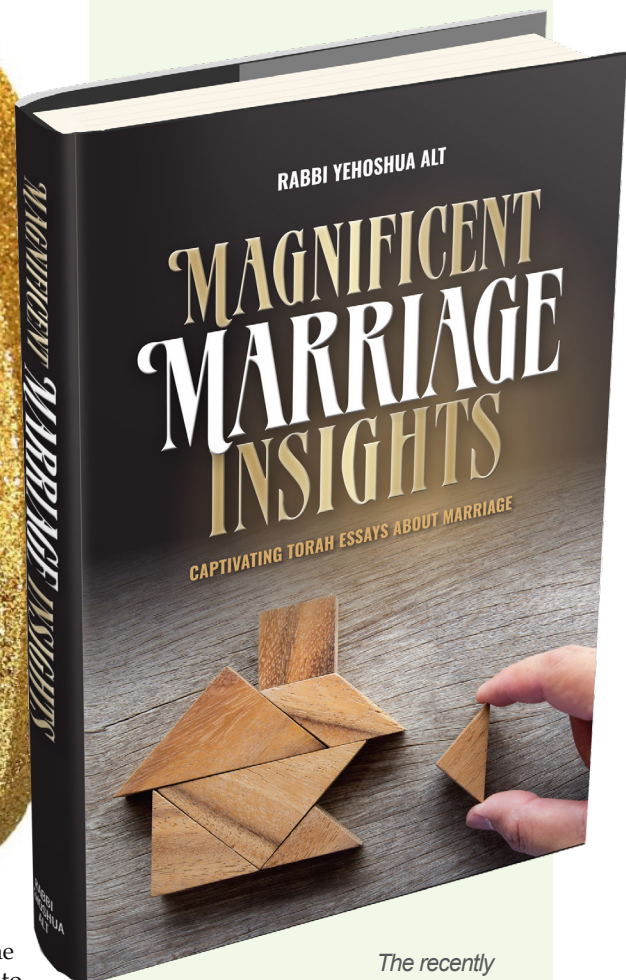


Golden Goal



RABBI YEHOSHUA ALT



The Torah tells us the different dates of the Yomim Tovim. For example, Pesach is on the 15th of Nissan and Succos is on the 15th of Tishrei (Vayikra 23:6,34). Why when it comes to Shavuos does the Torah not give a precise date? All it says is that Shavuos is on the 50th day (Vayikra 23:16)?

One reason why Shavuos has no date is because Torah is above time. This is because Torah preceded the world's existence, so it was there before time existed.

Let's introduce the next reason with the following. Hashem chose us as a nation as we say *אשר בחר בנו מכל העמים*, Who selected us from all peoples. Through what were we chosen? Through the 210 years we were enslaved in Mitzrayim. An allusion to this is found in the word *בחר*, as it has a gematria of 210. Why were we taken out? For the Torah as the bracha continues *ונתן לנו את תורתו*, and gave us His Torah.

The purpose of something can be shown by its ending, as we say in *Lecha Dodi מעשה במחשבה תחלה*, the last action is first in thought. For instance, man was created last since the purpose of creation was man. Shabbos is the last day of the week and that is the purpose of the week. *Matan Torah* which is in *Parshas Yisro* is followed by *Parshas Mishpatim*, the judgments of the Torah. What are the first letters of the names of these parshiyos? The letter *י* and the letter *מ* (*משפטים* and *יתרו*). These two letters are precisely the initials of *יציא מצרים*. (Also, these two letters comprise the word *ים*, referring to the *סוף*. This hints to how we exited Mitzrayim. Additionally, these two letters represent *י*, the ten *Makkos*.) This is alluding to us that the purpose of leaving Mitzrayim was to receive the Torah. This is just as it says *שלח את עמי ויעבדוני*, send out my nation so that they will serve me (as in *Shemos*

7:16).

The Gemara (Nedarim 49b) relates that after R' Yehuda would drink the four cups of wine he would bind his temples to alleviate his headache he had from Pesach until Shavuos. One explanation for this is based on the fact that the purpose of Pesach is to receive the Torah. Consequently, Shavuos is when the redemption is complete. This is why his headache went away by Shavuos.

The month of Nissan is referred to as *החדש אשר ישועות בו מקיפות*, the month surrounded by salvations (*Mussaf to Parshas Hachodesh*). This is because we were taken out of Mitzrayim in Nissan with the splitting of the sea, the *munna* along with other miracles. The *Chidushai Harim* offers an alternative explanation. The word *מקיפות* also means credit, as in *שניהן רוצין בהקפה*, they both prefer credit (*Shavuos 45a*). Therefore it can be understood that the month of Nissan is when we were taken out on credit, meaning on condition to get the Torah (*Mayana Shel Torah, Shemos 3:12*).

We were taken out of Mitzrayim *למען לזהוה את האלהים על ההר הזה*, to serve Hashem on this mountain – Sinai, Torah (*Shemos 3:12*). The word *תעבדון* is a contraction of *תעבדו, נ*, to serve Hashem on the 50th day (the letter *נ* has a gematria of 50), Shavuos, since the purpose of *Yetzias Mitzrayim* was *Matan Torah*. In fact, the numerical value of *יציא מצרים* is 891, the same as *ונשמע*. Indeed, Pesach is called Shavuos *הג שבועות* (*Yechezkel 45:21*, see also *Temura 18b*).

Hashem tells Avraham *אני ואחרי כן יעבדוני*, the nation they will serve I will judge and afterwards they will leave with great wealth (*Breishis 15:14*). The statement *רכש גדול* is dependent on who is talking. If a pauper is the one saying this, then *רכש גדול* can mean ten dollars. If it is a wealthy man saying this, it can mean

1,000,000 dollars. Since Hashem is the one saying this, it must be referring to that which is spiritual. Consequently, it can be understood that after Pesach – *ואחרי כן* – which is Shavuos, you will go out with a *רכוש גדול*. The *רכוש גדול* refers to the Torah. After Pesach this is what we go out with because that is the purpose of Pesach! Furthermore, there are many *pesukim* that speak of Torah as greater than material wealth. Examples are *טוב לי תורת פיך מאלפי זהב וכסף*, the Torah of your mouth is better for me than thousands in gold and silver (*Tehillim 119:72*) and *הנחמדים מזהב ומפז רב*, they are more desirable than gold, even much fine gold... (*Tehillim 19:11*).

In regard to the *Luchos* (Torah), it says *חרות על הלחת...*, the *Luchos* are Hashem's handiwork and the script was Hashem's script engraved (*חרות*) on the *Luchos* (*Shemos 32:16*). The word *חרות* can also be read as *חרות*, freedom (see *Avos 6:2*). So, Shavuos – Torah – is the outcome of Pesach, the time of *חרותנו*, freedom.

The Ramban (*Vayikra 23:36*) teaches that Pesach and Shavuos are connected through the *Sefira* where the *Sefira* is like a *Chol Hamoed*. These two are connected because the reason we were taken out of Mitzrayim, (Pesach) was to receive the Torah (Shavuos).

One reason for eating an egg at the Seder is because there are two hatchings. First it gives birth to an egg followed by the egg hatching into a chick. This is unlike other animals. For example, a camel gives birth to camels while elephants give birth to elephants. The egg on Seder night represents the two births of our nation. Namely, being removed from Mitzrayim and receiving the Torah at *Matan Torah*.

Because we were taken out of Mitzrayim (Pesach) in order to receive the Torah (Shavuos), a date is not ascribed to Shavuos. Not having a date alludes to the fact that it is contingent on Pesach.

The recently released book "Magnificent Marriage Insights: Captivating Torah Essays about Marriage" is now available (as a paperback and Hardcover) for purchase and delivery on Amazon at <https://www.amazon.co.uk/dp/B0BRDH7WG7> or by sending an email to yalt3285@gmail.com. This comprehensive book tackles many questions, with life-altering insights and practical approaches. The more than 60 essays found within can facilitate bringing your dating journey to a happy ending and enrich any marriage. It makes a great gift for friends, relatives, business associates and learning partners.

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