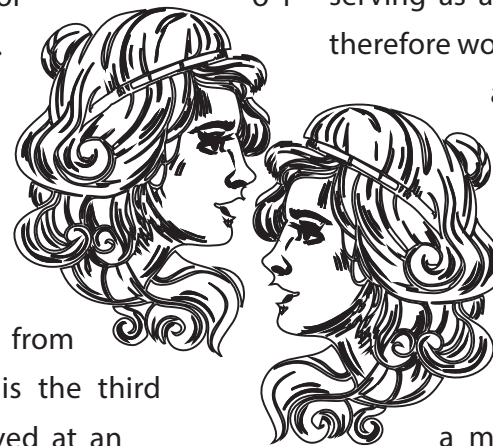


עבודת ישראל לשבועות

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְּבַר סִינַי (שמות יט, א). 'בַּחֹדֶשׁ הַשְּׁלִישִׁי, הֵינּוּ בְּהַתְּחַדְּשׁוֹת, שֶׁמִּקְדָּם הוּצִיא אוֹתָם מִכּוּר הַבְּרֹזֶל מִמִּצְרַיִם וְאָכְלוּ הָעוֹגוֹת שֶׁהוּצִיאוּ מִמִּצְרַיִם וְטָעְמוֹ בָּהֶם טַעַם מֶזֶה, וְאַחַר כֵּן עָלוּ לְמַעְלָה יוֹתֵר וְהוֹרִיד לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא לֶחֶם מִן הַשָּׁמַיִם וּבִשּׁוֹר מִן הַשָּׁמַיִם, וְזֶהוּ הַתְּחַדְּשׁוֹת הַשְּׁלִישִׁי שֶׁבָּאוּ לְמַעְלָה יוֹתֵר וְקָרְבוּ לְפָנֵי הַר סִינַי לְקַבֵּל הַתּוֹרָה הַקְּדוּשָׁה, וְזֶה הַחֹדֶשׁ הוּא מְזֶל תְּאוֹמִים, שֶׁמּוֹרָה שֶׁהַקָּדוֹשׁ בְּרוּךְ הוּא עִם עוֹשֵׂי רְצוֹנוֹ הֵם כְּתְאוֹמִים כְּבִיכּוֹל. וְכִמוֹ שֶׁכָּתְבוּ הַמַּחְקָרִים שֶׁהַתְּאוֹמִים, אִם לְאֶחָד חָס וְשָׁלוֹם לֹא טוֹב גַּם לְהַשְׁנִי כֵן, וְאִם טוֹב לְאֶחָד טוֹב לְהַשְׁנִי, דְּבַר מְזֶלִיָּה הוּא שֶׁנִּבְרָאוּ בְּשָׁעָה אַחַת, כֵּן הַבּוֹרָא בְּרוּךְ הוּא כְּבִיכּוֹל עִם עוֹשֵׂי רְצוֹנוֹ כְּתְאוֹמִים. וְלִזְוֶה נִקְרָאוּ יִשְׂרָאֵל, שֶׁהוּא יִשָּׂר א"ל, שְׁשׂוּיִם לְאֵל, וְגַם הוּא רֹאשׁ לִי. וְלִזְוֶה קָרְבוּ לְפָנֵי הַר סִינַי בַּחֹדֶשׁ הַשְּׁלִישִׁי וְנִתְגַּלָּה לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא וְדִבֶּר עִמָּהֶם כְּאִישׁ אֶל אַחִיו, לְפִי שֶׁהוּא מְזֶל תְּאוֹמִים. עוֹד 'בַּחֹדֶשׁ הַשְּׁלִישִׁי, שֶׁנִּסָּן הוּא כְּנֶגֶד אַבְרָהָם, וְאִיר כְּנֶגֶד יִצְחָק, וְסִינַי כְּנֶגֶד יַעֲקֹב:

בַּיּוֹם הַזֶּה בָּאוּ מִדְּבַר סִינַי (שם). וּפְרָשׁ רַש"י 'לֹא הָיָה צָרִיף לְכַתֵּב 'בַּיּוֹם הַזֶּה' אֶלָּא שֶׁיְהִיוּ דְבָרֵי תּוֹרָה חֲדָשִׁים עֲלֵיךְ כְּאֵלּוּ הַיּוֹם נִתְּנָם'. נִרְאֶה לְרַמּוֹ בְּדַבְרֵי קִדְשׁוֹ, כִּי בְּאֵמַת כָּל שָׁנָה וְשָׁנָה כָּל יְמֵי עוֹלָם

In the third month of the exiting of the children of Israel from out of the land of Egypt; the same day they came into the wilderness of Sinai. (Shmot 19:1) "In the third month..." That is to say in (or equivalent to) renewal. From before, (God) took them from the iron furnace—from Egypt—and they consumed the cakes which they brought with them from Egypt, which had the flavor of *mahn* (of seeds). Following this they were more elevated upward, and The Holy One Blessed be He brought down for them bread from heaven and meat from heaven. The following is the third renewal: When they arrived at an even higher place, and drew themselves near before the mountain of Sinai to receive The Holy Torah, it was in the time of the constellation (corresponding to *the twins*, i.e. Gemini. This teaches that if one performs the will of the Holy One Blessed be He, they (the people together with God) become "like" twins.



And like the "researchers" on (matters of twins) have written, if for one of them (conditions are) heaven forbid not good, then for the other it is

also the same. And (likewise) if (conditions are) good for one, then for the other they are also good. It is an auspicious thing that they were created at the very same hour. Likewise it is the same for The Holy Creator; that if (one) performs His will, (then it is like) they are twins! And to this (the People of) Israel were "called" that they are straight with God יִשְׂרָאֵל (these letters together serving as an anagram for the word Israel) and therefore worthy (valued as) God לֵי (and also an anagram spelling "a head for me.") And to this then, did they near themselves before the mountain of Sinai on the third month, and The Holy One Blessed be He revealed himself, and communicated with them as does a man with his brother, because he is (under) the constellation of the twins. And furthermore, "On the Third Month that Nissan is facing (in the presence of) Abraham, Iyyar is facing (in the presence of) Isaac, and Sivan is (in the presence of) facing Jacob.

The same day they came into the wilderness of Sinai (also Shmot 19:1). Rashi commented, it was not necessary (for The Torah) to write "The same day" (i.e. that is superfluous)

נִתְגַּלָּה הַדְּבָר הַהוּא שֶׁהִיא בְּיָמֵים הָהֵם, כְּגוֹ
 בְּיָמֵי פֶסַח שֶׁיֵּצְאוּ מִמִּצְרַיִם גַּם בְּכָל שָׁנָה יִ
 נִפְשׁוֹת מִיִּשְׂרָאֵל שֶׁיֵּצְאִים מִמִּצְרַיִם. וְגוֹ
 בַחֲדָשׁ הַזֶּה כִּינּוֹן שֶׁקָּרְבוּ לִפְנֵי הָרַר סִינַי
 נִתְגַּלָּה גַּם כֵּן שֶׁיִּזְכְּלוּ לְקָרֵב אֶת עַצְמָן
 לְהַקְדוֹשׁ בְּרוּךְ הוּא וּלְקַבֵּל הַתּוֹרָה וּלְקַרְנֵי
 עַצְמָן לִפְנֵי הָרַר סִינַי, 'סִינַי' מִלְּשׁוֹן שְׂנְאָה
 שֶׁיִּשְׂנְאָ לְכָל דְּבָר רַע, כְּמוֹ שֶׁאָמְרוּ חֲזוֹ"י
 (שַׁבַּת פֶּט.). 'סִינַי, שְׁבוּ יְרֵדָה שְׂנְאָה לְעוֹבְדֵי
 כּוֹכָבִים וּמַזְלוֹת', רָצָה לֹאמַר לְמַעֲשֵׂה עוֹבְדֵי
 כּוֹכָבִים וּמַזְלוֹת. וְלִזְהָ צָרִיךְ כָּל אָדָם כְּשֶׁבָּא
 רֵאשׁ חֲדָשׁ סִינּוֹן עַד חֵג הַשְּׁבוּעוֹת לְקַרְנֵי
 בְּאוֹתוֹ עֵסֶק הַתּוֹרָה וּלְהַמְשִׁיךְ לוֹ זֶה הַקְּדָשׁ
 שֶׁנִּתְגַּלָּה בְּיוֹם זֶה. וְזֶהוּ שֶׁפָּרַשׁ רַש"י 'שֶׁהִיא
 דְּבָרֵי תּוֹרָה חֲדָשִׁים עֲלֶיךָ כְּאֵלוֹ הַיּוֹם נִתְּנָם'
 דִּהְיָנוּ שֶׁבָּאֵמֶת נִתְגַּלָּה כָּל דְּבָר בְּעֵתוֹ כְּמִ
 שְׁכַתּוֹב:

בְּאוֹ מִדְּבַר סִינַי. רָצָה לֹאמַר שֶׁעָשׂוּ עַצְמָן
 כְּמִדְּבַר הַזֶּה שֶׁהוּא רִיק וְאֵין בוֹ שׁוֹן
 דְּבָר טוֹב, גַּם הֵם חָשְׁבוּ עַצְמָם כְּמִדְּבַר שֶׁלֹּא
 הִתְחִילוּ בְּעִבּוּדַת ה' כָּלֵל:

2

but ONLY (to imply) that the words of Torah were
 "new" upon "you," as if this (and every) day were
 the day on which they were given.

It appears to me that (this is meant) to hint in His
 holy words, that in truth, year upon year, and in
 every day forever, the thing is revealed that was
 revealed in "those" days. For instance in the days
 of Pesach, when they exited from Egypt and (so
 too) in every year, there are (continuously) souls
 (among the People) Israel who are "exiting" from
 Egypt.

And so too in this month, when they drew near
 before the mountain of Sinai, it was also revealed
 that they would also be enabled to near
 themselves to The Holy One Blessed be He to
 receive The Torah and to near themselves before
 the mountain of Sinai. Sinai "sounds like" (or
 perhaps better said) "is pronounced like" *Sin'ah*
 (meaning hatred!). (meaning that) one should
 direct hatred toward all things evil, just as our
 sages of blessed memory said in The Talmud in
 tractate Shabbat 89a "As Rav Hisda and Rabba,
 son of Rav Huna, both said: What is the reason it is
 called Mount Sinai? It is because it is a mountain
 upon which hatred [*sin'ah*] descended upon
 worshippers of the stars and constellations, i.e.
 necromancers because they did not accept the

Torah." This is directed specifically at
 those who enact the ways of the star
 worshippers and necromancers.

And so to this point, every person who
 comes into the month of Sivan and until
 the festival of Shavuot, (s/he) is obligated
 to read in that act of Torah, and to
 extended unto him/herself the sanctity
 which was revealed on that same day.

And that is what Rashi commented upon
 when he said "that the words of Torah
 were "new" upon "you," as if this (and
 every) day were the day on which they
 were given." That is to say in truth, all
 these things were revealed in their time
 (that this is the time), as it is written.

**They came into the
 wilderness of Sinai.** (also
 Shmot 19:1) This meant to say that they
 (the people Israel) made themselves *like*
this wilderness (of Sinai)— that is empty,
 and devoid of anything good. They (the
 people Israel) conceived of themselves
like a wilderness before they ever
 engaged in the service of God.