



# HaMa-ayan המעיין

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לזכות

**תלמידי התמימים**

הלומדים בישיבת

'בית דוד ושלמה', ניו הייבן, קונטיקט

שיצליחו בלימוד התורה בשקידה והתמדה מתוך יראת שמים

ובכל עניניהם בגו"ר

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Published by  
**מכון אור החסידות**

<b>United States</b>	ארץ הקודש
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 **Forward** 

With gratitude to Hashem, Machon Ohr HaChasidus takes great pleasure in presenting the Shavuot edition of HaMa-ayan. HaMa-ayan -The Wellspring- is a collection of chidushim and insights on yom tov from the works of the Lubavitcher Rebbe OBM.

The Rebbe's teachings are vast in both the depth of understanding and breadth of areas in Torah it covers. Most of these teachings have been published in the form of transcription from the talks -- sichos -- he would hold publicly. These talks would often last for hours and have been delivered over the span of forty plus years. As such, many chidushim and insights are buried in thousands of pages of transcription.

Some of these teachings were later edited by the Rebbe and are published in Likutei Sichos. These sichos can be challenging to master for those unfamiliar with the Rebbe's unique style.

As such, the Machon has been dedicated to adapting and rewriting the Torah of the Rebbe in a form more familiar to the Olam HaTorah. Through its weekly publication Likraas Shabbos and its holiday series Maadanei Yom Tov, the Machon has seen much success in this regard gaining the admiration of its readership.

Given the growing interest in this project, the Machon has

decided to bring the same work to those that are more comfortable with Torah learning in English. In this vein the Machon presents the first edition of HaMa-ayan.



All of the divrei Torah in this publication are adapted excerpts from the original sichos where the subject matter is addressed in great detail and depth. Accordingly, to fully appreciate the teachings, or if one had a inquiry about them, it is imperative to learn them from the source. The editors take responsibility for any errors in our adaptations.



May the merit of Torah study hasten the coming of Moshiach when we will merit the revelation of Torah's deepest secrets -- Torah chadosho -- (Yeshaya 51,4. Vayikroh Rabboh 13,3) speedily, in our day.

Good Yom Tov

**Machon Ohr HaChasidus**

## THE CHIDUSH OF TORAH

### In Preparation for Matan Torah

The Gemoroh (Shabbos 86,2-88,1) discusses at length the preparations that the Jewish people undertook prior to receiving the Torah. In summary:

They arrived at the foot of Mount Sinai on Rosh Chodesh Sivan.

On the second day of Sivan, Hashem told them: 'And you shall be unto Me a kingdom of priests'.

On the third day, they were instructed not to approach the mountain.

On the fourth day, the Jews were commanded to abstain from marital relations.

On the fifth day, they built an altar and brought sacrifices on it. On that day, the Jews declared *naseh v'nishma* - we will do and we will listen.

On the sixth day of Sivan, they received the Torah.

As noted, the preparations didn't start until the second day of Sivan. Although the Jewish people had arrived at the mountain on Rosh Chodesh, the Gemoroh states: 'Moshe told them nothing, for they were weary from their journey'. This appears difficult to understand:

Chazal (see, for example, Ran end of Pesachim) tell us that from the moment the Jewish people were taken out of



Egypt, they anticipated with great excitement the moment they would finally receive the Torah at Mount Sinai. This anticipation was so great that they voluntarily began counting the days left until the long-awaited Revelation. With each passing day, as the moment became closer, the excitement intensified. By the time they arrived at Mount Sinai, their excitement was at its peak.

Yet on this day, Rosh Chodesh Sivan, the day the Jewish people arrived at Mount Sinai, with all of the excitement that comes with it, Moshe refrained from instructing the Jews in preparation for the Giving of the Torah because they were too tired?!

In any event, the Jews could not have been all that tired. For: (a) Refidim, the Jews' last stop before Sinai, is not that far from Sinai (Ramban Bishalach 17,5). (b) Bnei Yisroel were accompanied throughout their journey by the Clouds of Glory, which removed much of the effort associated with travel (Mechilta Bishalach 13,21. Sifri and Rashi Bahaloischo 10,34) (c) Rosh Chodesh was on Sunday (according to R' Yosi, whose opinion we follow, or on Monday according to the Sages), and thus came after the full day of rest that is Shabbos.

Given all this, we again wonder: What is the true nature of Bnei Yisroel's fatigue, and why would that preclude Moshe beginning their preparations for the receiving of the Torah?!

## Jewish Unity

Of Rosh Chodesh Sivan the pasuk (Shemos 19,2. See Rashi on the Pasuk citing Shabbos ibid) states:

And (he) Israel camped "וַיִּחַן שָׁם יִשְׂרָאֵל נֶגֶד הַהָר" 'there opposite the mountain

The Mechilta (quoted by Rashi) notes that the Torah employs the singular form 'he camped' rather than the plural 'they camped'. The Mechilta explains that the Torah is telling us that when Bnei Yisroel arrived at Mount Sinai they did so **כְּאִישׁ אֶחָד בְּלֵב אֶחָד** - 'As one man with one heart'.

The Midrash (VaYikroh Rabboh 9,9) relates, "The Holy One blessed be He said, 'Because Bnei Yisroel hate dispute and love peace, it is now time that I give them them My Torah'". Clearly the unity experienced by the Jews on Rosh Chodesh at the foot of the mountain was an integral part of their preparation for the giving of the Torah.

The fact that both aforementioned events -- the profound manifestation of Jewish unity and Moshe Rabbeinu's silence -- occurred on the same day, means these events are deeply connected. Moreover, the strange incidence of Moshe telling the Jews 'nothing' was indeed that which facilitated this incredible unity.

By remaining silent on that day, Moshe was not, as it would seem, withholding preparation. On the contrary, Moshe was

facilitating the greatest and most crucial preparation.

To understand how keeping silent facilitates unity and how 'being weary' is integral to it, we will first need to examine what it is about unity that makes it a prerequisite to receive the Torah.

## The Giver of the Torah

Ever since Avrohom Avinu, Jews have been studying the Torah and fulfilling its commandments (Yumoh 28,2. Kidushin 82,1). If so, what changed at Sinai? It seems that the Jewish people received a gift they already had!

The explanation is: The revelation at Mount Sinai is called *Matan Torah* - the giving of the Torah, and not the receiving of the Torah. That is to say, the significance of *Matan Torah* lies not merely in the gift of the Torah in and of itself, but rather in who gave the gift. Namely, G-d alone.

Up until *Matan Torah* the Jewish people studied Torah by virtue of their own personal effort and attainment. Each individual connected with the Torah in accordance with his own capacity of understanding and personal piety. Whereas after *Matan Torah*, once G-d chose to give the entire Torah to each and every Jew irrespective of his or her spiritual or intellectual standing, all Jews connect with the Torah equally. Regardless of how much is understood, or not understood, every Jew makes the same *brocho* before studying Torah: 'Blessed



are you....**Giver** of the Torah'.

Before Matan Torah, ones connection to Torah was dependent on one's personal 'grasp', and therefore differed between individuals. In other words, the relationship with Torah was one of rationale, reason and understanding. But with the Giving of the Torah, G-d invested **Himself** into Torah (Tanchumo Emor 17. See also Lekutei Torah, Shlach 48,4 citing Shabbos 105,1). Torah now is more than Divine **wisdom**; Torah now conveys the very being of G-d Himself.

G-d Himself is beyond understanding. He is the true Infinite One. And it is with the Divine author, the beyond-all-description-G-d, with whom a Jew now connects through the Torah. Only post-Matan Torah do all Jews connect with Torah equally, for G-d -- Infinite and Indivisible -- has chosen to make Himself 'available' in every part and in every level of Torah.

Accordingly, a display of unity amongst Jews, where all Jews express their equality and oneness by transcending their personal differences, is a most vital preparation for Matan Torah.

## Keeping Silent

One's understanding of the Torah is hardly necessary to achieve such unity. On the contrary, only with each individual putting aside their own understanding and subjugating themselves to the One who gives them the Torah, is such unity accomplished.

For this bitul (subjugation) to the Giver of the Torah is beyond subjective comprehension, and is therefore the same for all Jews. This complete surrender to G-d is possible because every Jew has a Neshomo (-soul) that, at its core, is completely and inseparably one with G-d.

This is Moshe's intent on Rosh Chodesh in 'telling them (the Jews) nothing'. By not saying anything Moshe was sending the message that in preparation for Matan Torah we must be silenced. Silencing ourselves in total unity with our fellow Jews -- 'like one man with one heart' -- is the means through which we transcend ourselves and connect with the Infinite One, the Giver of the Torah.

We can now understand the Gemoroh's statement that Moshe was silent on the day Bnei Yisroel arrived at Sinai because they were 'weary from journey'.

After going through their spiritual journey of refinement in preparation for Matan Torah 'they were tired'; they had completely exhausted their own spiritual egos and had come to a point where Moshe 'tells them nothing', for in his silence he now inspires them and lifts them to a level of unifying transcendence-- preparing them for their relationship henceforth with the Giver of the Torah Himself.

~Based on Lekutei Sichos vol 28 pg. 7



## INSIGHTS

### G-d's Treasured People

"וְעַתָּה, אִם-שָׁמוּעַ תִּשְׁמְעוּ בְקוֹלִי, וּשְׁמַרְתֶּם אֶת-בְּרִיתִי  
וְהָיִיתֶם לִי סְגֻלָּה מִכָּל הָעַמִּים כִּי לִי כָּל הָאָרֶץ"

And now, if you shall indeed hearken to My voice, and keep My covenant, then you shall be My own Segulah from amongst all nations; for all the earth is Mine.

*Shemos, 19,5*

**סגולה** - אוצר חביב, כמו: 'וסגולת מלכים' (קהלת ב), כלי יקר ואבנים טובות שהמלכים גונזים אותם, כך אתם תהיו לי סגולה משאר אומות

**Segulah** - (This word is to be translated as:) A precious treasure, like (it is similarly translated in Koheles 2): 'and the Segulot- treasures- of kings'. (That is to say, they are) precious vessels and good stones which kings would save. So (the Pasuk would read) 'you (Bnei Yisroel) shall be unto Me (G-d) a Segulah-treasure- from amongst all nations.

*Rashi*

There are many types of riches a king would possess, each

with a distinct purpose. For example, precious gems, gold and silver which adorn the king and his chamber are to impress all those who would meet with him. Other riches are there to pay those in service of the king, and so on.

There is however, a type of treasure whose purpose lies not in its usefulness but in its very existence. A king would collect and save these treasures for its own sake. For the very fact that he is king gives him the right to amass treasures, not for their function but as an expression of his pure, free choice.

When describing the type of Segulah- treasure- the Jewish people are for the Ribono Shel Olom, Rashi states: 'kings would save them'. This is the type of treasure that is never used, but is there merely because the king wants them to be. They exist solely because the king has chosen them and thus are a reflection of his very being as king.

G-ds desire to be with Bnei Yisroel and His love for us -- His chosen people -- is not based on our inherent 'usefulness' or our 'talents'. Hashem's love for His people is for no other reason than for the fact that He willed it so and is thus the deepest expression of His very being.

~Based on Likutei Sichos Vol 24 pg. 162



## Torah in Egyptian

אָנֹכִי יְ-הוָה אֱלֹ-הֵיךָ

I am G-d your Lord

*Shemos 20,2*

אָנֹכִי, לְשׁוֹן מִצְרַיִם

(The word) Anochi (used in the Pasuk to say I) is in Egyptian.

*Tanchuma -Baber- Yisro, 19*

This Midrash is extremely puzzling:

The Ten Commandments are central to all of Torah. For this reason they encompass all of Torah's 613 commandments within them (Rashi Shemos 24:12. Zohar Vol 2, 90,2.) as detailed by Reb Saadya Gaon (Siddur Azharos). Of the ten, the first two are of primary importance for they too encompass all of Torah's commandments. 'I am G-d your Lord' includes all of the Positive Commandments (Mitzvot Assey). 'Thou shall have no other G-ds' include all of the Negative Commandments (Mitzvot Lo Tasseh). For this reason these two commandments were actually uttered by Hashem Himself (See Shaloh, Yisro citing the Kadmonim. Tanya Chapter 20).

Of these two first commandments, the first word Anochi is of the most crucial importance. Indeed in this word all of Torah

is included (Zohar Vol 2, 85,2).

As such, the fact that Hashem chose to say this, the very first word He says to Bnei Yisroel and which encompasses all of Torah, in Egyptian is most difficult to understand. Why would Hashem choose to begin the Ten Commandments, and, moreover, refer to and 'introduce' Himself in a language other than Lashon Hakodesh? The question becomes stronger considering that Egyptian culture was the most base of all the nations' of that era (Bireishis 42,9 with Rashi)?:!

The explanation: In the very first word G-d is alluding to the mission that is to be accomplished through the Torah.

Torah is a G-dly wisdom that He chose to give to man on this earth. G-d could have left the Torah to His more spiritual subjects: angels, seraphim and the other heavenly hosts. Yet G-d, in His infinitude, chose to give His Torah to Bnei Yisroel as they stand here in this physical world. This magnificent feat was achieved at Matan Torah (See for example; Tanchuma Veirah, 15. Shemos Raboh chapter 12, 3).

At Matan Torah, Hashem is telling Bnei Yisroel: I am no longer exclusive to those in heaven. In fact, I give you My Torah so that you may reveal My light and presence on earth (Tanchuma Naso).

Within our physical world some things have more Kedushoh than others. Lashon Kodesh, as its name connotes, is a holy language. All other languages are not and the lowest of them all is



Egyptian (See Pesachim 87, 2).

By employing the Egyptian word 'Anoichi', G-d is sending the message that it is His will that His Divinity penetrate even the lowest of things and languages. Through Torah a Jew has the power to bring G-dliness everywhere.

By speaking Torah in all languages, and performing Mitzvot in all places appropriately, we reveal G-d's presence here in this world -- the lowest of all realms-- thereby fulfilling His wish of making this world a 'Dirah' (-a domain) where His presence can dwell (Tanchuma Naso).

~Based on Lekutei Sichos Vol 3 pg. 892



## Sights and Sounds

וְכָל הָעַם רָאִים אֶת הַקּוֹלֹת

And the whole nation saw the sounds

*Shemos 20:15*

וּרְאִין אֶת הַנִּשְׁמָע, וְשׁוֹמְעִין אֶת הַנִּרְאָה

(At Mount Sinai, Bnei Yisroel) saw that which is (normally) heard, and heard that which is (normally) seen

*Mechilta*

The nature of sight is that one sees only that which is directly in front of him. One cannot see anything abstract, such as an idea. By contrast, one can hear something abstract. By listening one can comprehend the most abstract of ideas. On the other hand, when one sees something they are absolutely sure of that object's existence. No amount of reasoning will deter one's belief in something that they saw with their own eyes.

Thus the halacha states that a witness to an event cannot serve as judge in that case, for having seen the occurrence with his own eyes he is not able to equally consider any opposing arguments, as is required of a judge (Rosh HaShono 26,1).

By contrast, if one only hears of something and accepts it as true, it is possible that he may hear a contrary opinion and, based on the latter, have a complete change of heart and reverse

his original position.

As such, 'seeing' aptly describes our relationship with our physical surroundings. It is directly in front of us and we are therefore completely convinced of its existence and truth. 'Hearing' by contrast, can be viewed as a metaphoric description of how we relate to spiritual and G-dly realities. They seem abstract and therefore with the right amount of convincing, one can, G-d forbid, momentarily forget its truth.

At the moment of Matan Torah, with the revelation of G-d, the opposite occurred. We 'saw that which is (normally) heard, and heard that which is (normally) seen'. That is to say, spirituality and G-dliness 'which is normally heard' became a concrete, intimate reality -- it was 'seen'. Whereas the physical reality 'which is normally seen', was now merely 'heard' -- it became a distant, abstract reality.

This Divine experience is what gives the Jew the strength to use Torah to penetrate the world around him with G-dliness (see previous insight), thus making G-dliness a close, intimate reality that will ultimately be 'seen' by all with the coming of Moshiach (Yeshaya 40,5. See Rambam Hilchos Teshuvoh 9,2. Melachim 12,5). May we merit that day in the immediate future.

~Based on Likutei Sichos Vol 6 pg. 119

