

# SICHA POEM

*Likkutei Sichos, Vol. 28*

## Rosh Chodesh Sivan

— By Mrs. Chanie Gourarie, Chabad Toms River

To receive the Torah, the Yidden were as excited as can be,  
On Rosh Chodesh Sivan, to Har Sinai, they arrived finally.  
To give the Yidden instructions right away, we would expect Moshe to speak,  
But he didn't say a word because from traveling the Yidden were weak.

The Yidden didn't either ask Moshe anything,  
Their exhaustion and the silence seems puzzling,  
Because when a person is waiting to get somewhere with great anticipation,  
They don't feel tired when they get to their destination.

Besides, the distance from Refidim to Har Sinai was about miles three,  
And the terrain was flattened by the clouds of glory,  
And they traveled on Sunday or Monday which is the week's beginning,  
After spending time on Shabbos resting.

The Yidden weren't exhausted from traveling physically,  
They were physically tired because of their spiritual journey.  
When they were in Mitzrayim they had sunk to the 49th level of impurity,  
They were working on themselves so that for Matan Torah they would be ready!

Every day they took a step to refine their character,  
Like a person who climbs a ladder.  
But on Rosh Chodesh Sivan they took a leap that was so much greater,  
They were exhausted from having to go beyond their nature.

"And he rested there opposite the mountain," the Passuk does say,  
The Torah uses a singular term to teach us about the unity that was achieved that day.  
They were compared to a man with one heart,  
They rose above the differences that set people apart.

In all the other places that they camped there was controversy,  
Of course the fighting was for the sake of Hashem only,  
But when they arrived at Har Sinai they achieved such a great unity,  
That to fight even for the sake of heaven was an impossibility.

A deeper explanation is that the Yidden experienced true Bittul that day,  
Their talents and qualities melted away and therefore there was nothing to say.  
The Yidden experienced the פינטעלע איד in a revealed way in every Jew,  
The part that is equal in the simplest Jew and in Moshe Rabeinu.

This experience was key,  
Because Matan Torah wasn't about getting books to study,  
Before the Torah was given our Avos and their children learned Torah already,  
A person could take Hashem's Torah according to their intellectual ability.

On Matan Torah something happened that was brand new,  
Hashem put His essence into the Torah so that me and you,  
Could grasp Hashem's essence when the words of Torah we say and study,  
Even if we don't understand anything we are embraced by Hashem completely.

The essence of Hashem and the essence of a Yid are one and the same,  
To look deeper and find the essence of every Jew is our aim.  
When we are able to reveal the essence of another Jew and see that they are a gem,  
We are ready to experience the feeling of grasping the essence of Hashem.

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