

Lessons in
Likutay Torah

לקוטי תורה

וְהוּא

לקוטי אמרים, מאמרים יקרים, מעוררים הלבבות לעבודת ה'
על סדרי פרשיות התורה, ועל שלשת רגלים, וראש השנה, ויום הכפורים, ושיר השירים
מפי

קדוש עליון, אדונינו ומורנו ורבינו, הרב הגאון הגדול, החסיד והעניו,
אור עולם, מופת הדור, איש אלקים, קדוש וטהור, כבוד קדשת שם תפארתו

מורנו ורבינו הרב **רבי שניאור זלמן** נשמתו בגנוי מרומים

– אדמו"ר הזקן –

דבור המתחיל "ענין התורה שניתנה על הר סיני"
"The Lesson of the Humble Mount Sinai"

The maamar from Likutay Torah
with phrase by phrase translation and commentary,
followed by a summary and lessons in the service of Hashem.

New Likutay Torah English translation and commentary:

With Hashem's help we would like to present the third installment of **Lessons in Likutay Torah**.

The original text of the maamarim is presented with נקודות and punctuation, side by side with a phrase by phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes. Hebrew text which is not from the original text of the Likutay Torah that has been inserted to help the reader understand the the maamar (e.g. the end of a verse quoted) is in a different font from the original text.

In the original Likutay Torah there are הגהות, references to sources, comments and commentary of the Tzemach Tzedek, we have moved them to the footnotes and left them untranslated.

The Goals:

1. The main purpose of The Lessons is to teach the readers how to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.
2. Besides for giving tools for the beginner, it should give clarity to even more experienced students struggling with confusing or difficult passages, by explaining the concepts based on other places in Chassidus (especially those found in the other versions of the maamar, which were written, by the Mittler Rebbe and Tzemach Tzedek, and are printed in other books).
3. An additional goal is to give prepared material to learn Likutay Torah on Shabbos morning (or anytime), by themselves or as a group, so that they learn a complete passage from the maamar and come out with lessons in the service of Hashem from it, and over the course of several weeks to complete an entire maamar with a proper understanding of it.

Credits:

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I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for providing the text with the נקודות and punctuation, and for the printing and distribution, to R' Shlomo Wernick for his help in the layout, R' Baruch Katz for creating the website, and Rabbi Levi Gelb author of the לקוטי תורה המבואר for his inspiration and insight which helped in the creation of this project.

Please Donate to Keep this Project Going:

Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please donate at our website www.learnchassidus.com

Please consider becoming a partner to help make Chassidus available to as many people as possible.

The Rebbe said in the Sich'a of Chayei Sarah 5752: Every Jew that learns Likutay Torah will help bring Moshiach. For the majority of English speaking Jews it is almost impossible to learn Likutay Torah properly without translations like these, that enable the reader to learn the actual words of the Likutay Torah. Please take part in making the Rebbe's plan of everyone learning Likutay Torah become a reality.

- Avraham Katz, for comments and questions please email me at avraham.t.katz@gmail.com

לקוטי תורה

דבור המתחיל "ענין התורה שניתנה על הר סיני" פרשת במדבר דף ט"ו, ב - ט"ו, ג

“The Lesson of the Humble Mount Sinai”

We have a question: Why was Mount Sinai chosen as the mountain to give the Torah on?

ענין שניתנה התורה על הר סיני דוקא, We need to understand **the idea that the Torah was given specifically on Mount Sinai,**

ולא על הר תבור וחרמון וכרמל, שבאו גם כן שתנתן התורה עליהם, **and not on the mountains of Tavor, Chermon, or Karmel, who also came to ask Hashem to have the Torah given on them,**

וכמו שכתוב בתרגום יונתן, בשופטים סימן ה', על פסוק (ה) "הרים נזלו מפני ה' זה סיני מפני ה' אלהי ישראל".¹ **as it is written in the translation and commentary on the Tanach of Rabbi Yonasan ben Uziel on the verse in the book of Shoftim (5:5) “The mountains trembled before Hashem, this is [a reference to what happened] with Mount Sinai, [who was humble] before Hashem, G-d of the Jewish People.”**

(ושם: "טוריא זעו מן קדם ה'. טוריא דתבור, טוריא דחרמון וטוריא דכרמלא מתרגשין דין עם דין ואמרין דין לדין, דין אמר: עלי תשרי שכנתיה ולי חזיא! ודין לדין אמר: עלי תשרי שכנתיה ולי חזיא!) **And this is what is written there in his commentary: What is the meaning of “The mountains trembled before Hashem?” That the mountains of Tavor, Chermon, and Karmel fought with each other, and each one said to the other: “Upon me should Hashem reveal His Divine Presence, since I am worthy of it!”, and the other mountain replied back the same thing: “Upon me should Hashem reveal His Divine Presence, since I am worthy of it!”**

אשרי שכנתיה על טוריא דסיני, דהוא חלש וזעיר מכל טוריא. Hashem said: **“I will reveal My Divine Presence on the Mountain of Sinai, since it is the weakest and smallest of all the mountains.”**

ובתלים סימן ס"ח, על פסוק (יז) "למה תרצדון הרים גבננים ההר חמד אלהים לשבתו אף ה' ישכן לנצח." **And in his commentary on the verse in Tehillim (68:17): “Why do those tall mountains dance around haughtily? The mountain [of Sinai is the one] that Hashem has chosen to dwell [his Divine Presence on by giving the Torah], [through this] Hashem will also dwell eternally [in this world].”**

לית רעותי למיתן אורייתא על טוריא גיותנין מבסרניא,² הא טור סיני דמכיה רגג מימרא די לאשראה עלוי שכנתיה כו.³ **In his commentary he explains the verse as follows: “Hashem says: It is not my desire to give the Torah on haughty and arrogant mountains, it is on this**

¹ (ושם: "טוריא זעו מן קדם ה'. טוריא דתבור, טוריא דחרמון וטוריא דכרמלא 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 טוריא דסיני, דהוא חלש וזעיר מכל טוריא.")

² (תרגום 'הבוז לגאי יונים' (תהלים קכג, ד) - מבסרניא וגיותניא)

³ (תרגום: אין רצוני ליתן התורה על הרים גאים וגאותנים. הרי הר סיני הנמוך.)

humble mountain of Sinai that Hashem desires to dwell His Divine Presence on.”

וְהֵינּוּ, שְׁעֵנֵן הַגְּבוּהוֹת שֶׁל תְּבוּר וְחֶרְמוֹן זֶהוּ עֵנֵן הַגְּדֹלוֹת, שֶׁמִּגְבִּיחַ אֶת עֵצְמוֹ בְּגִסוֹת, וְהִגְסוֹת הוּא שֶׁרֶשׁ כָּל הָרָע.

Meaning, that the idea of the tallness of the mountains of Tavor and Chermon (and Karmel) is the concept of greatness. Each one raises himself up with haughtiness, and haughtiness is the source of all evil.

וְכַנּוּדָע מֵעֵנֵן שְׁבִירַת הַכֵּלִים כו'. **This is like it is known regarding the concept of the “shattering of the Keilim”.**

To explain this concept we need to have a brief review of the concept that Hashem creates everything using His “Light-Aורות” and “Keilim-כלים”:

The term “Light” refers to the revelation of Hashem which reveals Hashem’s limitlessness, how Hashem is beyond the limitations of time, space, spiritual levels, and any possible definition.

The word “Keilim” literally means “vessel” or “garment” or “instrument”. In this context it refers to Hashem’s ability to limit His limitless revelation in specific expressions and attributes such as wisdom and kindness. These expressions are then able to be a source for the creation of specific limited creations, and the manner in which Hashem interacts with His creations. Thus, when His Light becomes invested in the Keilim and expressed through them the creations are able to receive His Light in manner that they can receive existence and interaction with Him.

The analogy for this process is as follows: The soul is a spiritual existence that can’t be divided into parts, it’s one simple essence. When it gives life to the body, it expresses itself differently in each part of the body; the power to see in the eye, the power to hear in the ear. Thus, the simple indivisible life power of the soul becomes limited by being “invested” in the organs of the body such that the life takes on the property of that organ and then is expressed differently according to the nature of each organ. Similarly, Hashem’s simple infinite and indivisible Light becomes invested and expressed through the Keilim.

Now, when Hashem decided to create the world using His “Light” and “Keilim”, He first created a system of Keilim called “Tohu”, where each one strived to be infinite, just like the Light is infinite. The attribute of Kindness wanted to be infinite Kindness, not leaving room for the opposing attribute of Severity. Similarly, Severity wanted infinite Severity without any room for Kindness at all. Even though in theory the desire to be infinite matches up with the theme of the Light which is infinite, in actuality it was a disaster. Since all the attributes wanted to be infinite at the same time, none of them were able to co-exist and they all broke apart. Like a team of workers who each want to be the boss so the whole thing falls apart and no one gets anything done.

Thus, the “shattering of the Keilim” of the system of Tohu was a direct result of the fact that each attribute only felt its own need to be infinite. This idea is the spiritual source of the ego that we created beings have, where we feel our own spiritual or physical needs more than those of others.

After the “shattering of the Keilim” of Tohu, Hashem made a new system of Keilim called Tikun, where each attribute is not only nullified to the Light, but also to all the other attributes. Since the Keilim of Tikun are more “selfless” and “humble” they are able to work together to reveal Hashem.

The lesson of this story is that in order to reveal Hashem, one needs to be humble and selfless, just like the Keilim of Tikun, and not self-absorbed like the Keilim of Tohu. (Obviously the Keilim of Tohu weren’t selfish in a physical sense G-d forbid, but the idea that each one wanted to be infinite because it felt that this is what Hashem wants is a spiritual source for the ego that exists down here.)

This is the meaning of the *maamar* that “haughtiness is the source of all evil, as it is known regarding the concept of the ‘shattering of the Keilim.’” Since the source of all unholiness derives from the “shattering of the Keilim”

of Tohu, and the cause of that “shattering” was from the aspect of spiritual “ego” that those attributes had, thus the ultimate source of all unholiness is from ego.

וְעִקַּר הַתּוֹרָה הוּא לְהִיּוֹת בְּבַחֲיַנַּת בֵּיטוּל, "וְלֹא תַחַלְלוּ אֶת-שֵׁם קְדוֹשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְשְׁכֶם:"⁴
(אָמור כב, לב) וְכִמּו שְׁנִתְבָּאָר בְּכִמָּה דוּכְתִי.

And the main concept of the Torah is to nullify one's ego to Hashem, as this concept is explained in connection with the verse (Vayikra 22:32): “And you will not make yourself into a place devoid of My holy Name (through your ego), and I will be sanctified in the midst of the Jewish People, I am Hashem Who makes you holy.” This concept is explained in many places.

The word "תַּחַלְלוּ" which literally means “desecrate” which comes from the word חָלַל, could also be translated “make an empty space” from the word חָלַל. Thus, the simple meaning of וְלֹא תַחַלְלוּ אֶת-שֵׁם קְדוֹשִׁי is that you should not desecrate Hashem's name. Since His Name is called upon us, when we do something improper it reflects badly on Hashem.

However, the interpretation used here of וְלֹא תַחַלְלוּ אֶת-שֵׁם קְדוֹשִׁי is as follows:

“Hashem's Name-שֵׁם קְדוֹשִׁי” refers to a revelation of Hashem, and the verse is telling us that we must allow Hashem to be revealed through us, just like a window allows light to be revealed through it, and “not to create a vacuum-וְלֹא תַחַלְלוּ” devoid of Hashem's revelation. How is such a vacuum created? Through our ego, like it says in the Talmud (Sotah) that Hashem says about someone who is haughty that “there isn't enough room for both of us to dwell together.” Meaning, that one's inflated ego blocks out Hashem's revelation, creating a void, a חָלַל, where Hashem cannot be felt. Thus, the verse is telling us to nullify our ego enough that we don't create a vacuum empty of Hashem's revelation. This, then, is the main idea of the Torah: to reveal Hashem in the world; which is only possible when we nullify our egos to Him.⁵

וְזֶהוּ שְׂאֵמְרוּ (עִירוּבִין, נ"ד, א): "אִם מְשִׁים אָדָם עֵצְמוּ כְּמִדְבָּר שֶׁהֵבֵל דָּשִׁין בּוֹ - וּפִירֵשׁ רֵשׁ": "שְׂאִין לוֹ גִּסוּת" - תּוֹרָה נִיתְּנָה לוֹ בְּמִתְּנָה."

And this is also the idea of what our Sages say (Eiruvim 54a): “If a person makes himself like a desert that everyone steps on – Rashi on that passage explains that this means that he has no ego – then the Torah will be given to him as a gift.”

וּכְמֵאֵמֶר: "וְנִפְשִׁי כְּעָפָר לְכָל תְּהִיָּה", וְאֲזִי דוֹקָא - פְּתַח לְבִי בְּתוֹרָתְךָ?."

And like we say at the end of the Shemona Esrai prayer: “And let my soul be like dust to all” and only then afterwards do we ask in the next verse “open my heart in the study of your Torah.”

וְלִכֵּן נִיתְּנָה עַל הַר סִינַי - "דְּמִכְיָה", שֶׁהוּא עֲנֵן הַשְּׁפָלוּת, שְׂאִינוּ מְגַבִּיָּה אֶת עֵצְמוֹ כו'.⁸

Therefore, the Torah was given on a mountain which is “low”, which is the idea of humility, meaning that he doesn't lift himself up above others.

⁴ וְעִיין בְּבִיאור עַל פְּסוּק "וְלֹא תַשְׁבִּית מְלַח" (לְעֵיל וַיִּקְרָא ד, ד וְאֵילךְ).

⁵ See Likutay Torah on Vayikra דף ד' ע' ד' where the Alter Rebbe explains the concept of וְלֹא תַחַלְלוּ to mean to not make a place devoid of Hashem's revelation through one's ego.

⁶ וְנִפְשִׁי . . בְּתוֹרָתְךָ - תְּפִלַּת "אֶלְקֵי נְצוּר". בְּרִכּוֹת יז, א.

⁷ וְכִמּו שְׁנִתְבָּאָר מִזֶּה סוּף דְּבוּר הַמִּתְחִיל "וּשְׂאֵבְתֶם מִים בְּשִׁשְׁוֹן" (לְקַמֵּן סוּכּוֹת עַט סוּף עֲמוּד ג).

⁸ רֵאָה בְּאוֹרֵי מַגִּיא (תש"נ) ע' נה שְׂמִצִּיין לְכֹאֵן וּמוֹסִיף: "וְלִכֵּן מִתְּנִתְנָה עַל הַר הַתְּנַשְׂאוֹת וּמִ"מ הַר קָטָן עִ"ד שְׂמִינִית שְׂבִשְׂמִינִית". וְרֵאָה תו"א צא, ב, קִיט, ג וְאֵילךְ.

The first question of why specifically Mount Sinai was chosen over other mountains, is thus answered, because of Mount Sinai's "lowness" and humility which is needed to be able to receive the Torah.

The Alter Rebbe now asks the main question of the maamar: If ego is a contradiction to Torah, then why give the Torah on a mountain at all?

אך צריך להבין, אם כן למה היה "שום הר"?

However, we need to understand: If it is true that having ego and "tallness" is the opposite of being able to receive the Torah, then why was it given on any mountain at all?

שהרי גם הר סיני הוא הר על כל פנים, שהוא ענין הגבהה רק שאינו גבוה כל כך.

Indeed, Mount Sinai is also still a mountain, which is the idea of "tallness" and ego, it just isn't as tall compared to other mountains, but it is a high place relative to a plain or valley, so why was the Torah given on any mountain and not in a low place like a valley?

The Alter Rebbe will now begin the answer to the main question of the maamar:

אבל הענין, כי באמת, עם היות שצריך כל האדם להיות שפל במאד, מכל מקום צריך התחזקות וקצת הגבהה,

However, the idea that will answer this question is as follows: In truth, even though every person needs to be very humble, nonetheless, he needs to be strong and courageous and to raise his self-esteem to some extent,

כמו שכתוב (דברי הימים ב' יז, ו): "ויגבה לבו בדרכי ה'".⁹

as it is written regarding King David (Divrei Hayamim II 17:6): "And he lifted up his heart in the ways of Hashem."

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

For if he won't pick up his self-esteem at all, then he won't have the courage to approach the service of Hashem, because he will tell himself: "Who am I anyways, and what is my service worth?"

⁹ (וכמו שנתבאר מזה בדבור המתחיל "יביאו לבוש מלכות" (תורה אור צא, ב)).

(אך להבין מ"ש ויקח המן את הלוש ואת הסוס כו' מאין זכה המן לבחי' הללו. הנה ארו"ל המן מן התורה מנין דכתיב המן העץ כו'. והענין דכתיב ראשית גוים עמלק שכל העכו"ם הן מבחי' עה"ד טו"ר ועמלק הוא למעלה מהן. וזהו המן העץ בתמיה שהוא למעלה מבחי' העץ. ומ"מ מאחר דכתיב המן העץ אפי' בלשון תמיה הרי יש לו עכ"פ קצת שייכות אל העץ. שאל"כ למה מזכירו אצל העץ. אך הענין שהוא בבחי' מקיף להעץ נוגע ואינו נוגע והוא בחי' חוצפה וגסות הרוח. והנה לעומת זה יש בקדושה ונק' ג"כ בחי' המן לאחר הברור. כי מבני בניו של המן למדו תורה ברבים. הרי שיש בחי' המן לאחר הברור שנכלל בקדושה והוא ויגבה לבו בדרכי ה' וכמארו"ל שצ"ל עיניו למטה ולבו למעלה. עינים הם בחי' חכמה כח מ"ה בחי' משה שהיה ענו מכל האדם בחינת בטול. ובחי' הלב צ"ל למעלה ששם יסוד האש והצמאון וטבע האש להגביה ולעלות למעלה. והאדם צ"ל כלול משניהם. כי אם לא יהיה בבחי' הגבהה כלל לא יערב לבו לגשת אל העבודה באמרו מי אנכי ומה עבודתי. לכך צריך לו הגבהה הלב בתשוקה והצמאון שבו. וגם בחי' עינים למטה להיות בחי' בטול ממש באוא"ס ב"ה בהמשכת ח"ע כח מ"ה בעסק התורה דאורייתא מחכמה נפקת וכמ"ש ודברי אשר שמתני בפין כו'. וזהו ענין שהת"ח צריך להיות בו שמינית שבשמינית. כי הנה בבחי' חכמה יש ל"ב נתיבות החכמה וגם לב בגימטריא ל"ב וכללות שניהם עולה ס"ד. ושמינית שבשמינית הוא חלק א' מס"ד והיינו הגבהה הלב המחובר אל מוח החכמה כי העיקר היא החכמה המשכת בחי' הבטול אלא שצריכה העלאה תחלה בבחינת הגבהה הלב כדי להמשיך אח"כ שאם אין העלאה אין המשכה. והגבהה והעלאה זו הוא בחי' התנשאות דקדושה בחי' המן לאחר הברור ומקורה ושרשה למעלה באורות עליונים הם בחינת לבוש וטוס. כי הלוש הוא ה' מלך גאות לבש בבחי' גאות והתנשאות. וטוס בגימטריא ב"פ ס"ג. משא"כ בחי' כתר מלכות הוא בחינת בעטרה שעטרה לו אמו דוקא שאין בזלעו"ז בבחי' המן בחי' זו כלל אלא היא בחי' בטול רצון ממש נעשה קודם לנשמע כו' וד"ל)

לְכַךְ צָרִיךְ לוֹ הַגְבֵּהַת הַלֵּב, בְּתַשׁוּקָה וְהַצְמָאוֹן שָׁבוּ כו',
אֲלֵא שֶׁהֵבִיטוּל צָרִיךְ לִהְיוֹת יוֹתֵר הַרְבֵּה כו'¹⁰.

Therefore, he needs to raise his heart in yearning and longing to come close to Hashem and have his own feeling that *he wants* to come close to Hashem because this is best for *him*; **but, at the same time he needs to have much more selfless dedication and commitment** to fulfilling Hashem's will than his own personal interest.

The Alter Rebbe has given one answer why the Torah was given on a mountain: The idea of mountain is ego, and a person needs some ego, some self-esteem and pride in order to have the motivation to start coming close to Hashem with learning and prayer and mitzvos. However, even that pride in holiness needs to be kept in check that it shouldn't get out of hand, this is the idea of "small mountain", a well-balanced ego that is just big enough to push the person forward but not big enough to think he is better than others.¹¹

Now the Alter Rebbe will give another answer of the meaning of a "small mountain":

וְזֶהוּ עֲנִיָּן "וְיִסְפוּ עֲנוּיִם בְּה' שְׂמֵחָה" (ישעיהו כט, יט):

And this is also the idea of what it says (Yeshayahu 29:19): **"And the humble will increase in their joy in Hashem."**

כִּי הִנֵּה הַשְּׂמֵחָה הִיא הַתְחַזְקוֹת וְהַגְבֵּהַת הַנַּפְשׁ,

Now, usually the idea of joy is that the person feels himself strongly and picks his ego up, which is usually the opposite attitude of total surrender to Hashem's Will with dedication and selflessness,

¹⁰ עֵינֵי שָׁם. וּבְדַבּוֹר הַמִּתְחִיל "הַחֲלָצוֹ מֵאֲתָכֶם" (לְקַמֵּן מִטּוֹת פּו, ג), גִּבֵּי עֲנִיָּן "שְׁלוֹם בְּפִמְלִיא שֶׁל מַעְלָה", שְׂבִנְפֶשׁ - מוֹחַ וְלֵב כו'.

¹¹ The idea of Mount Sinai being a "mountain" but also "small" will be understood by the Alter Rebbe's explanation in Torah Or on Megilas Ester 91b of the following concept mentioned in the Gemara:

"A Torah scholar needs to have an "ego" consisting of one eighth of an eighth, and that small amount of ego (1/64) he needs to wear like a kernel of grain is encompassed by the chaff."

He explains that the in the mind the main component is Chochma, wisdom, which is said to have 32 paths, and the heart is called לב which is the numerical equivalent of 32, thus 1/64 of ego means that out of all of his combined intellect and emotion, one aspect should be in a mode of "ego", meaning their needs to be a yearning in the heart he should want to have Chochma, he should want to achieve nullification to Hashem and a connection to Hashem, for if there is no yearning to strive higher then he will never achieve the true nullification and true connection to Hashem.

Why is it compared to a kernel of wheat wearing chaff?

The Mittler Rebbe explains in Hosafos on Torah Or (119c-120b) as follows:

When wheat starts to grow from the ground, the chaff protects the kernels while the grain is growing from the wind and the heat of the sun, but once it is fully developed, then the chaff is no longer needed and should be discarded so the person can eat just the kernels (after being ground into flour and made into bread etc.).

So too, when a person starts to serve Hashem he needs that "ego" meaning the yearning and striving for more that he feels himself missing and he wants to grow to become something much greater spiritually. Only after years of spiritual growth can he come to a level that he is so nullified to Hashem that he doesn't feel himself at all, and he doesn't feel he as any spiritual agenda, he only feels Hashem and His mission, at that point he can discard his "ego" for spiritual growth, just like the chaff is discarded.

However, until he reaches that level he needs that "ego" to protect him from the "wind and heat", meaning from feelings of inferiority saying "who am I to grow spiritually and want closeness to Hashem, I'm a nobody, I'll never accomplish it" or similar feelings, to protect him from that he needs that tiny ego (1/64) to keep him going.

אֲלֵא שְׂמִיחָה וְהַגְבָּהָה זֶה נִמְשָׁךְ מִן הָעֲנָוָה וְהַשְׁפָּלוּת דְּוָקָא.

וּכְמוֹ שֶׁכָּתוּב בְּ"סֵפֶר שֶׁל בֵּינוּנִים" סוּף פָּרָק ל"ד: שֶׁמִּצַּד הַגּוֹף וְנִפְשֵׁי הַבְּהֵמָיִת הוּא נִבְזָה בְּעֵינָיו מְאֹד,

וְהַיּוֹתוּ בְשִׂמְחָה הוּא מִצַּד נִפְשֵׁי הָאֱלֹקִית וְנִיּוּץ אֱלֹהוֹת הַמְּלוּבָשׁ בָּהּ לְהַחֲיוֹתָהּ כו'. עֵינֵי שָׁם,

וּבִמְהֵרָה שֶׁכָּתוּב (לְקַמֵּן תְּבוּא מַג, סוּף עֲמוּד א) סוּף דְּבוּר הַמִּתְחִיל "תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ [. . .] בְּשִׂמְחָה" (תְּבוּא כַח, מו:): דְּאֲדַרְבָּהּ, כָּל מֵה שֶׁיַּעֲמִיק בְּעֵנֵי פְחִיתוֹת עֲצָמוֹ, וְיִהְיֶה נִבְזָה בְּעֵינָיו נִמְאָס, אֲזַי יִהְיֶה שִׂמְחַת נִפְשׁוֹ בְּעֶסֶק הַתּוֹרָה כְּפֹלָה וּמְכוּפָּלֶת כו'.

וְזֶהוּ "וַיִּסְפוּ עֲנוּיִם" דְּוָקָא - "בְּה' שִׂמְחָה".¹²

However, this type of joy and uplifted feeling comes specifically from his humility and selflessness,

as it is written in Tanya at the end of chapter 34, that because of one's body and animal soul he feels very bad about himself, since they are constantly pushing him after physicality instead of striving to connect to Hashem,

and the fact that he is joyous is because of his G-dly soul and the spark of Hashem which is invested in his soul to enliven it, (see there where this concept is explained at length).

See also what is explained in a different place in Likutay Torah: **The more that a person will think deeply into how lowly his animal soul is to the point of being disgusted by it, not only will it not stop him from having joy, but just the opposite, it will enable him to have true joy, for then his G-dly soul's joy in the study of the Torah will be double and redoubled.**

This is the meaning of what it says: "and - specifically- the humble will increase in their joy in Hashem."

In Tanya chapter 34 the Alter Rebbe concludes a lengthy explanation on how to serve Hashem with joy. In chapters 26-7 he explains that we should be joyous at all times in Hashem's service since only with the energy of joy will one be able to overcome the yetzer hara and serve Hashem with the proper zest.

In chapters 28-31 he explains how to deal with the fact that the ego and coarseness of the animal soul encompass the G-dly soul and don't let the person experience the joy hidden in his soul. He explains that the person needs to refine the ego and coarseness by having a system of making a proper accounting of where he is holding in the service of Hashem, and just how far off course he is from him the proper path that Hashem wants. When someone thinks about how lowly and coarse the ego and desires of the animal soul are, and how much does he really work

¹² ראה תו"מ ח"א ע' 88-90:

א. במאמר דחג השבועות, ד"ה ויספו ענויים בה' שמחה (קונטרס חג השבועות סה"מ תש"י), מבאר כ"ק מו"ח אדמו"ר הכ"מ השייכות שבין ענוה לשמחה, שלא זו בלבד שאינם הפכיים זמ"ז, אלא אדרבה, שהם מסייעים זל"ז.

ונקודת הביאור בזה - ש"בעצם מהותו הנה העניו הוא תקיף בדעתו וכל מה שהוא עושה הכל הוא בדעת חזקה", כי, "שפלות העניו אינה ענין הכנעה וביטול מצד שהוא שפל בעצם, דהעניו יודע מעלת עצמו, ויודע דמעלות הללו הם חשובים ביותר, אבל להיותו מכיר את האמת אינם חושבם למעלה ומדריגה שלו", ש"מכיר את האמת דכל ענין הטוב שיש לו אינו מצ"ע כ"א מה שבא בירושה מאבותינו, ומשו"ז הוא הביטול, אבל ביטול זה אינו ענין השפלות כ"א הנחת עצמותו מהכרת האמת", ועד ש"אינו מתחשב עם עצמו כלל", לפי שנחשב בעיני עצמו לאין, וביטול זה (ענוה) הוא כלי לשמחה העליונה.

וההוראה מזה בנוגע אלינו: צריכים אנו לידע שהמעלות והכחות שיש לנו אינם אלא מה שניתן לנו ע"י כ"ק מו"ח אדמו"ר, ובמילא, צריכים אנו להיות בתכלית הביטול, למלא את השליחות של הרבי בכל התוקף, כאמור, שהעניו בעצם מהותו הוא תקיף בדעתו, מבלי להתחשב בשום הפרעה, העלם והסתרה.

on himself to become refined and sensitive, then his ego should begin to loosen up and allow some expression of his G-dly soul to enter his consciousness.

Now, we come back full circle- if the goal of this entire process is that he should experience the joy of his G-dly soul, then how can he do that if he is focused on how much he should be unhappy about his spiritual situation; he can he be expected to be happy about Hashem and sad about his spiritual exile at the same time?

The answer to this is in chapter 34, where he explains that since the joy is from the G-dly soul and the sadness is from the animal soul, and each soul is separate, so it is possible to have both feelings be expressed in his consciousness at the same time. Not only are they not a contradiction, but actually the very brokenness of the animal soul's ego is what allows the person to experience the joy of the G-dly soul.

This then is the idea of “the humble will increase in their joy in Hashem”, meaning that because of the person's humility and selflessness, this allows him to increase in experiencing the joy of the G-dly soul.¹³

וְזֶהוּ עֲנִיֵּן "הַר סִינַי" - שְׂיִרְדָּה שְׂנֵאָה¹⁴ עַל מְדוּת הָרְעוּת,
And this is also the idea of the name of the mountain "Mount Sinai", since the word "סיני" is related to the word "שְׂנֵאָה-Hatred", **meaning that through the study of the Torah there comes down from Hashem to the person the power to hate the negative attributes of his animal soul,**

עַל דְּרָךְ "לְעוֹלָם יִרְגִּזוּ אָדָם יִצְרָטוּב עַל יִצְרָהֲרַע" (בְּרִכּוֹת ה, רִישׁ עֲמוּד א),
Just like it says in the Gemara (Brachos 5a): “A person should always arouse his good inclination stemming from his G-dly soul to be angry at the bad inclination stemming from the animal soul.”

וְרוּגְזוֹ זֶה הוּא גַם כֵּן הַגְּבָהָה וְהַתְנַשְׂאוֹת עַל הַיִּצְרָהֲרַע כִּי.
And this anger against his own animal soul is also an expression of the uplifted feeling and supremacy of the G-dly soul over the animal soul's evil inclination; thus, this anger is a “mountain” of self-esteem and pride of the G-dly soul which is expressed in giving the person the strength to “hate” his evil inclination and overcome it.

¹³ On Shavuos 5710 (Toras Menachem vol.1 pp. 88-90) the Rebbe brought the Frierdiker Rebbe's maamar on this pasuk "וְזֶהוּ עֲנִיֵּן הַיִּשׁוּב יִרְגִּזוּ עֲנִיִּים בְּדֵי שְׂמִיחָה" - the humble will increase in their joy in Hashem”, and explained the idea in short: A humble person is someone who is very strong in his opinions and he does everything with a great conviction. The fact that he is humble isn't because he thinks he is nothing, rather, he knows his own capabilities and strengths and knows that they are very important, but since he recognizes the truth that everything he has is only from Hashem and what he inherited from the forefathers Avraham, Yitzchok, and Yaakov, he doesn't attribute any greatness to himself, therefore he doesn't feel himself. However, the fact that he doesn't feel himself isn't because he puts himself down, but because he totally puts himself aside since he recognizes the truth that's it's not from his own effort and accomplishment. This type of selflessness and humility that comes from recognizing the truth is what allows him to experience the joy of the G-dly soul.

The Rebbe ends off that the same idea applies to a chasid and Rebbe: A chasid needs to know that the Rebbe has given him power and capability to fulfill his shlichus, and as long as he knows that it's not his power and accomplishments but he is just using what was given to him, then he through his selflessness that comes from recognizing the truth the chasid will have the strength to accomplish whatever the Rebbe wants from him regardless of any opposition from his own animal soul or someone else's animal soul, since he is just going with the Rebbe's power.

¹⁴ (סִינַי שְׂיִרְדָּה שְׂנֵאָה [לְאֲמוֹת הָעוֹלָם] - שְׂבַת פֶּט, א).

אך שהוא עיקר הביטול להיות אתכפייא כו¹⁵. : **However, specifically this type of “pride” in serving Hashem and overcoming the evil inclination is the main and selfless dedication to Hashem, that he pushes himself to do what Hashem wants against his own animal soul’s nature.**

We thus have another explanation of the idea of a “small mountain”: A mountain represents ego, and there are two types of ego- of the G-dly soul and the animal soul. The ego of the animal soul is called a “tall mountain” since it wants everyone to look at it and only cares about itself. The ego of the G-dly soul is called a “small mountain” since it’s whole ego is just that it wants to fulfill Hashem’s will and connect to Hashem, thus even it’s “pride” and “ego” are really selfless dedication to Hashem. In other words, it doesn’t take pride in itself but in making Hashem happy. Since the whole Torah was given in order to reveal this strength and pride of the G-dly soul and give it the power to overcome the animal soul, therefore the Torah was given on a “small mountain”.

Summary of the *Maamar*

Question 1: Why was the Torah given specifically on Mount Sinai as opposed to other mountains?

Answer: Because Mount Sinai was the “lowest” and “most humble” of all the mountains, and to receive the Torah one needs humility.

Question 2: If ego is a contradiction to receiving the Torah, and the tallness of the mountain represents ego, then why was the Torah given on a mountain and not in a plain or valley?

Answer 1: Because some ego is needed in order that the person should have the motivation to push himself forward in learning Torah and coming close to Hashem. He needs to feel that *he wants* to come close and have a yearning to progress spiritually. However, he needs to keep that small amount of ego in check, so that he shouldn’t think he is better than others. His “mountain” of yearning for closeness of Hashem needs to be “small” so he not think his greatness makes him more important than others. It’s just a gift from Hashem.

Answer 2: Because the idea of the Torah is to bring out the pride and power, the “mountain” of the G-dly soul and how it overpowers and transforms the animal soul. However, even this holy “pride” needs to be “small”, since the G-dly soul’s pride is only in making Hashem happy, not for itself. Thus, if someone feels his own ego too much he can know it isn’t the “pride” of the G-dly soul.

Lessons From the *Maamar* in the Service of Hashem

- 1 A Jew needs to have a balance between selfless dedication to Hashem and having a personal feeling of yearning to accomplish and grow in the service of Hashem. He should truly want to learn how to daven with an excitement and passion, how to truly understand chassidus and gemara etc. and he should feel driven to accomplish. At the same time, he should be humble and not think he is better than others, since it is only Hashem’s help and what he inherited in his neshama that enable him to accomplish, not his own personal greatness.
- 2 A Jew needs to reveal the joy, the power, and the pride of his G-dly soul by refining himself and removing the coarseness and ego of his animal soul. The more can overcome the desires of his animal soul the more he can experience the true joy and strength of his G-dly soul.

¹⁵ ועיין מה שנתבאר עוד מענין "הר" - בדבור המתחיל "שימני כחותם" (לקמן שיר השירים מה, ב).
ועיין מה שנתבאר בדבור המתחיל "קול דודי", בענין "מדלג על ההרים", "ישאו הרים שלום לעם" (לקמן שיר השירים טו, ד).
ועיין מה שנתבאר סוף דבור המתחיל "שובה ישראל" (לקמן שבת שובה סה, ג).