

BITACHON LESSON FOR SHAVUOS

חג השבועות תשפ"ו

The exalted day on which we became elevated and uplifted for all eternity. As the Gemara (Pesachim 68b) tells us:

רב יוסף ביומא דעצרתא אמר עבדי לי עגלא תלתא אמר אי לא האי יומא דקא גרים כמה יוסף איקא בשוקא

Rav Yosef, on Shavuos, would say "Prepare for me a third-born calf". He said "If not for this day [on which the Torah was given] how many Yosefs would there be in the market?"

Rashi expounds:

אי לאו האי יומא שלמדתי תורה ונתרוממתי הרי אנשים הרבה בשוק ששמנו יוסף ומה ביני לבינם - If not for this day that lead to me learning Torah and being elevated by the Torah, I would be no different than many other "Ordinary Joes" in the street.

We refer to this day as **קבלת התורה**, the day we accepted the Torah, as we proclaimed **נעשה ונשמע**! We proclaimed that we are ready to accept and follow whatever Hashem demands of us. We are so "in sync" with Hashem, **כביכול**, our **חלק אלוה-ממעל** is so solid and firm that we trust that whatever we hear from Hashem will be within our power to fulfill, no questions asked.

was such a seminal event that the creation of the world was dependent on it. As Rashi tells us (Bereishis 1:31)

ויהי ערב ויהי בקר יום הששי - הוסיף ה' בששי בגמר מעשה בראשית לומר שהתנה עמם על מנת שיקבלו עליהם ישראל המשה חמשי תורה

If Klal Yisroel's acceptance of the Torah was crucial to the world's existence, and the essence of the exalted day of Shavuos – **יום הששי הוא ו' בסיון** – is that acceptance, the term "**זמן קבלת תורתנו**" should describe the essence of this day.

But that is not the term chosen by Chazal to express the essence of the day. The term inserted into our Tefilos is **זמן מתן תורתנו**, the time of the giving the Torah. Why is **קבלת התורה**, our accepting of the Torah not the focus?

The answer is that this exalted event, which took place 3,338 years ago at *Har Sinai* was not inherently **קבלת התורה**; it was **מתן תורה**, Hashem's giving of the Torah. Who was the Torah given to? That is up to each individual! Those who accept the Torah - it becomes theirs; Those who don't accept it, it remains Hashem's.

So how does one accept the Torah? Is it just there for the taking?

Chazal (Mechilta, Parshas Besahalach) reveal this secret to us with an ambiguous statement:

לא נתנה התורה אלא לאוכלי המן – *The Torah was only given to those who ate Mann.*

But weren't all the Yidden in the Midbar **אוכלי המן**?

Obviously, **אוכלי המן** has a deeper meaning to it, one that applies well beyond the generation in the Midbar who subsisted on heavenly bread.

אוכלי המן are Yidden who live with Bitachon – not knowing where their bread for tomorrow is coming from, yet they remain tethered to Hashem and His Torah. All they know is that Hashem provided for them today, and they rely on Him to do the same tomorrow.

Those who stress about Parnassah, living with anxiety and worry about tomorrow's meals and bills cannot devote themselves properly to the Torah.

When Hashem gives us the Torah each year anew – that's **מתן תורה**, and that's why it's called **זמן מתן תורתנו**.



Now, it's up to each of us to transform that into a **קבלת התורה**, by doing our part, by upping our Bitachon game and committing to be from the **אוכלי המן**, by dedicating our mental capacities to learning, living and acting according to the mandates of the Torah. This means not expending mental capacities on stress, worry, fear or anxiety about tomorrow's lunch or an upcoming mortgage or tuition payment.

The Mishna (Avos 3:5) states: **כל המקבל עליו עול תורה מעבירין ממנו עול הרד הרד ארץ** – *whoever accepts upon himself the burden of Torah will have the burden of worldly concerns*, i.e. *Parnassah*, removed from him. This works in reverse as well. One who is not ready to stop worrying about his Parnassah, is not ready to be **מקבל** the Torah! Only one who doesn't allow his Parnassah to be a burden – as he throws that burden to Hashem; **השליך על ה' והבד והוא יכללך** - can truly be **מקבל** the Torah!

The Mishna Berura (Siman 1:13; quoting the Talmud Yerushalmi) writes: **כל האומר פרשת המן בכל יום מובטח לו שלא יתמעטו מזונותיו**, *whoever says Parshas HaMann daily is guaranteed that his Parnassah will not be diminished*. Saying these Pesukim daily reminds us that **אוכלי המן** existed in the Midbar in the year 2448, and they continue to exist to this day in 5786.

Just as at *Har Sinai* the **אוכלי המן** were **מקבל** the Torah, so too today, to properly transform **מתן תורה** into a personal **קבלת התורה** we need to live as proud **אוכלי המן**.

Good Yom Tov!