



“Hashem descended onto Har Sinai”

HKB”H Is Destined to Erect the Third Beis HaMikdash on Mounts Sinai Savor and Carmel

This week's parsha is parshas Yisro. Hence, it is fitting that we focus on the momentous revelation at Har Sinai, when HKB”H delivered the Torah to Moshe Rabeinu on behalf of Yisrael (Shemos 19, 20): **יירד ה' על הר סיני אל ראש ההר ויקרא —ה' למשה אל ראש ההר ויעל משה —Hashem descended upon Har Sinai to the top of the mountain; Hashem summoned Moshe to the top of the mountain and Moshe ascended.** The Ohr HaChaim hakadosh addresses the fact that the Torah makes a point of specifying that Hashem descended to **“the top of the mountain.”** It then repeats the fact that **“Hashem summoned Moshe to the top of the mountain.”** Here is how the Ohr HaChaim hakadosh explains this: **Perhaps it (the Torah) is ruling out that the Shechinah did not descend upon the sides of the mountain even in the space above ten tefachim (handbreadths) above the surface of the mountain; even though we do find instances in which the Shechinah did descend to low places, as long as there was at least ten tefachim between It and the ground. This is in contrast to how the Shechinah rested on the Mishkan; there, the (Shechinah) Glory of Hashem rested wherever Bnei Yisrael camped. Here, however, we learn that on the mountain (Sinai), He only descended onto the top of the mountain. Therefore, Moshe had to climb to the top of the mountain, as it specifies in the continuation of the text.**

We Learn a Vital Lesson from Har Sinai regarding Humility

As a loyal servant in the presence of his master, I would like to add a pertinent tidbit to his sacred remarks. Why was it crucial to teach us that Hashem only descended upon **“the top of the mountain”** and that Moshe was summoned to ascend

specifically to **“the top of the mountain”?** To answer this question, we will introduce a well-known teaching from the Gemara (Sotah 5a). HKB”H chose to give Yisrael the Torah on Har Sinai, because it was lower and less imposing than the surrounding mountains:

“אמר רבי יוסף, לעולם לימד אדם מדעת קונו, שהרי הקדוש ברוך הוא הניח כל הרים וגביהם והשרה שכינהו על הר סיני.”

Rabbi Yosef said: A person should always learn from the good sense of his Creator—for behold, when HKB”H gave the Torah, He abandoned all the great mountains and hills and instead rested His Shechinah on Har Sinai. Rashi comments that we are being taught to value modesty and humility from the fact that HKB”H passed over more majestic and taller mountains, such as Har Savor and Har Carmel, in order to give the Torah on the lowly, less imposing Har Sinai, as it is written (Tehillim 68, 17): **“Why do you look askance (alternatively: prance), O you mountains of majestic peaks?”**

We are taught elsewhere in the Gemara (Megillah 29a) that HKB”H refused to give us the Torah on Har Savor and Har Carmel on account of their “ga'avah”—arrogance:

“דרש בר קפרא, מאי דכתיב למה תרצהון הרים גבוננים, יצתה בת קול ואמרה להם, מה תרצו דין עם סיני, כולכם בעלי מומאים אתם אצל סיני, כתיב הכא גבוננים וכתייבתם או גבון או דק. אמר רב אשוי, שמע מינה האי מאן דיהיר בעל מום הוא.”

Bar Kappara expounded: What is the meaning of that which is written (ibid.): **“Why do you look askance (tiratzdun), O you mountains of majestic peaks,** at the mountain that God has desired for His abode”? A heavenly voice issued forth and said to them (all the mountains that

came and demanded that the Torah be given upon them): **Why do you seek (tirtzu) a legal dispute (din) with Sinai? You are all blemished in comparison to Sinai. As it is written here: "gavnunim" (majestic) and it is written there with regard to the blemishes that disqualify a kohen (Vayikra 21, 20): "Or 'gibein' (a hunchback) or a dwarf."** Rav Ashi said: This implies that one who is arrogant is blemished. (Translator's note: This elucidation takes the word "tiratzdun" and breaks it down to "tirtzu" and "din.")

This point is expressed more explicitly and harshly in the Midrash (Bamidbar Rabbah 13, 3), where Chazal expound on the passuk (Mishlei 29, 23): **"A man's pride shall bring him down" applies to Savor and Carmel, which came from the end of the world, proclaiming boastfully, "We are high, and HKB" H will give the Torah on us." "But he that is of lowly spirit shall attain honor" applies to Sinai, which humbled itself by saying, "I am low." Consequently, HKB" H placed His glory upon it, and the Torah was given on it, and it was privileged to receive all of this honor.** As it states (Shemos 19, 20): **"Hashem descended upon Har Sinai."**

A Talmid-Chacham Should Be an Eighth of an Eighth

In Likutei Torah (Bamidbar), the author of the Tanya teaches us that HKB" H chose to give us the Torah on Har Sinai in order to teach us the importance of the trait of humility—"anavah." Yet, He did not choose to give us the Torah in a valley or even on a plain (a level stretch of land) even though they reflect an even greater degree of humility and lowness. It is because HKB" H wished to teach us the following (Sotah 5a): **"תלמיד"—חכם צרייך שיהא בו אחד משמונה בשמיינית**—**a talmid-chacham must have one eighth of an eighth.** Rashi explains: **He must have a small degree of "ga'avah"** (arrogance; haughtiness), so that frivolous people will not ridicule him, and so that they will be compelled to accept his teachings (and rulings).

Without a doubt, every Jew must take great care to avoid arrogance and haughtiness, as it is states (Mishlei 16, 5): **"תועבת"—ה' כל גבה לב"—every haughty heart is the abomination of Hashem.** Nevertheless, it is imperative that Torah-scholars possess a small degree of "ga'avah"—an eighth of an eighth. It was precisely for this reason that HKB" H gave Yisrael the Torah on Har Sinai. On the one hand, it the lowest of all the

surrounding mountains to emphasize the importance of humility. On the other hand, it is still a mountain and not a valley to emphasize that a talmid-chacham must possess a small degree of haughtiness and stature; otherwise, he will be unable to influence pupils. This is the message Rebbe wished to convey to his son, Rabban Gamliel (Kesubos 103b): **"ירוק מורה"—בכתלבמידים—cast fear upon the students.** To teach them and influence them, they must fear you and respect you.

We also find this concept presented in Chanukas HaTorah (212) in the name of the great Rabbi Heschel of Krakow, ztz"l. He, too, purports that the Torah was given on the lowly Har Sinai rather than on level land to teach us that a talmid-chacham must possess an eighth of an eighth of "ga'avah." He adds a fascinating calculation to explain this amount, which equals 1/64. (By the way, the Chida explains in Pesach Einayim that one part greater would be one part in 63, which are the letters ט"ז; that would indicate true "ga'avah.")

We learn in the Gemara (B.B. 73b) that Har Savor is four parsahs high. Now, a parsah equals four mil; and a mil equals 2000 amot. Thus, a parsah is 8,000 amot. So, Har Savor being four parsahs high has an elevation of 32,000 amot. According to the Midrash, however, Har Sinai was only 500 amot high, which is exactly 1/64 the height of Har Savor. This coincides magnificently with Chazal's statement that a Torah-scholar must possess an eighth of an eighth, i.e., 1/64.

This provides us with a very nice interpretation of the following passuk related to Matan Torah (Devarim 4, 11): **"וְהַר בּוֹעֵר בָּאשׁ עַד לִבְשָׁמִים"—and the mountain was ablaze with fire up to the heart of heaven.** Let us introduce a teaching from the Gemara (Ta'anis 4a): **"חָא צְוָרְבָּא מַרְבָּנְן דְּרָתָחָ,"** When a young rabbinical student becomes heated (angry), it is the Torah that is causing him to become heated. As it is stated (Yirmiyah 23, 29): **"Behold, My word is like fire, says Hashem."** This then is the message alluded to by the passuk: **"And the mountain was ablaze with fire"**—if, perchance, you witness a talmid-chacham who is—**"ablaze with fire"**—who is aroused and outraged, do not suspect him of being haughty. On the contrary, know full-well that your are witnessing the fury of the Torah: **"Up to the heart of heaven"**—his fire and rage are l'shem shamayim!

“Hashem has reigned, He has donned grandeur”

Following this train of thought, we will now proceed to explain why HKB”H descended upon Har Sinai **“to the top of the mountain.”** Now, we have already learned from the statement of Rabbi Yosef that this teaches us a crucial lesson: **A person should always learn from the good sense of his Creator—for behold, when HKB”H gave the Torah, He abandoned all the great mountains and hills and instead rested His Shechinah on Har Sinai.** Furthermore, we have an additional teaching (Megillah 31a): **כל מקום שאתה מוצא גדולתו”—של הקב”ה אתה מוצא ענוותנותו—wherever you find HKB”H’s greatness, there you find His humility.**

Yet, we have a passuk which expresses the opposite (Tehillim, 93, 1): **—ה’ מלך גאות לבש: “Hashem has reigned, He has donned grandeur.** We can explain this apparent contradiction as follows: HKB”H runs the world in such a way that He rewards those who act according to His will, and He punishes those who violate His will. Hence, HKB”H dons, so to speak, a guise of grandeur and haughtiness to throw fear and reverence into His creatures, so that they will behave properly.

Now, this enlightens us as to why the Torah specifies: **“Hashem descended onto Har Sinai to the top of the mountain.”** As explained, the elevation of Har Sinai was 500 cubits, which is an eighth of an eighth (1/64) of the elevation of Har Savor. This was intended to teach Torah-scholars a vital lesson. They should emulate the behavior and actions of the Almighty. Although, He acts with and values humility; nevertheless, He also projects, as it were, a nominal degree of “ga’avah”—an eighth of an eighth—like the elevation of Har Sinai.

In keeping with this understanding, we can also comprehend why HKB”H also invited Moshe Rabeinu to ascend **“to the top of the mountain.”** Now, we know that the Torah attests to Moshe’s extreme, unmatched humility (Bamidbar 12, 3): **וזה איש** “**משה עני מאד מכל האדים אשר על בני האדמה**.” Thus, there was a realistic concern that Moshe might feel himself unworthy and feel that it was improper to ascend to the top of the mountain. After all, he was well aware that HKB”H detests “ga’avah,” as per the passuk: **תועבת ה’ כל גבה לב**”. So, he might have thought to himself, “Who am I to ascend **‘to the top of the mountain,’** and adorn a modicum of “ga’avah” equal to an eighth of an eighth.

Therefore, it was necessary to also invite Moshe Rabeinu to ascend to the top of the mountain, as it is written: **“Hashem descended upon Har Sinai to the top of the mountain; Hashem summoned Moshe to the top of the mountain and Moshe ascended.”** Thus, HKB”H conveyed a definitive message to future generations of talmidei-chachamim. Although, it is essential that they behave with due humility, it is also essential that they display a modicum of “ga’avah.” For only in this manner, will they instill fear and respect in their pupils and be able to teach them not to belittle the honor of the Torah.

At this point, I would like to introduce a precious gem related to this topic from the esteemed Rabbi Yisrael Spira, the head of the beit-din of Bluzhov, ztz”l. He explains why HKB”H commands Moshe Rabeinu to instruct Yisrael to set a boundary around the mountain (Shemos 19, 12): **יזהגלות את העם סביב לאמור, השםרו לכם** **עלות בהר ונגוע בקצחו, כל הנוגע בהר מוות ימות... במשור היובל המה יעלז בהר.** **And you shall set a boundary around it (Har Sinai) for the people, saying, “Take care not to go onto the mountain or touch its edge; whoever touches the mountain will surely die . . . When there is a prolonged blast of the ram’s horn, they will be permitted to go up onto the mountain.”**

We can suggest that this warning is related to the fact that a mountain, which is an elevated place, reflects arrogance and haughtiness. Therefore, HKB”H warned Yisrael: **“Take care not to go onto the mountain or touch its edge”**—it is imperative to avoid any display or modicum of arrogance. For: **“Whoever touches the mountain will surely die,”** in keeping with the words of the Mishnah (Avos 4, 21): **“הקנאה והתאוה והכבוד מוציאין”—את האדם מן העולם—jealousy, lust and honor expel a person from the world.** There is, however, one exception: **“With the יובל (the prolonged blast of the ram’s horn)”**—**יובל** is an acronym for **”ירוב בדרבי יובו”—ירוב בדרבי יובו יגבה ליבו בדרבי יובו—when one’s heart is inspired and uplifted to serve Hashem.** In other words, when we are dealing with the honor of Heaven: **“They will be permitted to go up onto the mountain”**—to use the “ga’avah” of kedushah l’shem shamayim—for the sake of Heaven.

Har Savor and Har Carmel Are Destined to Be Fixed Permanently in Eretz Yisrael

In light of what we have discussed, it behooves us to present to our esteemed audience a significant contradiction in the teachings of Chazal with regards to Har Savor and Har Carmel. On the one hand, we saw above that they spoke of these

mountains disparagingly: “A man’s pride shall bring him down” applies to Savor and Carmel, which came from the end of the world, proclaiming boastfully, “We are high, and HKB”H will give the Torah on us.” And HKB”H said to them: “Why do you look askance, O you mountains of majestic peaks, at the mountain that God has desired for His abode?” A heavenly voice issued forth and said to them: Why do you seek to compete with Sinai? You are all blemished in comparison to Sinai.

Yet, in contrast to these teachings, we find other teachings that extol their praise. For example, we learn in the Gemara (ibid. 29a):

תניא רבי אלעזר הקבר אומר, עתידין בתים כנסיות ובתי מדרשות שבבבל שיקבעו בארץ ישראל, שנאמר כי כתבור בהרים וככaramel בים יבוא, והלא דבריהם כל זהomer, ומה כתבור וככaramel שלא באו אלא לפני שעה ללימוד תורה נקבעים בארץ ישראל, בתים כנסיות ובתי מדרשות שקורין ומרביין בהן תורה על אחת כמה וכמה.

It is taught in a Baraisa: Rabbi Elazar HaKappar says: In the future, the synagogues and the study halls in Bavel will be reestablished in Eretz Yisrael, as it is stated (Yirmiyah 46, 18): “Surely, like Savor among the mountains, and like Carmel by the sea, so shall he come.” And are these matters not inferred through a “kal-vachomer” (an a fortiori argument): Just as Tabor and Carmel, which came only for the moment to study Torah, were established (relocated and transplanted) in Eretz Yisrael, all the more so should the synagogues and study halls (of Bavel), in which the Torah is read and disseminated, (be relocated to Eretz Yisrael).

Here are additional passages that extol the praise of these two mountains. They expound in the Midrash (Yalkut Shimoni Shoftim, Chapter 5, 47) on a passuk in Shiras Devorah (Shoftim 5, 3):

אנכי לה' אנסי אשירה, זה שאמור הכתוב, כי כתבור בהרים וככaramel בים יבוא. בשעה שבא הקב”ה ליתן תורה שמעו כתבור וככaramel, והנינו מקומות ובאו להם, ושתרמל בים, והקב”ה צוח להם, למה תרידזון הרים גבוננים, למה אתה רצים ומדיינים, בעלי מומין אתם כענין שנאמר או גבן או דק, ההר חמוד אלקים לשפטו זה סיני.

ואך על פי כן פרע לחם הקב”ה שכרכם, בטירוף שנטרפו ובאו, כתבור נפל סיסרא וחילתו ונעה לשישראל ישועה בראשו, כיון שנפלו שנואיהם של ישראל נאמר בו אנכי לה' אנסי אשירה, בסינוי נאמר אנכי ובתבור נאמר בו אנכי לה' אנסי אשירה, בסינוי נאמר אנכי, ובתבור נאמר שני עמיים, וככaramel נתقدس שמו של הקב”ה ונאמר בו ה' הוא האלקים כנגד אנכי ה' אלקיין.

“I, to Hashem shall I sing.” This passuk is related to the passuk: “Like Savor among the mountains and like Carmel

by the sea, so shall he come.” When HKB”H came to give the Torah, Savor and Carmel heard about it. They abandoned their locations and came . . . HKB”H reprimanded them and told them that they were blemished, and that the mountain G-d desired to dwell on was Sinai. Nevertheless, HKB”H rewarded them for coming in such a frenzy. Sisera and his army fell at Savor, and Yisrael experienced a salvation there. When Yisrael’s foes fell, it says: “I, to Hashem shall I sing.” In relation to Sinai, it says: “אנכי ה' אלקיין” and in relation to Savor, it says: “אנכי לה' אנסי אשירה”. By Sinai, it says “אנכי” once; by Savor, it says it twice. At the Carmel, the name of HKB”H was sanctified when Eliyahu defeated the prophets of the Ba’al, and there it says (Melachim I 18, 36): “אנכי ה' אלקיין” corresponding to “ה' הוא האלקים”.

A slightly different version of this Midrash appears in Rashi’s commentary on the passuk (Shoftim 5, 3): “I, to Hashem shall I sing.” The word “I” is mentioned twice. I heard in a Midrash Aggadah that HKB”H did not withhold the reward of Savor and Carmel, who came to Matan Torah so that the Torah would be given on them; yet, they returned humiliated. Nevertheless, HKB”H said to them, “I will ultimately reward you double. By Sinai, it was said: “אנכי ה' אלקיין”; by Savor, it will be said: “אנכי ה' אלקיין”; By Sinai, it was said: “ה' הוא האלקים, ה' הוא האלקים”, in the times of Eliyahu.”

Thus, we learn an important fact about these two mountains—Har Savor and Har Carmel. In truth, they were discarded initially, at the time of Matan Torah, on account of their “ga’avah.” As a result, they were not deemed worthy to have the Torah given on them. Yet, because they made the effort to come from a distance to warrant the privilege and honor of having HKB”H give the Torah on them, they were ultimately rewarded; they were privileged to remain transplanted in Eretz Yisrael.

The Third Beis HaMikdash Will Be Erected on Har Sinai Savor and Carmel

Elsewhere, our blessed sages teach something even more extraordinary. Not only were Har Savor and Har Carmel destined to be transplanted in Eretz Yisrael, but additionally, HKB”H plans to erect the third Beis HaMikdash in the future on top of all three mountains together—Har Sinai, Har Savor, and

Har Carmel. This is apparent from an elucidation in the Midrash (ibid. 391) regarding a passuk in the Navi (Yeshayah 2, 2): **וְהִי "בַּאֲחֶרֶת הַיּוֹם נְכוֹן יְהִי הָר בֵּית ה' בַּרְאֵשׁ הַהֲרִים"**—**it will happen at the end of days: The mountain of the Temple of Hashem will be firmly established as the head of the mountains.**

"אֶבְרָהָם קָרָא הָר, (בְּרָאִשְׁתָּכְבִּיד) אֲשֶׁר יֹאמֶר הָיָם בָּהָר ה' יִרְאָה, מֹשֶׁה קָרָא הָר, (דְּבָרִים ג-כָה) הָר הַטוֹב הַזֶּה וַהֲלֹבְנָן, דָוד קָרָא הָר, (תְּהִלִּים כְּד-ג) מֵי יַעַלְהָ בָהָר ה', יְשֻׁעָיהו קָרָא הָר, נְכוֹן יְהִי הָר בֵּית ה' בַּרְאֵשׁ הַהֲרִים. רַבִּי פִנְחָס בָשָׂמֵךְ רַבִּי רַאוּבֵן אָמַר, עַתִיד הַקָּבָה לְהַבִּיא סִינִי וְתַבּוֹר וְכַרְמָל וְלַבְנָה בֵית הַמִּקְדָשׁ עַל גְּבִיהָן, מָה טָעַם וְהִי בַּאֲחֶרֶת הַיּוֹם נְכוֹן יְהִי הָר בֵּית ה' בַּרְאֵשׁ הַהֲרִים."

This Midrash cites the fact and related pesukim where Avraham, Moshe, David, and Yeshayahu all respectively called the site of the Mikdash a mountain ("har"). The passage concludes: **Rabbi Pinchas said in the name of Rabbi Reuven: HKB" H is destined to bring Sinai, Savor, and Carmel and build the Beis HaMikdash on top of them. What is the reason (source)? "It will happen at the end of days: The mountain of the Temple of Hashem will be firmly established as the head of the mountains."**

It is fitting at this point to introduce the sacred remarks of the Yismach Moshe on this week's parsha. He questions why this Midrash only mentions these three mountains—Sinai, Savor, and Carmel—and excludes **Har HaMorah**. After all, it is inconceivable that the third Beis HaMikdash will not be erected on its rightful site on Har HaMorah. He reconciles this difficulty as follows: Le'asid la'vo, HKB" H will, in fact, erect the third Beis HaMikdash on its rightful site on Har HaMorah. He will then place Har HaMorah with the Beis HaMikdash on it on top of the other three mountains mentioned.

He substantiates this from the precise wording of the navi: **"It will happen at the end of days: 'The mountain of the Temple of Hashem' will be firmly established as the head of the mountains."** He does not prophesy that the "**Temple of Hashem**" will be firmly established as the head of the mountains, which would imply that the House of Hashem would be erected on top of Mounts Sinai, Savor, and Carmel. Instead, he specifically states that "**the mountain of the Temple of Hashem**" will be firmly established as the head of the mountains—namely, Har HaMorah, upon which the Temple of Hashem is located. It will be firmly established "**as the head of the mountains**"—namely, on top of Sinai, Savor, and Carmel.

It is now incumbent upon us to resolve the significant contradiction between the sources cited that speak disparagingly of Har Savor and Har Carmel and the sources that assert that they will be associated with Har Sinai, and the third Beis HaMikdash will sit on top of them. Is it even plausible that mountains who were so arrogant as to boast that they deserved to have HKB" H give the Torah on them, and whom HKB" H declared to be blemished, would ultimately be privileged to have the third Beis HaMikdash set on top of them?

Har Savor and Har Carmel Had Good Intentions Teaching Us the Virtue of Humility

I would like to propose a wonderful way of reconciling this discrepancy regarding HKB" H's treatment of Har Savor and Har Carmel. After all, the assertion that these mountains were so haughty and that they were rebuked accordingly seems a bit preposterous. Do mountains have a yetzer hara that would influence them to exhibit "ga'avah"—a trait that HKB" H detests vehemently?

Therefore, it behooves us to put the profound intentions of Har Savor and Har Carmel in proper perspective. Let us refer to the Mishnah (Avos 6, 11): **כָל מָה שָׁבָרָה הַקָּבָה בְּעוֹלָמוֹ לֹא בָּרָא אֶלָּא לְכִבּוֹד, שֶׁנָּאָמַר כָל הַנְּקָרָא בְשָׁמֵי וְלְכִבּוֹד בְּרָאָתִיו יִצְרָא אֶחָד עֲשִׂיתָיו.** **Everything HKB" H created in His world, He created solely for His glory. As it is stated** (Yeshayah 43, 7): **"All that is called by My name, and for My glory, I created it, I formed it, also I made it."** So, when these two majestic mountains—Savor and Carmel—saw that HKB" H created them tall and grand, they were bewildered. After all, everything HKB" H created was solely for His glory, and it is known that He adores the lowly and stays away from the haughty. So, why did He create tall, majestic mountains like Savor and Carmel? Hence, they deduced that they, too, were created solely for the kavod of Hashem, and that it was their sacred task to teach Yisrael how much HKB" H despises those that are arrogant.

Knowing that HKB" H only loves and cherishes the lowly and humble, they exerted themselves, uprooted themselves, and came to the midbar; then they presented their claim that they deserved to have the Torah given on them, because they were taller and superior to all the other mountains. They did so knowing full-well that HKB" H would reject their claim, because He would not want Yisrael to think that He loves the

high and mighty. In this manner, the name of Heaven would be sanctified. For, Yisrael would realize beyond a shadow of a doubt that HKB”H distances Himself from the arrogant and rests His Shechinah upon the lowly.

This provides us with a better appreciation of the elucidation in the Midrash: **“A man’s pride shall bring him down” applies to Savor and Carmel, which came from the end of the world, proclaiming boastfully, “We are high, and HKB”H will give the Torah on us.”** In truth, their “ga’avah” was for external appearances only; their intentions were actually l’shem shamayim. Their boastful claims were intended to enrage HKB”H to demonstrate how much He detests those who are arrogant. Thus, they verified that: **“Everything HKB”H created in His world, He created solely for His glory.”**

This is fascinating! In reality, Har Savor and Har Carmel were loyal partners to Har Sinai. Together, they taught Yisrael how much HKB”H stays away from those with “ga’avah.” It was for this reason that He did not give the Torah on Har Savor

or Har Carmel, because they were high and mighty. For this reason, He chose to give the Torah on Har Sinai, because it is lower than all the other mountains, and He loves the humble and lowly. Together, all three demonstrated that everything HKB”H created was solely for His kavod.

It is with great joy that we can now illuminate the statement in the Midrash: **HKB”H is destined to bring Sinai, Savor, and Carmel and erect the Beis HaMikdash on top of them.** They will be rewarded by HKB”H in the future for pretending to be haughty; they knew that they would be rejected by Him because of that appearance of “ga’avah,” and that He would not want to give the Torah to Yisrael on them. They were prepared to be disappointed and disparaged for the kavod of Hashem and His Torah. Thus, they were equal, loyal partners with Har Sinai; together, they taught Yisrael that HKB”H loves and cherishes those who are humble and distances Himself from those with “ga’avah.” Therefore, they are destined to be partners with Har Sinai once again when HKB”H builds the third Beis HaMikdash—swiftly, in our times! Amen.



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