

Three times a year all your males should appear before Hashem, your G-d, in the place that He will choose. (16:16)

The *Shalosh Regalim* are spiritually uplifting times, when we celebrate with Hashem. The *Torah* enjoins us to come to the *Bais Hamikdosh* during each of the festivals to experience the holiness and joy of the moment, in the city and edifice where the *Shechinah* reposes. The *Torah* mentions the *mitzvah* of *Aliyah l'Regel*, going up to Yerushalayim on *Yom Tov*, three times. There is an inconsistency in the text concerning the manner in which the *Torah* refers to Hashem in each of these three presentations. In our *parsha*, He is referred to as "Hashem, your G-d". In *Parshas Mishpatim* (*Shemos*, 23:17), the *Torah* calls Him "the Master Hashem". In *Parshas Ki Sisa* (*Shemos*, 34:23), the *Torah* alludes to Him as "the Master Hashem, the G-d of *Yisrael*." Why is there a significant change in the manner in which the *Torah* refers to Hashem?

Horav Meier Shapiro, zl, explains that each mention in the *Torah* is a reference to Hashem's revelation in this world. Hashem revealed Himself three times. He first revealed Himself to Avraham *Avinu*, when the Patriarch was but three years old. Avraham understood from this revelation that there is a "*manhig l'birah*," "master to the house," that *Hashem Yisborach* guides the world. This concept was Avraham's primary lesson to a world filled with paganism and immorality. Hashem's appearance was an introduction, "I am the Master, Hashem." This coincides with the first time the *Torah* mentions the *mitzvah* of *Aliya l'Regel*.

Hashem's second revelation was to Yaakov *Avinu*, when Yaakov dreamt of the ladder upon which angels were ascending and descending, and Hashem was in the Heaven above. Hashem told Yaakov, "*I am the G-d of Avraham and Yitzchak; the land upon which you are now resting will be given to you and your descendants.*" Hashem appeared now, not just as the Master of the world, but as the G-d of *Klal Yisrael*. He promised to give *Eretz Yisrael* to Yaakov's children. This revelation coincides with the *mitzvah* of *Aliyah l'Regel* which is written in *Parshas Ki Sisa* where Hashem is called "the Master Hashem, the G-d of *Yisrael*."

The third time Hashem revealed Himself to *Klal Yisrael* was during *Matan Torah*, when He gave the *Torah* to us. He proclaimed, "*I am the Hashem, your G-d, who took you out of Egypt, from the house of servitude.*" In what is the first of the *Aseres Hadibros*, Ten commandments, Hashem goes beyond being the Master of the world and the G-d of *Yisrael*. He now appears as the personal G-d of each Jew, Who guides our lives through *Hashgacha Pratis*, Divine Providence. This coincides with the *mitzvah* in our *parsha* in which the *Torah* refers to Hashem as "*Elokecha*," your G-d, the personal G-d of each and every Jew. The three festivals imbued these three concepts of *emunah* in every Jew. Faith in Hashem as Master of the world, G-d of *Yisrael*, and personal G-d of each Jew, sustains our faith in the Almighty throughout the year.