



## Generous Rains Parshas Yisro

Of the thousands of students who studied in Migdal Ohr, Daniel stands out. He was an outstanding student, despite a difficult childhood, during which he lost his father and immigrated from the FSU. Through much self sacrifice, he clung to the Torah and its commandments. He enrolled as a student at Midreshet Hagalil. A short time after his enrollment he was recognized as a very clever and diligent student. He proceeded to learn at a Yeshiva after high school. Over time we lost touch until one day I received an invitation in the mail. It was an invitation to his wedding. I felt that I must attend this wedding

When I came to the wedding I was pleasantly surprised. I was met by a Belz Chasid, Daniel, who seemed to have overcome all the hardships he had encountered as a youth. His in-laws surrounded him lovingly. He approached me and requested that I conduct the wedding ceremony. I was a bit perplexed, but accepted his invitation. The excitement was immense when the bride and groom were brought towards the Chupah, the wedding canopy.

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The sun was setting on a warm day in June. Like everyone else at the wedding, I was hoping that this occasion was one where the foundations for a new home were placed. I prayed that the foundations be strong and holy. During the ceremony, I asked to address the bride, groom and other attendees. "We are standing at a very special occasion now, one during which the Torah is given, as our Sages state: "'On the day of his wedding'— That is the giving of the Torah".<sup>1</sup> We can certainly say about the groom that after much toil he has merited to receive the Torah".

Many explanations were given to the wedding ceremony. Rabbi Aharon Hacohen of Lunel explained that a groom on his wedding has reached a level as if he has stood at the foot of Mount Sinai. Other rabbis stress the same point, explaining that the ceremony customs were extrapolated from the giving of the Torah, as G-d was the groom and the Israelites were the bride.

The Maharshal<sup>2</sup> states that the breaking of the glass is akin to the severing of the stone tablets. Our Sages in Tractate Brachos<sup>3</sup> state the five sounds heard at Mount Sinai are parallel to the five sounds of joy (enumerated in the Talmud, based on scripture) heard at a wedding.

At the giving of the Torah the Israelites stood at the foot of the hill. So too, the married couple stand under a canopy. There is another aspect of marriage associated with the giving of the Torah. G-d asked the Israelites who would guarantee that the Torah would be properly kept. Their answer was: "Our children are our guarantors". Daniel is a great example of such a commitment. After many years under the shadow of the Soviets and the KGB, the Torah was not forgotten by the Jews, and the Jews' commitment to G-d overcame any and every obstacle.

We encounter an amazing phenomenon during the receiving of the Torah. The entire cosmos was affected by this event, to an extent the rain began to fall, in June, in the desert. Thus state King David in Tehillim: "The earth quaked, even the heavens dripped; this is Sinai, because of G-d, the G-d of Israel. Generous rain You poured down, O G-d".<sup>4</sup> The entire world was humbled by the event during which the chosen people received the Torah.

"Dear Jews", I concluded, "I have no doubt that right now, at this occasion of the giving of the Torah, the entire cosmos is delighted by the establishment of this new home, which is another link in the chain of Jewish history".

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I took the cup of wine in my hand and began to recite the wedding benedictions. At that moment a wind began to blow, the sky was covered by clouds and heavy rain began to fall, in the middle of June. Minutes later everyone entered the hall, amazed at the "coincidence"; internalizing the fact that they had just witnessed a unique event – the giving of the Torah.

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<sup>2</sup> Rabbi Shlomo Luria (1510 - 1573) was one of the great [Ashkenazic poskim](#) (deciders of [Jewish law](#)) and teachers of his time. He is known for his work of [Halakha](#), *Yam Shel Shlomo*, and his [Talmudic](#) commentary *Chochmat Shlomo*

<sup>3</sup> Tractate Brachot 6b.

<sup>4</sup> Tehillim 68, 9-10.

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<sup>1</sup> Shir Hashirim, 3, 11.