



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 16

ענין שניתנה התורה על הר סיני דוקא ולא...

The Torah Was Given on Mount Sinai



The Torah was given on Sinai, the lowest of the mountains, because the Torah rests on self-nullification (bittul) and pride is the root of all evil; yet it was given on a mountain, because a person also needs a measure of holy elevation, a heart “lifted up in the ways of Havayah,” to dare to serve G-d at all, provided his bittul remains far greater. In the same way, joy grows out of humility, and the “hatred” of evil that descended at Sinai lifts a person above his evil inclination while remaining, at its core, bittul.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

The Torah was given on Sinai, the lowest of the mountains, because the Torah rests on self-nullification (bittul) and pride is the root of all evil; yet it was given on a mountain, because a person also needs a measure of holy elevation, a heart “lifted up in the ways of Havayah,” to dare to serve G-d at all, provided his bittul remains far greater. In the same way, joy grows out of humility, and the “hatred” of evil that descended at Sinai lifts a person above his evil inclination while remaining, at its core, bittul.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar asks why the Torah was given on Mount Sinai and not on the taller mountains Tabor, Hermon and Carmel, which also came forward. The Targum answers: not on haughty mountains, but on Sinai, which is low. Height stands for self-importance, and coarse pride is the root of all evil, as the shattering of the vessels shows; the Torah is received through bittul, by one who makes himself “like a wilderness” that all tread upon, and whose soul is “like dust to all.” Yet Sinai is still a mountain. A person who is utterly lowly would not dare to approach G-d’s service, saying “Who am I?”; he needs strength and an elevation of the heart in his longing and thirst for G-d, but the bittul must be much greater. So too “the humble shall increase joy in Havayah”: joy, an elevation of the soul, comes from humility, and the deeper one’s sense of one’s own lowliness, the more one’s joy in the Torah is redoubled. Finally, Sinai is where hatred descended upon the evil traits: rousing the good inclination against the evil is an elevation, but in essence it is bittul, the subjugation (iskafya) of evil.

OUTLINE

1 Why a low mountain, and why a mountain at all

¶1

The proud mountains were passed over because pride is the root of evil and the Torah rests on bittul, as in “like a wilderness” and “like dust to all”; yet Sinai is a mountain, since a person needs some elevation of the heart to dare to serve, so long as his bittul is far greater.

2 Joy that grows from humility

¶2

“The humble shall increase joy in Havayah”: lowliness comes from the side of the body and animal soul, joy from the G-dly soul, and the deeper the sense of one’s own inferiority, the more the joy in the Torah is redoubled.

At Sinai hatred descended upon the evil traits; making the good inclination rage against the evil inclination is an elevation, yet in essence it is bittul, the subjugation of evil; references to further discourses on mountains.

KEY CONCEPTS

Self-nullification (bittul) ביטול

Setting aside one's own sense of self before G-d. The maamar calls it the essence of the Torah: the Torah is given to one who makes himself like a wilderness, without pride.

Haughtiness (gasus) גסות

Coarse pride, raising oneself up in self-importance, symbolized by the towering mountains Tabor and Hermon. The maamar calls it the root of all evil, as is known from the shattering of the vessels.

Lowliness (shiflus) שפלות

Not raising oneself up, symbolized by Sinai, the low mountain. It is the condition for receiving the Torah, as in "may my soul be like dust to all," and then "open my heart to Your Torah."

Elevation of the heart הגבהת הלב

The holy strength and longing that give a person the courage to approach G-d's service instead of saying "Who am I?", as in "his heart was lifted up in the ways of Havayah." It must always remain much smaller than the bittul.

Joy from humility ויספו ענוים בה' שמחה

Joy is an elevation of the soul, yet it flows from humility: one is lowly in one's own eyes from the side of the body and animal soul and joyful from the side of the G-dly soul, and deeper lowliness brings redoubled joy in the Torah.

Subjugation (iskafya) אתכפייא

Subduing the evil inclination. The "hatred" that descended at Sinai upon the evil traits, the good inclination's rage against the evil, is an elevation above evil, yet in essence it is bittul.

SECTION 1 • 11

Why a low mountain, and why a mountain at all

1 ענין שניתנה התורה על הר סיני דוקא ולא על הר תבור וחרמון וכרמל¹ שבאו ג"כ שתנתן התורה עליהם.

The matter of the Torah's having been given on Mount Sinai specifically, and not on Mount Tabor, Hermon and Carmel, which also came [asking] that the Torah be given upon them.

The maamar opens with a question: why was the Torah given on Mount Sinai in particular, when the taller mountains Tabor, Hermon and Carmel also came forward, each asking to be chosen? The answer will show what kind of person is fit to receive the Torah.

וכמ"ש בתרגום יונתן בשופטים סי' ה' ע"פ הרים נזלו² ובתלים סי' ס"ח ע"פ למה תרצדון³ לית רעוות למיתן אורייתא על טוריא גיותנן מבסרניא⁴ (תרגום הבז לגאי יונים⁵ מבסרניא וגיותניא)⁶ הא טור סיני דמכ"כ כו',

As is written in Targum Yonasan on Judges, chapter 5, on the verse "The mountains flowed," and on Psalms, chapter 68, on the verse "Why do you leap": "It is not My will to give the Torah upon haughty (gaivsanin), scornful (mevasranya) mountains" (the Targum of "the contempt of the proud" is mevasranya vegavsananya), "behold, Mount Sinai, which is low," etc.

The Aramaic translations of two verses about the mountains at the Giving of the Torah tell the story: G-d did not want to give the Torah on proud, towering mountains, but on Sinai, which is low. The parenthesis explains the two Aramaic words for "haughty" and "scornful" from the Targum of another verse, "the contempt of the proud," which uses the same pair.

והיינו שענין הגבהות של תבור וחרמון זהו ענין הגדלות שמגביה א"ע בגסות והגסות הוא שרש כל הרע וכנודע מענין שבה"כ כו'

That is to say: the loftiness of Tabor and Hermon is the matter of self-aggrandizement (gadlus), raising oneself up with haughtiness (gasus); and haughtiness is the root of all evil, as is known from the matter of the shattering of the vessels (sheviras hakeilim), etc.

A mountain's height stands for a person's self-importance: raising oneself up with coarse pride (gasus). Such pride is the root of all evil, as Chassidus teaches about the "shattering of the vessels," the primordial vessels that broke because each stood as a separate, self-asserting existence.

ועיקר התורה הוא להיות בבחינת ביטול ולא תחללו⁷ כו' וכמ"ש בכמה דוכתי. ועיין בביאור ע"פ ולא תשבית מלח^{8, 9}.

And the essence of the Torah is to be at the level of self-nullification (bittul), and “you shall not profane,” etc., as is written in several places. And see the explanation on the verse “And you shall not omit the salt.”

Receiving the Torah requires the opposite of pride: self-nullification (bittul), setting oneself aside before G-d. The Alter Rebbe adds a brief allusion to the verse “And you shall not profane My holy Name,” etc., and refers to fuller treatments elsewhere, among them his explanation of the verse about the salt of the offerings.

וזהו שאמרו (עירובין נ"ד א') אם משים אדם עצמו כמדבר שהכל דשין בו ופרש"י שאין לו גסות¹⁰ תורה ניתנה לו במתנה¹¹

And this is what [our Sages] said (Eruvin 54a): “If a person makes himself like a wilderness, upon which everyone treads” — and Rashi explains: that he has no haughtiness — “the Torah is given to him as a gift,”

The Talmud states the same idea: one who makes himself like a wilderness that everyone walks upon receives the Torah as a gift. Rashi explains the image: such a person has no haughtiness.

וכמאמר ונפשי כעפר לכל¹² תהיה ואזי דוקא פתח לבי בתורתך (וכמ"ש מזה סד"ה ושאתם מים בששון). ולכן ניתנה על הר סיני דמכ"ך שהוא ענין השפלות שאינו מגביה א"ע¹³ כו'.

as it is said, “And may my soul be like dust to all,” and then, specifically, “Open my heart to Your Torah” (as is written on this at the end of the discourse beginning “And you shall draw water with joy”). Therefore it was given on Mount Sinai, which is low, which is the matter of lowliness (shiflus): not raising oneself up, etc.

The prayer at the close of the Amidah follows the same order: first “may my soul be like dust to all,” and only then “open my heart to Your Torah.” This is why the Torah was given on Sinai, a low mountain, which stands for lowliness, not raising oneself up; for more on this the Alter Rebbe refers to the end of his discourse on “And you shall draw water with joy.”

אך צ"ל א"כ למה היה שום הר שהרי גם הר סיני הוא הר עכ"פ שהוא ענין הגבהה רק שאינו גבוה כ"כ. But we need to understand: if so, why was there any mountain at all? For Mount Sinai, too, is at any rate a mountain, which is the matter of elevation; only it is not so high.

This raises a difficulty: if lowliness is the point, why was the Torah given on a mountain at all? Sinai, however low, is still a mountain, and a mountain stands for elevation.

אבל הענין כי באמת עם היות שצריך כל האדם להיות שפל במאד מ"מ צריך התחזקות וקצת הגבהה כמ"ש ויגבה לבו בדרכי¹⁴ ה' (וכמ"ש מזה בד"ה יביאו לבוש¹⁵ מלכות)¹⁶

But the explanation is that, in truth, although every person must be exceedingly lowly, nevertheless he needs self-strengthening and some elevation, as it is written, "And his heart was lifted up in the ways of Havayah" (and as is written on this in the discourse beginning "Let them bring royal apparel");

The answer: even a person who must be utterly lowly needs inner strength and some measure of elevation in his service of G-d. Scripture praises King Yehoshafat because "his heart was lifted up in the ways of Havayah," an elevation of the heart that serves G-d's ways; the Alter Rebbe refers to his discourse "Let them bring royal apparel" for more on this.

כי אם לא יהיה בבחינת הגבהה כלל לא יערב לבו לגשת אל העבודה באמרו מי אנכי ומה עבודתי.

for if he will not be at the level of elevation at all, his heart will not venture to approach the service, as he says, "Who am I, and what is my service?"

Without any sense of elevation, a person would not dare even to begin serving G-d; he would tell himself, "Who am I, and what is my service?" Lowliness with no strength at all would keep him from the service altogether.

לכך צריך לו הגבהת הלב בתשוקה והצמאון שבו כו' אלא שהביטול צ"ל יותר הרכה כו' ע"ש, ובד"ה החלצו מאתכם¹⁷ גבי ענין שלום בפשמ"ע שבנפש מוח ולב כו'.¹⁸

Therefore he needs an elevation of the heart, in the longing and the thirst that is within it, etc.; only, the self-nullification must be much greater, etc. See there; and [see] in the discourse beginning "Arm [men] from among you," regarding the matter of peace in the household above (pamalya shel maalah) that is in the soul: mind and heart, etc.

So the heart must be lifted up, in its longing and thirst for G-d, but the self-nullification must remain much greater than this elevation. The Alter Rebbe also refers to his discourse "Arm [men] from among you," where the Sages' phrase "peace in the household above" (pamalya shel maalah) is applied to the soul, to its mind and its heart.

SECTION 2 • 12

Joy that grows from humility

2 וזהו ענין ויספו ענוים בה' שמחה¹⁹ כי הנה השמחה היא התחזקות והגבהת הנפש, אלא שמחה והגבהה זו נמשך מן הענוה והשפלות

And this is the matter of “And the humble shall increase joy in Havayah.” For joy is a strengthening and elevation of the soul; only, this joy and elevation is drawn from humility and lowliness

Isaiah's verse “And the humble shall increase joy in Havayah” shows the same pattern. Joy strengthens and lifts up the soul, yet this joy and elevation grow out of humility and lowliness.

דוקא וכמ"ש בסש"ב ס"פ ל"ד שמצד הגוף ונפש הבהמית הוא נבזה בעיניו מאד והיותו בשמחה הוא מצד נפש האלקי וניצוץ אלהות המלוכש בה להחיותה²⁰ כו'

specifically, as is written in Sefer Shel Beinonim, at the end of chapter 34: that from the side of the body and the animal soul he is very despised in his own eyes, and his being in joy is from the side of the G-dly soul and the spark of G-dliness that is encloded in it to give it life, etc.

The Tanya (end of chapter 34) explains how both can live in one person at the same moment: he is despised in his own eyes from the side of his body and animal soul, and joyful from the side of his G-dly soul and the spark of G-dliness that gives it life. The two feelings do not cancel each other, because they come from two different sources within him.

ע"ש ובמ"ש סד"ה תחת אשר לא עבדת²¹ בשמחה דאדרבה כל מה שיעמיק בענין פחיתות עצמו ויהיה נבזה בעיניו נמאס²² אזי יהיה שמחת נפשו בעסק התורה כפולה ומכופלת²³ כו'.

See there; and in what is written at the end of the discourse beginning “Because you did not serve with joy”: that, on the contrary, the more he delves into the matter of his own inferiority and becomes despised in his own eyes, repugnant, then the joy of his soul in occupying himself with the Torah will be doubled and redoubled, etc.

At the end of the discourse on “Because you did not serve with joy,” the Alter Rebbe goes further: the deeper a person's sense of his own inferiority, the more his joy in Torah study is doubled and redoubled. Humility does not reduce the joy; it multiplies it.

SECTION 3 • 13

Sinai: hatred of evil as bittul

3 וזהו ויספו ענוים²⁴ דוקא בה' שמחה. וזהו ענין הר סיני שירדה שנאה²⁵ על מדות הרעות ע"ד לעולם ירגיז אדם²⁶ יצר טוב על יצר הרע²⁷ ורוגז זה הוא ג"כ הגבהה והתנשאות על היצה"ר כו'.

And this is [the meaning of] “And the humble,” specifically, “shall increase joy in Havayah.” And this is the matter of Mount Sinai: that hatred (sin’ah) descended upon the evil traits (middos), along the lines of “A person should always make the good inclination rage against the evil inclination”; and this rage, too, is an elevation and a rising above the evil inclination, etc.

This is why the verse says that the humble, specifically, will increase joy. The name Sinai carries the same pattern: the Sages read it as the mountain from which hatred (sin’ah) descended, which here means hatred of one’s own evil traits, like the Talmud’s advice to make the good inclination rage against the evil inclination. That rage is itself a kind of elevation, a rising above the evil inclination.

28 אך שהוא עיקר הביטול להיות אתכפייא כו'. ועיין מ"ש עוד מענין הר בד"ה שימני כחותם.

Only, it is chiefly self-nullification (bittul): to be [a state of] subjugation (iskafya), etc. And see what is written further on the matter of a mountain in the discourse beginning “Set me as a seal.”

Yet this rising above evil is at its core self-nullification, because it is iskafya, the subjugation of the evil inclination, and not self-assertion. For more on the meaning of a mountain, the Alter Rebbe refers to his discourse “Set me as a seal.”

ועמ"ש בד"ה קול דודי בענין מדלג על ההרים²⁹ ישאו הרים שלום לעם³⁰ ועמ"ש סד"ה שובה ישראל:³¹

And see what is written in the discourse beginning “The voice of my beloved,” on the matter of “leaping over the mountains,” [and] “May the mountains bear peace to the people”; and see what is written at the end of the discourse beginning “Return, O Israel.”

The maamar closes with further references: the discourse “The voice of my beloved,” on G-d “leaping over the mountains” and the verse “May the mountains bear peace to the people,” and the end of the discourse “Return, O Israel.”

IN ONE'S AVODAH

A person should make himself like a wilderness that all tread upon, without coarse pride, so that the Torah is given to him as a gift. Yet he must not let lowliness hold him back from serving G-d with “Who am I, and what is my service?”: he should strengthen himself and lift up his heart in longing and thirst for G-d, in the ways of Havayah, while his bittul remains much greater. The deeper his sense of his own inferiority, the greater should be his joy in the Torah, which comes from his G-dly soul. And he should rouse his good inclination to rage against his evil inclination, as a rising above evil that is itself bittul.

QUESTIONS FOR DISCUSSION

1. Why did G-d pass over Tabor, Hermon and Carmel, and what do their height and Sinai's lowness represent in a person?
2. If lowliness is the vessel for the Torah, why was it given on a mountain at all? What would happen to a person who had no elevation whatsoever?
3. How can a person be despised in his own eyes and joyful at the same moment, according to the Tanya passage the maamar cites?
4. In what sense is the rage of the good inclination against the evil inclination both an elevation and an act of bittul?
5. How does the maamar's reading of the prayer “may my soul be like dust to all; open my heart to Your Torah” apply to the way one approaches Torah study?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 תבור וחרמון וקרמל

The Targum on this verse tells that Mount Tabor, Mount Hermon and Mount Carmel each contended that the Shechinah should rest upon it, and that it rested upon Sinai, which was weak and small among all the mountains. This is the background of the maamar's opening question.

Targum Jonathan on Judges 5:5: תרגום יונתן על שופטים ה:ה' טורא דתבור טורא דחרמון וטורא דקרמל מתרגשין דין עם דין ואמרין דין לדין דין אמר עלי תשרי שכנתיה ולי חזיא ודין לדין אמר עלי תשרי שכנתיה ולי חזיא אשרי שכנתיה על טורא דסיני דהוא חלש וזעיר מכל טורא דין סיני מתרגיף ומתרגיש וסליק תנניה כתננא דאתונא מן קדם דאתגלי עלוהי יקרא דין אלקה דישאל:

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2 הרים נולו

Deborah's song: "The mountains flowed before Havayah, this Sinai, before Havayah, the G-d of Israel." The Alter Rebbe names it as the verse on which the Targum tells of the mountains at the Giving of the Torah.

Judges 5:5: תרגום יונתן על שופטים ה:ה'

הרים נולו מפני Havayah זה סיני מפני Havayah אלקי ישראל:

The mountains quaked at the presence of the L-RD, Even yon Sinai at the presence of the L-RD, the G-d of Israel.

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3 למה תרצדון

"Why do you leap, you peaked mountains? The mountain G-d desired for His dwelling." The Alter Rebbe names it as the second verse whose Targum speaks of the mountains' claim.

Psalms 68:17: תהילים ס"ח:י"ז

למה תרצדון הרים גבננים הדר חמד אלקים לשבתו אף-הי ישכן לנצח:

Why look ye askance, ye mountains of peaks, At the mountain which G-d hath desired for His abode? Yea, the L-RD will dwell therein for ever.

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4 לית רעותי למיתן אורייתא על טוריא גיותנין מבסרניא

The Targum renders the verse: G-d said, "Why do you leap, mountains? It is not My will to give the Torah upon haughty, scornful mountains; behold, Mount Sinai, which is low." The Alter Rebbe quotes these words as the reason Sinai was chosen.

Aramaic Targum to Psalms 68:17: תרגום תהלים ס"ח:י"ז

אמר אלקה למה אתון טפזין טוריא לית רעותי למיתן אורייתא על טוריא גיותנין מבסרניא הא טור סיני דמכיה רגג מימרא דין לאשראה עלוי שכנתיה לחוד בשמי שמיא יי ישרי לעלמא:

5 הבוז לגאי יונים

"The contempt of the proud" (written as two words, read as one). The Alter Rebbe cites its Targum to fix the meaning of the Aramaic words for the haughty mountains.

Psalms 123:4: תהילים קכ"ג:ד'

רבת שכעיהל נפשנו הלעג השאננים הבוז לגאי יונים:

Our soul is full sated With the scorning of those that are at ease, And with the contempt of the proud oppressors.

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6 מבסרניא וגיותניא

The Targum renders "the proud" of this verse with the pair mevasranya vegaivsanya, "scornful and haughty," the same words that the Targum on Psalms 68 uses of the proud, scornful mountains.

Aramaic Targum to Psalms 123:4: תרגום תהלים קכ"ג:ד'

סוגעת שכעת לה נפשנא תלעובא דשלוין מבסרניא וגיותניא:

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7 ולא תחללו

"And you shall not profane My holy Name, and I shall be sanctified among the children of Israel." The Alter Rebbe alludes to it briefly, with "etc.," beside bittul as the essence of the Torah.

Leviticus 22:32: ויקרא כ"ב:ל"ב

ולא תחללו את-שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hal-lowed among the children of Israel: I am the L-RD who hal-low you,

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KEHOT'S NOTE

ויקרא כב, לב.

8

"And you shall not omit the salt of the covenant of your G-d from your meal-offering." It is the verse of the dis-course in Parshas Vayikra whose explanation the Alter Rebbe cites here.

Leviticus 2:13: ויקרא ב':י"ג

וכל-קרבן מנחתה במלח תמלח ולא תשבית מלח ברית אלקיה מעל מנחתה על פל-קרבנה תקריב מלח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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9 בכיור ע"פ ולא תשבית מלח

The explanation on "And you shall not omit the salt" teaches that even Chochmah, the source of the Torah, is only a vessel for the Infinite Light, and that "And You are

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- 18 “And you shall draw water with joy from the wellsprings of salvation”: the opening words of the discourse to whose end the Alter Rebbe refers here.

ישעיהו י"ב:ג

וּשְׁאֲבֹתֶם מִיָּמִים בְּשִׂשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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PARAGRAPH 2

- 19 ויספו ענוים בה' שמחה

“The humble shall increase joy in Havayah, and the neediest of men shall rejoice in the Holy One of Israel.” The Alter Rebbe reads it as teaching that joy, an elevation of the soul, belongs to the humble.

ישעיהו כ"ט:י"ט

וְיִסְפוּ עֲנוּיִם בְּה' שְׂמֵחָה וְאֶבְיוֹנֵי אָדָם בְּקֹדֶשׁ יִשְׂרָאֵל לְגִילּוֹ:

The humble also shall increase their joy in the L-RD, and the neediest among men shall exult in the Holy One of Israel.

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KEHOT'S NOTE

ישעיי כט, יט.

- 20 שמצד הגוף ונפש הבהמית הוא נבזה בעיניו מאד והיותו במצח הוא מצד נפש האלקי וניצוץ אלהות המלוכש בה להחיותה

The Tanya teaches that the soul's joys do not prevent one from being “despised in his own eyes” at the very time of joy, since the lowliness is from the side of the body and the animal soul and the joy from the side of the G-dly soul. The Alter Rebbe cites it to show how joy and humility live together.

תניא, חלק ראשון; ליקוטי אמרימים 34:8 Tanya, Likkutei Amarim

והנה, בכל פרטי מיני שמחות הנפש הנזכרים לעיל - אין מהן מניעה להיות “נבזה בעיניו נמאס”, ו”לב נשבר”, ורוח נמוכה - בשעת השמחה ממש, מאחר כי היותו נבזה בעיניו וכו' - הוא מצד הגוף ונפש הבהמית, והיותו בשמחה - הוא מצד נפש האלהית וניצוץ אלהות המלוכש בה להחיותה, כנזכר לעיל [בפרק ל"א].

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- 21 תחת אשר לא עבדת

“Because you did not serve Havayah your G-d with joy and with gladness of heart”: the opening words of the discourse to whose end the Alter Rebbe refers.

דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עַבַּדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מְרַב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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...ענין שניתנה התורה על הר סיני דוקא ולא

- 22 נבזה בעיניו נמאס

In the psalm that describes who may dwell on G-d's holy mountain. Its plain sense is “in whose eyes a vile person is despised”; the Tanya and this maamar read it as one who is despised and repugnant in his own eyes.

Psalms 15:4

נִבְזָה בְּעֵינָיו נִמְאָס וְאֶת־יְיָ אֵי יִכְבֹּד נִשְׁבַּע לְהָרַע וְלֹא יָמַר:

In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt, and changeth not;

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KEHOT'S NOTE

תהלים טו, ד.

- 23 דשמחה והגבהה זו נמשך מן הענוה והשפלות . . כפולה ומכופלת

According to the note, this passage, from “this joy and elevation is drawn from humility” to “doubled and redoubled,” is explained there in connection with the inter-inclusion of the two movements, bittul and elevation.

KEHOT'S NOTE

נתבאר בלקו"ש חכ"ח ע' 257 הערה 32 בענין התכללות דבי התנועות ביטול והגבהה.

PARAGRAPH 3

- 24 ויספו ענוים

“The humble shall increase joy in Havayah.” The Alter Rebbe repeats the verse to stress that it is the humble specifically whose joy increases.

ישעיהו כ"ט:י"ט

וְיִסְפוּ עֲנוּיִם בְּה' שְׂמֵחָה וְאֶבְיוֹנֵי אָדָם בְּקֹדֶשׁ יִשְׂרָאֵל לְגִילּוֹ:

The humble also shall increase their joy in the L-RD, and the neediest among men shall exult in the Holy One of Israel.

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- 25 סיני שירדה שנאה

The Talmud asks, “What is Mount Sinai?” and answers that it is the mountain upon which hatred (sin'ah) descended for the nations of the world. The Alter Rebbe applies it inwardly: at Sinai hatred descended upon the evil traits.

שבת פ"ט א:7

... דרב חסדא ורבא בריה דרב הונא דאמרי תרווייהו: מאי "הר סיני"? הר שירדה שנאה לאמות העולם עליו. והיינו דאמר רבי יוסי ברכי חנינא: תמשה שמות יש לו: מדבר צין — שנצטוו ישראל עליו; מדבר קדש — שנתקדשו ישראל עליו; מדבר קדמות — שנתנה קדומה עליו; מדבר פארן —

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KEHOT'S NOTE

שבת פט, א.

- 26 לעולם ירגיז אדם

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכות ה, רע"א.

27

לעולם ירגיז אדם יצר טוב על יצר הרע

Reish Lakish's teaching: "A person should always make the good inclination rage against the evil inclination," as it says, "Tremble and do not sin." The Alter Rebbe uses it to describe the holy elevation of rising above evil.

ברכות ה' א:ב'2:5a Berakhot

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצר טוב על יצר הרע, שנאמר: "רגזו ואל תחטאו" אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: "אמרו בלבבכם". אם נצחו — מוטב, ואם לאו — יקרא קריאת שמע, שנאמר: "על משפכם". אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: "ידמו סלה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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28

שימני כחותם

"Set me as a seal upon your heart": the opening words of the discourse to which the Alter Rebbe refers for more on the meaning of a mountain.

Song of Songs 8:6: שיר השירים

שימני כחותם עלי לבך כחותם על ידועך כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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29

מדלג על ההרים

"The voice of my beloved; behold, he comes, leaping over the mountains": the discourse beginning "The voice of my beloved" is cited on this phrase.

Song of Songs 2:8: שיר השירים

קול דודי הנהיזה בא מדלג על ההרים מקפץ על הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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30

ישאו הרים שלום לעם

"May the mountains bear peace to the people, and the hills, through righteousness": cited with "leaping over the mountains" as part of the discussion in that discourse.

Psalms 72:3: תהילים

ישאו הרים שלום לעם וגבעות בצדקה:

Let the mountains bear peace to the people, and the hills, through righteousness.

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31

שובה ישראל

"Return, O Israel, to Havayah your G-d": the opening words of the discourse to whose end the Alter Rebbe refers.

Hosea 14:2: הושע

שובה ישראל עד הי אליה כי כשלת בעונך:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok