

Shavuos 2015

1. Mikrei Kodesh Pesach chelek gimmel siman 35 page 106: **why do we lain Megilas Rus on Shavuos? David Hamelech is a descendent of Rus. We lain Rus in order to show that the Torah Shebeal Peh (oral Torah) is the ikur (main Torah).** Chazal darshened (expounded) a pasuk and said you cannot marry a man from Moav or Amon; but you are allowed to marry a female from Moav. Had it not been for this derasha Rus would not have been able to marry into the Jewish people. That's why David Hamelech came from Rus because Hashem promised his kingship would never be terminated. This demonstrates the importance of the Torah she'baal peh. The Tzedukim do not believe in Torah she'baal peh. There was a machlokes (argument) about the pasuk that says count Mimachras (after) HaShabbas. They don't think this pasuk means count from the second day of Pesach. They think it literally means start counting on Sunday! This is also why we lain Rus to show the chashivus (importance) of Torah shebeal peh and that we don't hold like the Tzedukim.

2. Otzros Hatorah page 134: Rav Elyashiv quotes the Gemara in Shabbas (151b) 'someone who is about to die and you close his eyes early, it's as if you killed him!' This is called hastening his death. This Halacha is referring to someone who only has a few more moments of life and still Chazal say it's as if you murdered him. We see from this the importance of even one moment of a person's life. We learn from this that if one interrupts someone while he is learning for no reason; this person is called a murderer because Torah is life.

The Chidushei Ha'Rim explains the custom of giving a groom a gold watch. The explanation of this custom is to teach this chason (groom) that time is more important than gold. Gold is not the most valuable item in life, rather it's what the gold watch represents that is most valuable; time. Our life consists of years, which consists of months, which consists of days, which consists of hours, which consists of minutes. Our life comes down to each minute and our choice if we decide to use this minute wisely. If we waste one minute, we can never get that minute back. Every moment has a specific purpose; if this moment isn't properly utilized it's as if we wasted this moment from our life. This is the explanation of the pasuk in Bamidbar (15) "כי דבר ה' בזה ואת מצותו הפר הכרת תכרת הנפש ההיא עונה בה." "he scorned the word of Hashem and broke His commandment; that person will surely be cut off, his sin is upon him." The Gemara in Sanhedrin (99) explains the redundancy of the word cut in the pasuk which teaches us that you get cut off from this world and the world to come. The Gemara says this is referring to someone who is able to learn and he doesn't. This does not just pertain to Shavuos night. what about the rest of Yom Tov? What about the rest of the year!? With this we can relate a story about Rav Elyashiv (Rav Elyashiv: Stories from his life page 68). At 8:30 pm his entire family was going to go to a Bar Mitzvah. At 8:15 pm the family members saw Rav Elyashiv take his hat and head for the door. One of the grandchildren asked why zaidy (grandpa) was rushing to leave. Rav Elyashiv answered there is too much distraction here I am going to learn in Ohel Sarah. His grandson said we are leaving soon; it doesn't make sense for you to go now! Rav Elyashiv responded **it's worth spending five minutes there and five minutes back to learn for five minutes! In Kelm they had a five minute Seder B'iyun (in depth)!**

3. Kuntres Benyonai Chodesh Nissan Seferas Haomer vechag Hashavuos pages 157-160: The Yerushalmi in Rosh Hashana (4, 8) says **Hashem says once you accept upon yourself the yoke of Torah, I will consider it as if you never sinned.** (אמר להם הקב"ה מכיון שקבלתם (עליכם עול תורה מעלה אני עליכם כאילו לא הטאתם מימיכם.) The Korban HaEidah explains that every year on Shavuos we are standing by Har Sinai and are being mekabel (accepting) the Torah again. The Rokeach elaborates and says that **since this was the day the Torah was given, therefore our sins will be forgiven.** We see from this that every year on Shavuos it's considered as if we were forgiven for all of our sins and it will be as if we never sinned. The Rabbeinu Brachia (parshas Pinchas) says **since Shavuos is a time of matan Torah it's as if we are newborns!** The explanation of this is; newborns never sinned. Similarly, the Rabbenu Yona writes that a baal teshuva (someone who repents) is like a newborn. Similarly, the Rambam writes (hilchos Teshuva 2, 4); a baal teshuva is considered a completely different person! The Gemara in Menachos (100a) says anyone who delves into Torah doesn't need korbanos. The reason for this explains Rashi is that since the Torah atones for our sins therefore this Torah learning is instead of the korbanos.

4. Sefer Eilu Heim Moadi chelek daled Shavuos pages 163-164: Regarding every holiday the Torah itself tells us the day that Yom Tov falls out except for the Yom Tov of Shavuos. The pasuk says count 49 days from the second day of Pesach. There is no exact date. Why? The first Mishnah in Avos says Moshe received the Torah from Sinai and gave it over to Yehoshua. **We see from this Mishnah that matan Torah is a continuation for subsequent generations. Matan Torah wasn't a onetime occurrence; rather it happens every time a Rebbe teaches his Talmid Torah!** When Yehoshua received the Torah from Moshe; this was a Har Sinai. When the Zekanim (elders) received the Torah and when the Nevi'im (prophets) received the Torah, each one was a matan Torah. When a father or Rebbe teaches his son Torah, this son who is learning from his father, this is his sons matan Torah! It is all flowing from the first matan Torah at Sinai. This is the explanation of the Beracha of Birchas HaTorah. We don't say thank you Hashem who taught Torah to the Jews, in the past tense. Rather we say in the present tense, thank you Hashem for teaching Torah to the Jews! Right now we are receiving the Torah! We also say thank you Hashem who is giving the Torah right now! **Har Sinai isn't once a year on Shavuos, its every day when we learn Torah. Every day there is a kabalas HaTorah. That's why the Torah didn't reveal a specific day for Shavuos.** Every day is a kabalas HaTorah. Yes everyone is excited for Shavuos, but what about the day after Shavuos! (Parshas Emor 23, 16)

Thank you Yair Moshe Ausabel for typing this up.