

"Hew out for yourself two tablets of stone like the first ones." (34:1)

Upon descending from *Har Sinai* and witnessing the degradation of *Am Yisrael* with the Golden Calf, Moshe immediately broke the *luchos*. After entreating Hashem on behalf of *Am Yisrael*, Moshe was commanded to hew out a second set of *luchos*. This time Moshe was to ascend the mountain alone. The *Midrash* notes the disparity between the aura surrounding the giving of the first *luchos* and the aura surrounding the giving of the second ones. The first *luchos* were given amidst great publicity, before the entire nation, accompanied with thunder, lightning and smoke. *Chazal* point out that the first *luchos* were adversely affected by an "evil eye," because of all the glory. Consequently, they had no permanence. The second *luchos* were, therefore, given quietly without ceremony. The lesson to be culled from the *Midrash* is simple -- nothing can be more successful than that which is done modestly.

The *Kotzker Rebbe z.l.*, understood this *Midrash* on a more profound level. The first *luchos*, because they were given amid such pomp, acquired their sacredness much more from Hashem than from the people. The second *luchos*, which were given under modest circumstances, had to be sought out by the people if they wanted to receive them. Only that which is acquired through determination, effort and resolve can achieve permanence. That which comes without effort is much less likely to endure.

Chazal teach us that Moshe *Rabbeinu* became wealthy from the *pesolas*, worthless chips from the *luchos*. This is enigmatic. Was there no other way for Hashem to make Moshe financially secure? What is the rationale behind this act? *Horav Shimon Shkop z.l.*, responds to this question by citing *Chazal* who state that had the first *luchos* not been broken, whatever *Torah* one learns in his lifetime would never be forgotten. Imagine, review would not be necessary, since the *Torah* would remain permanently ingrained in one's mind. With the second set of *luchos*, this unique characteristic disappeared. One would now have to learn over and over again to achieve proficiency in *Torah* knowledge.

Horav Shkop explains that this new development might make people anxious about their livelihood. If access to *Torah* accomplishment is only reached through constant study, how would one earn a living? Indeed, had the first *luchos* remained whole, one would only need to study an hour per day and the rest of the day could be spent in financial pursuit. Hashem, therefore, made Moshe wealthy from the *luchos* chips. This demonstrated to the people that while Moshe was actively involved in preparing the new *luchos*, the small pieces of engravings became his. His financial welfare was secure while he was involved in *Torah* endeavor. This is *Chazal's* lesson. One should seriously involve himself in *Torah* study and trust in Hashem to provide for his financial support.