

"Come up to Me to the mountain... and I will give you the tablets of stone, and the law and the commandment which I have written that you may teach them." (24:12)

We have two festivals dedicated to the *Torah*. On *Shavuos*, we celebrate the giving of the *Torah* and our acceptance of it. On *Simchas Torah*, we joyfully express our gratitude to Hashem as we conclude the annual *Torah* reading. We may wonder at the need to have two festivals. Would it not have been more appropriate to celebrate *Simchas Torah* on *Shavuos*, the day we received the *Torah*? *Horav Simcha Zissel Broide, Shlita*, distinguishes between two forms of gifts. A gift is valued commensurate with its worth and significance, as well as the stature and eminence of the one who gives the gift. For example, a simple inexpensive gift becomes greatly enhanced if it is presented by the king.

For receiving the *Torah*, *Klal Yisrael* is indebted to Hashem for two distinct acts of grace. They owe gratitude for the nature of the gift -- the *Torah*. They also must acknowledge the Benefactor, the source of the gift. When we pay tribute to Hashem for the greatest gift, the *Torah*, we give thanks for the gift of *Torah*. We also recognize Who it was that gave us the *Torah* -- Hashem *Yisborach*.

These two individual festivals were ordained in order to facilitate the proper celebration of the receipt of these extraordinary gifts. On *Shavuos* we thank Hashem for the gift of *Torah*. We express our appreciation for availing us of a remarkable gift which is our code of living and heritage. We must also recognize that this special gift is bequeathed to us from Hashem Himself. The joy inherent in this realization is overflowing. It cannot be contained in "one day" or "one festival." Consequently, we are blessed with another opportunity to express our joy at having received the *Torah* from Hashem. *Simchas Torah* is that special day of communion with Hashem, on which we conclude and immediately recommence the *Torah* reading. It is a time when a plethora of ecstasy is manifest in our jubilant expression of gratitude to Hashem. How fortunate are those who not only acknowledge the gift, but also recognize the benefactor. By doing so they hold the gift in higher esteem.