moshe got close to the place where the sin was happening. However, while on top of Har Sinai, still far away from where the cheit (sin of) haegel (the golden calf) was taking place, Moshe was able to carry the Luchos.**

2.

Learning with toil and pain

Otzros Hatorah pages 265-266:

Quotes the Yalkut Shemoni (end of Sefer Yehoshua) that says **when Moshe saw the Jews worshipping the calf and threw down the Luchos, there was a decree that the Jews would have to learn Torah in pain, and that learning would be hard.** The Midrash continues and says that, **when Moshiach comes, Hashem will give the Jews more reward for learning, due to this pain that the Jews suffered.**

**The question arises, if Hashem caused this pain, it would make sense to receive extra reward. However, since the Jews brought this pain upon themselves, why are we worthy of receiving extra reward?**

David Hamelech says (Tehilim (62, 13)) “Yours, Hashem, is kindness, for You repay each man according to their actions.” The question arises, how is this chessed (kindness)? When we finish our learning of the day we say a prayer. In that prayer we say ‘we toil and receive reward and they (people who aren't learning) toil and don't receive reward.’ The Chafetz Chaim asks, what does it mean that they don't get reward? If we look around the world, it seems like they work and get paid for what they do. Workers only get rewarded after the completion of a successful job; if the job isn't finished, though, it makes no difference how much effort was put in. Additionally, a shoe maker who takes two days to fix a shoe will get paid twenty dollars afterwards, the same amount as someone who fixed it in one day received. Dissimilarly, **those who learn will get**

**rewarded for the learning and toil itself. It doesn't matter if he is successful or not; he will be rewarded for the amount of effort in which he puts into trying to understand a Gemara or read from a sefer, regardless of whether he comes out understanding it; he gets reward for every second spent toiling at it!**

**That's what Dovid Hamelech means. Hashem pays according to how the action was done, how it was carried out, not whether it was completed or not. The more one toils, the greater the reward. When Hashem gives us our reward in the future, it will be a chessed, because of what He is paying us for: the toil and pain that we endured. This future reward for the toil is a chessed because this pain was essentially self-inflicted following the sin of the golden calf.**

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