

# GROWTH

At The

# SHABBAT TABLE

8<sup>th</sup> Edition  
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## PARSHAT KI TISA

### The Not-So-Quick Fix

*Chazal* teach us that one of the *tikkunim* (remedies) for the sin of the golden calf was the building of the Mishkan.

How? Why?

R' Yaakov Mizrahi shared a beautiful explanation. To understand, let's review the basic timeline of what had occurred. Before sinning with the golden calf, *Am Yisrael* had reached the lofty level of Adam HaRishon before he ate of the Tree of Knowledge. The position we were in was unbelievable! We had left Egypt, crossed the Yam Suf, and received the Torah. G-d Himself had spoken directly to us. We had the greatest prophet to ever live as our leader. Everything was going great, until the drastic mistake, which, as our Sages explain, was due to a lack of patience. Moshe Rabbenu had instructed the people to count 40 days until his arrival; they counted 39, thinking it was 40, and the Satan tricked them into thinking Moshe had died, showing them revelations of Moshe's coffin. They couldn't wait, and in great nervousness, had committed one of the gravest sins in history. Had they waited just a few hours, history would have been different. But because of the lack of patience, we are paying a heavy price even to this day, thousands of years later, in exile.

The construction of the Mishkan was a novelty in and of itself. It was a huge, beautiful structure, and with all the vessels it comprised of, one would think that it took years for Bnei Yisrael to build. Let alone a nation who had been slaves for centuries, with their brick-hard hands, to work with delicate gold and fabrics! However, out of their desperate desire for the *Shechinah* in their midst, it only took them a few months, and by Kislev, the Mishkan was ready. You could imagine their natural reaction at that moment – the zealousness and excitement to proceed with its inauguration. Yet, Boreh Olam told Moshe: "Take down the Mishkan." And they had to disassemble what they had just worked so hard to build. "When Hashem tells us to rebuild it," Moshe explained, "Then we'll have the Mishkan." And so they waited. 1 day... 2 days... Tevet... Sh'vat... Adar... Finally, after 3 months of waiting patiently, Hashem told them on Rosh Chodesh Nissan: "Now, it's time."

What was the purpose of stalling 3 months? They were already done by Kislev! Hashem was teaching us: "Patience." That was the *tikkun* for the sin of the golden calf, which only happened because they were too quick and couldn't wait just a little bit. Hashem gave us a powerful lesson for life: Sometimes, when you wait, you get very far. Only with the incredible virtue of *savlanut* is one able to build something in life as holy and awesome as the Tabernacle.

*When we build anything in life, especially our own homes, patience is vital. With one's spouse, with one's children, and ultimately, with oneself...*

### The Fall

R' Avraham Walkin recounted something profound.

The Gemara (Chagigah 5b) tells over that R' Yehudah HaNasi, when reaching the verse in Lamentations (2:1), "They were thrown from Heaven to Earth," dropped the *sefer* in agony and commented, "From a high roof to a low pit..."

What lies behind this ambiguous statement?

R' Chaim Shmulevitz explained that R' Yehudah HaNasi was actually communicating a deep insight that both unravels what exactly happened in the incident of the golden calf and displays a vital lesson for life. The ground itself is not what causes damage. Letting go of something that is held only a centimeter above the ground is not likely to break the object. However, when dropped from a large distance above the ground, the chances of harm are much higher. What causes the damage is the *fall*.

*Am Yisrael* was on an incredibly lofty level, having just experienced a Divine revelation at Sinai. But after mistakenly thinking that Moshe had died, they fell into a sudden depression, thus descending dramatically. But the problem wasn't the "ground," i.e. the mistake itself, explains R' Shmulevitz. The damage came from the fact that Klal Yisrael didn't know how to break their fall – they didn't know how to let it go and ascend once again. They were down, and the problem was that they stayed down; at that point, things spiraled out of control and they were even able to commit the heinous crime of serving a golden calf...

*Falling and making mistakes are a natural part of life. No one wants or asks for it, but there are times when it inevitably happens, in all areas of life. When a person feels themselves falling, it is imperative to find something to break the fall. Everyone – the biggest tzaddikim included – has yeridot; the question is: what are you doing to pick yourself back up?*

*"If someone is too tired to give you a smile, give him one of your own. There is nobody who needs a smile as much as the person who doesn't have any to give."*

#### **Refuah Sheleimah, b'toch she'ar cholei Yisrael:**

Ariel Ben Frida Rahamim Ben Shifra Frida Bat Yaffa Miriam Bat Bakol Yitzchak Ben Naama Chana Bat Malka  
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