

Electrifying Experience

When a Yom Tov comes, it is not a commemoration rather we actually experience it happening (Michtav Meliyahu, volume 2 pg 18. Derech Hashem 4:7:6. Kedushas Levi, Shavuos, s.v. בש"ע. Meor Einayim, Miketz, s.v. and Yisro s.v. "איתא בכתבי האר"י. Siduro Shel Shabbos, volume 1, 7:2:3) and as it says in ויהימים האלה נזכרים ונעשים בכל דור ודור, these days should be remembered and celebrated by every generation (Esther 9:28). Indeed, the word חג is connected to חוגה, 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 מחזור - from the root חזר, return- as we return to that Yom Tov, literally, each year.

Concerning Yetzias Mitzraim it states (Shemos 12:42) it is a protection for the Jewish people for their generations (לדרתם). It is said in the name of the Beis Ahron that every year- each generation- we have a exiting of Mitzraim. In this way, the Kedushas Levi explains ביימים ההם בזמן (בימים ההם) - the way it was then - the way it is now (בזמן הזה), as it is relived (Kedushas Levi, Chanuka, Kedusha Rishona). The phrase we say in על הנסים - ופרקן כהיום הזה, salvation as this very day, can also be interpreted as יום הזה, this day, now in the present, the redemption is tangible. Similarly, we can grasp תשועתם הייתה שושנת יעקב (In eternal salvation which we say on Purim after the Megila reading)- 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, שנה, a year, also means to repeat, since we actually experience the yearly cycle.

The סידור לב שמח writes, "I heard from R' Shalom Belzer מה לך היום כי תנוס (Tehillim 114:5) that it doesn't say נוס, 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 היום הרת עולם, today- Rosh Hashana- the world is created, and not היה הרת עולם, today the world was created. This is because the world is presently being created then. In the same way we can grasp חלת מעשיך, this day is the beginning of creation... as it doesn't say היה חלת מעשיך, this day was the beginning of Creation (See Yaaros Devash, Chelek 2, Drush 8).

In light of what we said, we can comprehend a new meaning in הקורא את המגילה למפרע לא יצא (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 (למפרע) then לא יצא, as we must realize that it is occurring nowadays as well.

When Shavuos comes, we are actually experiencing Matan Torah again. With this we can grasp the following:

1) It states ביום הזה באו מדבר סיני, 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 מדבר סיני.

2) At Matan Torah Moshe would speak- משה ידבר (Shemos 19:19). Notice it doesn't say משה דבר, Moshe spoke- past tense- rather משה ידבר, future tense. The Arizal explains this is

because every year on Shavuos, Moshe speaks to us!

3) R' Yosef remarked ... לא האי יומא דקא גרים, if not for this day (Shavuos) which causes me to learn, how many Yosef's would there be in the market place (Pesachim 68b). He didn't say "that day"- meaning the Shavuos of Matan Torah. Rather he said "this day"- referring to the Shavuos of every year.

4) The Nesivos Shalom (Shavuos, עיצומו של יום) explains the words זמן מתן תורתנו as every year at this time we receive the Torah (The same applies to זמן חרותנו [Pesach] and זמן שמחתנו [Succos] as when that Yom Tov arrives, we are living through it again).

5) The Kedushas Levi (Yisro, s.v. ומשה עלה) writes that if one merits, he will hear the voice that announces יך אנוכי ה'אלהיך, on Shavuos.

One year on Shavuos, while R' Elya Roth was at the Kosel with R' Shlomke Zvhiller, R' Shlomke called out prior to and said now in heaven, they are asking do you want to accept the Torah. Let us answer together נשמע ועשה.

The Nesivos Shalom (Shavuos, עיצומו של יום) says that the revelations that were at the first Matan Torah come again on Shavuos such as the thunder, lightning and the like. R' Elyashuv once went to visit a sick Talmid Chochom on Erev Shavuos and told him that when Hashem gave the Torah, the sick and disabled were healed. This healing power is renewed every year on Shavuos 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 Shavuos? R' Elyashuv said when the Aseres Hadibros are read from the Torah (Sefer Aleinu Leshabeiach 5, p. 201).

Rabbi Yehoshua Alt

To join the thousands of recipients and receive these insights free on a weekly email, obtain previous articles, feedback, comments, suggestions (on how to spread the insights of this publication further, make it more appealing or anything else), to support or dedicate this publication which has been in six continents and more than forty countries, or if you know anyone who is interested in receiving these insights weekly, please contact the author, Rabbi Yehoshua Alt, at yalt3285@gmail.com. Thank you.

Listen to the NEW, short Fascinating Insights podcast at <https://jewishpodcasts.fm/fascinating-insights>, where it can also be downloaded!

To purchase any of the author's books, please send an email to yalt3285@gmail.com or visit https://www.amazon.com/Books-Yehoshua-Alt/s?rh=n%3A283155%2Cp_27%3AYehoshua+Alt.