



The Sinai Experience

When a Yom Tov comes, it is not a commemoration rather we actually experience it happening (Michtav M'Eliyahu, volume 2 pg 18. Derech Hashem 4:7:6. Kedushas Levi, Shavuot. Meor Einayim, Miketz, s.v. Zeman and Yisro s.v. Issa B'Kisvei H'Ari, Siduro Shel Shabbos, volume 1, 7:2:3.) and as it says in V'hayamim Ha'eleh Nizkarim V'naasim B'chol Dor V'dor; these days should be remembered and celebrated by every generation (Esther 9:28). Indeed, the word Chag is connected to Chuga; a circle, since when a given Yom Tov comes, we actually experience it. For the same reason, the book which we Daven from on Yom Tov is called a Machzor- from the root Chazar; return- as we return to that Yom Tov, literally, each year. We refer to Yom Tov as a Moed. This word is rooted in Va'ad; meeting place since we relive it. In light of what we said, we can grasp B'Nissan Nigalu B'Nissan Asidin Ligael; in Nissan we were redeemed from Mitzrayim and in Nissan we are destined to be redeemed (Rosh Hashana 11a).

Concerning Yetzias Mitzrayim it states ...L'dorosom; (Shemos 12:42) a protection for the Jewish people for their generations. It is said in the name of the Beis Aharon that every year- each generation- we have an exiting of Mitzrayim. Similarly, the Ohr Hachaim - Balak, 23:22, s.v. V'Nireh- comments it states Keil Motzium M'Mitzrayim; it is Hashem Who brought them out of Mitzrayim- present tense - because there is an aspect of leaving Mitzrayim each year. In this way, the Kedushas Levi (Chanukah, Kedusha Rishona) explains Bayamim Haheim Bazman Hazeh- the way it was then (Bayamim Haheim), is the way it is now (Bazman Hazeh), as it is relived. The phrase we say in Al Hanissim- U'furkan K'hayom Hazeh; salvation as this very day, can also be interpreted as Yom Hazeh; this day, now in the present, Furkan- the redemption is tangible. Similarly, we can grasp Teshuasam Hayisa Lanetzach; eternal salvation- (In Shoshanas Yaakov which we say on Purim

after the Megila reading. See the Sefas Emes, Purim, 5635, s.v. Teshuasam.) the salvation occurs each year.

The Dibras Shlomo brings in the name of the Arizal that when a miracle occurs on a certain day, there is an aspect of that miracle on that day every year. In fact, Shana; a year, also means to repeat, since we actually experience the yearly cycle.

The Siddur Lev Sameach writes, "I heard from R' Shalom Belzer on Ma Lecha Hayam Ki Sanus (Tehillim 114:5) that it doesn't say Nasta, past tense- that the sea split in the past. This is because this miracle still occurs for us- in a spiritual sense."

In Mussaf of Rosh Hashana we say Hayom Haras Olam; today- Rosh Hashana- the world is created, and not Hayom Haya Haras Olam; today the world was created. This is because the world is presently being created then. In the same way we can grasp Zeh Hayom Techilas Maasecha; this day is the beginning of creation... as it doesn't say Zeh Hayom Haya Techilas Maasecha; this day was the beginning of Creation (See Yaaros Devash, Chelek 2, Drush 8).

In light of what we mentioned, we can comprehend a new meaning in Hakoari Es Ha'megila L'mafrea Lo Yatza (Megila 17a. The simple meaning is one who read the Megila out of sequence has not fulfilled his obligation.)- if you think it only occurred back then (L'mafrea) then Lo Yatza, as we must realize that it is occurring nowadays as well.

When Shavuot comes, we are actually experiencing Matan Torah again. Now, take a look at the following:

1) It states Bayom Hazeh Bau Midbar Sinai; on this day we arrived at the desert of Sinai (Shemos 19:1). This is also understood that on this day every year we come to Midbar Sinai.

2) At Matan Torah, Moshe would speak- Moshe Yedaber (Shemos 19:19). Notice it doesn't say Moshe Diber; Moshe spoke- past tense- rather Moshe Yedaber, future tense. The

Arizal explains this is because every year on Shavuot, Moshe speaks to us!

3) R' Yosef remarked (Pesachim 68b) Il Lo Hai Yoma D'ka Garim...; if not for this day (Shavuot) which causes me to learn, how many Yosefs would there be in the market place. He didn't say 'that day'- meaning the Shavuot of Matan Torah. Rather he said 'this day'- referring to the Shavuot of every year.

4) The Nesivos Shalom explains the words Zeman Matan Torasainu (The Daas Moshe writes that really it would suffice to say Zeman Matan Torah. So why does it say Torasainu? He explains because on this day each of us receives our portion in Torah.) as every year at this time we receive the Torah (Nesivos Shalom, Shavuot, Itzumo Shel Yom). The same applies to Zeman Charuseinu (Pesach) and Zeman Simchasainu (Succos) as when that Yom Tov arrives, we are living through it again.

5) The Kedushas Levi writes that if one merits, he will hear the voice that announces Anochi Hashem Elokecha on Shavuot. (Kedushas Levi, Yisro, s.v. U'Moshe. See Derech Hashem 8:6.)

6) The Nesivos Shalom (Shavuot, Itzumo Shel Yom) says that the revelations that were at the first Matan Torah come again on Shavuot such as the thunder, lightning and the like. R' Elyashiv once went to visit a sick Talmid Chochom on Erev Shavuot and told him that when Hashem gave the Torah, the sick and disabled were healed. This healing power is renewed every year on Shavuot and at that time one may ask Hashem for a full recovery even for illnesses that may normally be considered incurable. When does Hashem heal the sick on Shavuot? R' Elyashiv said when the Aseres Hadibros are read from the Torah.

One year on Shavuot, while R' Elya Roth was at the Kosel with R' Shlomke Zvhiller, R' Shlomke called out prior to Alos hashachar and said now in heaven, they are asking do you want to accept the Torah. Let us answer together Naaseh V'nishma (He explained that Kabbalas Hatorah needs to be B'rabim. Therefore, he wanted Naaseh V'nishma to be said together.)

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