

עמוד א'



TORAH OF THE AMSHINOVER REBBE

**בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם
בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינַי.**

Rashi comments that the Torah was only supposed to write **בַּיּוֹם הַזֶּה**, on that day. So, why then did the Torah write **בַּיּוֹם הַזֶּה**, on this day? Only, that the Torah should be new for you as if it was given today. The Seforim already ask, that on the first day they arrived at Midbar Sinai nothing was said to the Bnei Yisroel, and certainly the Torah was not given then either. So, how is it possible to say that the Torah should be new in their eyes?

Perhaps, we can say that the concept of renewing oneself is to not think of the past. Through perceiving of receiving the Torah as a new happening, a person will indeed merit to receive the Torah. As, the Maggid of Koznitz zy"e (עבודת ישראל, שבועות) said on the Pasuk וְעַתָּה אָמַרְתָּ (שְׁמוֹעַ תִּשְׁמָעוּ בְּקוֹלִי וְשִׁמְרָתֶם אֶת בְּרִיתִי וְהִיִּיתֶם לִי סִגְלָה מִכָּל הָעַמִּים וְגו') (שמות יט, ה). The yetzer hara comes to a person and says to him "How can you do teshuvah? You are full of misdeeds." Certainly, this is not the truth. Because, a person who desires teshuvah really needs to say, "True, that I am full of misdeeds. However, whatever was in the past has passed, and from now on moving forward I want to do teshuvah and wholeheartedly return to Hashem." For this reason, Chazal said that the word וְעַתָּה, now then, is the language of teshuvah. As, the core of teshuvah is to start as the beginning. Further, are his words in Parshas Yisro (in the name of the Bardichiver zy"e) on the pasuk וְנָשָׂא אֶתְכֶם עַל כַּנְּפֵי נְשָׁרִים (שמות יט, ד), I carried you on wings of eagles. נָשָׂא is also defined to drop. An eagle is called so because of his nature. Each year he sheds its feathers and grows new feathers. As, Rashi explains the Pasuk הַתְּחַדֵּשׁ כַּנְּשֹׂר נְעוּרָיִכִי (תהילים קג, ה), so that your youth is renewed like the eagle's. "Like an eagle which renews its wings and feathers from year to year.", (end).

Now, on the Pasuk וַיָּבֹאוּ מִדְבַּר סִינַי, Rashi quotes the Mechilta, "Their arrival to Midbar Sinai is analogous to their journey from Rephidim. As their arrival was with teshuvah, so was their journey with teshuvah", (see inside). The Avodas Yisroel writes, there is no person of Yisroel who does not have a moment of clarity and awakening in which he feels the sweetness of the Creator, blessed be he, and His truthfulness. But, because of



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the desires of his heart, in which is still drawn to the sweetness of his evil past, his thinking becomes muddled, which forces him to stop his longing for Hashem. So, when he awakens to teshuvah from the depths of his heart and regrets all his wrongdoings, he can feel sweetness even just from letting go of his wrongdoings, as if a heavy load has been thrown off from his shoulder.

Hence, the matter of comparing their journey from Rephidim to their arrival in Midbar Sinai. That, just as their arrival in Sinai was with a high level of clarity, so was their journey from Rephidim. Where, in Rephidim they have relaxed from Torah. And, their journey leaving Rephidim was not a separation from evil by force. Instead, their journey was out of longing and great desire to let go of their negative path, to throw off from themselves the aspect of weakness and relaxation to Torah.

So, it turns out that they already wholeheartedly dropped their weakness in Rephidim. Therefore, **בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינַי**, on this day they arrived at Midbar Sinai. They experienced great light that they will be privileged to receive the Torah. Hence, "The Torah should be new for you as if it was given today." That, a person should not think of his past. So, he will be able to experience the tremendous light of receiving of the Torah and mitzvos, and he should position himself and long for **וְאֶקְיָמוּנִי**, when will the opportunity be afforded me to fulfill Torah and mitzvos.

May it be the desire that we should receive the light of Torah with happiness and desire, and we should be zocheh to the speedy redemption of Yisroel.

(סעודה שלישית פרשת במדבר תשפ"ה לפ"ק)