

# LESSONS IN LIKUTAY TORAH

PRECIOUS TEACHINGS THAT AWAKEN THE HEART  
TO DIVINE SERVICE FROM THE HOLY MASTER  
↳ **RABBI SHNEUR ZALMAN OF LIADI** ↳  
TRANSLATED AND EXPLAINED

ליקוטי תורה

פרק מטוטלת

מאמך

ושמע אביה את נדרכך

“Loving Hashem through Being  
Careful with Mitzvos”

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# Likutay Torah

## ליקוטי תורה

### פרק ששת מטות

מאמר

וְשָׁמַע אֲבִיה אֶת נְדָרָה<sup>1</sup>

פרק פ"ד עמוד ד'

### “Loving Hashem through Being Careful with Mitzvos”

The beginning of Parshas Matos discusses the laws of nullifying vows, including the particular laws of a father nullifying the vows of his daughter. The verse states, as follows: (Bamidbar 30:5)

וְשָׁמַע אֲבִיה אֶת נְדָרָה וְאָסְרָה אֲשֶׁר  
אָסְרָה עַל נְפָשָׁה וְהַחֲרִישׁ לְאֲבִיה וְקָמוּ  
כָּל נְדָרָה וְכָל אָסְרָה אֲשֶׁר אָסְרָה עַל  
נְפָשָׁה יְקוּם: (פרק ששת מטות, ה):

“And if her father will hear her vow or her prohibition, which she placed on herself and her father will remain silent [and not nullify the vow immediately], then all of the vows and prohibitions that she places on herself will be effective.”

The Torah gives a father the ability to nullify his young daughter's vows or voluntary prohibitions. However, he can only annul them if he declares them invalid immediately upon hearing them. If he does not say anything on that day, until after the following night begins, then he loses the ability to nullify her vows.

<sup>1</sup> (נאמר בשבט פרשנת מטוט-מעשי, במנחם אב) או בראש חידש מנחים אב) תקנ"ו. בכמה כתבי ייד מתחילה "להבין ענן דקדוקי סופרים". נוסח אחר נדפס במאמרי אדרמו"ר הזקן הказרים עמוד צב בהמשך לדבריו הפתוחיל "את קרבני לחמי" - עיין שם בהערה).

## להבין ענין "דקדוקי סופרים"<sup>2</sup>

- שָׁאנוּ רֹאִים, בַּמְעַט שֶׁבָּל הַתְּלִמּוֹד  
 מֶלֶא מְהֻלְּכוֹת וְחוּמְרוֹת שְׁחַמְרִיוֹת  
 חֻן"ל וְהוֹסִיףוּ כִּמֶּה גְּרִים וּסְגִינִּים  
 לְתֹרֶה-שְׁבַכְתָּב.

We need to understand the idea of the “extra careful measures of the Sages” in order to understand the inner significance of a father’s power to nullify his daughter’s vows and prohibitions:

We see that almost all of the Talmud is full of the laws and stringencies that the Sages imposed, adding additional “boundaries and fences” to protect us from transgressing the commands in the Written Torah, the Chumash.

Just like a fence prevents one from accidentally trespassing and entering someone else’s property, so did the Sages establish extra careful measures, called ‘fences,’ to prevent us from accidentally entering into transgressions of the Torah. For example, the Torah prohibits cooking, eating or benefitting from a mixture of meat and milk. This Biblical prohibition applies to kosher mammal meat and milk. However, in order to guard us from accidental transgression, the Sages forbade the mixture of bird meat with milk. This is so that we not confuse the two and mistakenly come to eat animal meat with milk.

The question then arises; why do we need more stringencies and precautions, as we see the Sages enacted from the later generations, from the Talmud and onwards? If these precautions were so important, then why did Moshe Rabeinu not establish them from the very beginning of the Giving of the Torah? What changed as time went on that caused us to need these additional stringencies?

<sup>2</sup> (מגילה יט, ב: מאי דכתיב (עקב ט, י): 'וְעַלְיָהּ בְּכָל הַרְבָּרִים אֲשֶׁר דָבַר ה' עַפְכֶם בְּהָר'?)  
 מלפדר, שהראשו הקדוש ברוריה הוא למשה דקדוקי תורה ודקודקי סופרים [שודקדון  
 האחרונים מלשון משנת הראשונים – רשי]. "שהוסיפו לדקדוק אחר מעשה הבריות  
 ולהחמיר ולעשות סיג ואונים לתורה וגוזו גוזות להרחק את האדים מן העבירה" – רשי  
 סוכה כח, א. "כגון גוזרות שגוזרו חכמים שלא יבא לידי איסור תורה" – רשי בבא בתרא  
 קלד, א).

וְהַעֲנִין מִזְבֵּן, כַּמּוֹ שֶׁאָמְרוּ רַזְ"ל עַל פָּסָוק (שִׁיר הַשִּׁירִים א', ב) "יִשְׁקַנֵּי מְנַשִּׁיקּוֹת פִּיהוּ כִּי טוֹבִים דָּוִדִּיךְ מִין":

"אמְרָה בְּנַסְתָּה יִשְׂרָאֵל: עֲרָבִים עַל רְבָרִים סּוּפָרִים יוֹתֵר מִינָה שֶׁתּוֹרָה".

פִּירּוּשׁ: "יִנְהָה שֶׁל תּוֹרָה" הוּא פִּנְימִית הַתּוֹרָה וְסִודֹתָה, בָּמָה שֶׁאָמְרוּ רַזְ"ל: "נִכְנֵס יִין - יִצְאֵ סָוד"<sup>3</sup>.

"דְּבָרִי-סּוּפָרִים" עֲרָבִים עַל בְּנַסְתָּה - יִשְׂרָאֵל יוֹתֵר מִסְׁדּוֹת הַתּוֹרָה -

The idea will be understood based on our Sages' explanation of the verse, (Shir Hashirim 1:2) "Hashem should 'kiss us with His mouth' (meaning He should use the mouth to connect with us. This refers to the act of saying words of Torah, which connect us to Hashem through our mouths), because Your 'love' is better than 'wine.'"

Our Sages comment, 'The Jewish People said to Hashem, "The instructions of the Sages (referred to in verse as 'Your love') are sweeter to me than the 'wine' of the Torah."

The explanation of this cryptic statement is as follows: The 'wine of the Torah' refers to the inner dimension and secrets of the Torah, as our Sages said, "When one drinks wine, his secrets come out." Thus, the 'wine' of the Torah refers to the secrets of the Torah, which can only be discovered through prompting. The secrets of Torah are likened to a person's secrets, which also require prompting (such as drinking wine) in order to become revealed.

Thus, the 'instructions of the Sages' are sweeter to the Jewish People than the secrets of the Torah,

<sup>3</sup> ערוביין סה, א).

כִּי בְּכָל הַגָּדָרִים וְהַחֲוֹמְרוֹת שְׁבָדְרַי  
תְּנַלְּ, וְדָרַכִּי מַוְסֵּר שְׁבָאַגְּדוֹת,  
וּ"פְּרִקְדִּיְאָבּוֹת" - כָּלָם נִמְשָׁכִים  
מִבְּחִינַת אַהֲבָה-רַבָּה, בָּמוֹ שְׁכָתוֹב  
מַלְאָכִי א, ב): "אַהֲבָתִי אֶתֶּכֶם אָמַר  
ה'"<sup>4</sup>.

since, all of the “boundaries” and stringencies instructed to us by the Sages, and the moral instructions which are found in the Aggada<sup>5</sup> and in the Pirkei Avos (Ethics of the Fathers), are all expressing the idea of a Great Love from Hashem to us, like it says, (Malachi 1:2) “Hashem says, ‘I love you’ (the Jewish People),” and because Hashem loves us, He is extra observant of our behavior and conduct.

כִּמוֹ לְמַשְׁלֵךְ, אָדָם מִחְמַת אַהֲבָתוֹ עַל  
בָּנוֹ מַדְקַדֵּק עַמּוֹ יוֹתֵר, לְהוֹסִיף עַלּוֹ  
שְׁמִירָה מְעוּלָה בְּסִינִים וְגַדְרִים,  
בְּכָל הַאָפְשָׁרִי בַּעַל כְּרָחוֹ, שִׁיהְיָה  
מִנְיָקָה מְפַלְּוָה וְכָל.

For example, due to one's love for his son, he is particularly strict with him, in order to protect him from acting inappropriately by making “boundaries and fences” for him not to cross. The father will do whatever he can to encourage and help his son to act properly, even if it is seemingly against the will of the son (since the son doesn't appreciate the consequences of his own conduct), since he wants his son to be totally free of any inappropriate behavior.

וְכָن חַפֵּץ מְאֹד שִׁימְצָא חַן וְשַׁכְּלָ<sup>6</sup>  
בִּיתְרַ שְׁאתָ;

Furthermore, he greatly desires for his son to be very gracious and intelligent, and therefore, he

<sup>4</sup> (עִיּוֹן מִה שְׁנַתְּבָאָר עַל פְּסָוק (תְּזַא כג, ו) “כִּי אַהֲבָתָ ה' אֱלֹקֵינוּ” - בְּרִבּוֹר הַמְתַחֵל “לֹא אָבָה”<sup>7</sup>).

<sup>5</sup> Aggada- Portions of the Talmud with stories, quotes and non-literal interpretations of verses.

<sup>6</sup> (עַל פִּי מִשְׁלֵי ג, ד: “וּמְצָא חַן וְשַׁכְּלָ טֹב בְּעִינֵי אֱלֹקִים וְאָדָם”).

ובכמו **למשל מרגליות**, מה **שהיא יקרה** ביותר שומרה ביותר **שמירה מעולה**, **כלי בתוך כליה**;

pushes him to act kindly and to learn diligently.

כבר מלחמת גודל אהבתו יתברך אלינו, מחרمير ומידקך علينا בדקוקי סופרים, שהן הימה דברית תורה, הנמשכות מאהבה רביה בסיגים וגדרים, לזכותינו לטוב לנו, **שנהיה נקיים לפניו יתברך**?

This is **similar to the analogy of pearls** or other gems: **The more valuable they are, the more one invests in guarding them, employing multiple levels of protection to assure their safety and security.**

So too, because of the great love that Hashem has for us, He is extra careful and stringent with our behavior. He gives us the “extra careful measures of the Sages,” which are the part of the Torah that expresses the Great Love of Hashem for us by protecting us with “boundaries and fences.” They are there for our benefit, to refine us so that we will be spotless before Hashem.

Now that we understand what the “extra careful measures of the Sages” accomplish, we can understand why they are needed more in the times of Exile than in the time of the Beis Hamikdash (The Holy Temple in Jerusalem):

וְהִנֵּה, בָּזְמַן שְׁבִית הַמִּקְדָּשׁ הִיה קָיִם, הִיה סָגֵי בְּדָאָרִיָּתָא.

Now, in the time when the Beis Hamikdash existed, it was enough to fulfill the mitzvos, as they are defined “**by the Torah’s definition**,” without the extra precautions from the Sages.

<sup>7</sup> עיין מה שנתבאר מזה על פסוק “שְׁחוֹרָה אַנִּי וְנָאָה”. ועיין ברבות ריש פירושת שמוט, גבי (משלי יג, כד): “וְאַהֲבָו – שְׁחוֹר מוֹסֵר [זה הקדוש ברוך הוא, על שאהבת את ישראל, דכתיב (מלאכי א, ב): ‘אַהֲבָתִי אֶתֶּכֶם אָמַר הָה”, שהוא מרבה אוטן ביסורין].”

כִּי הִיְתָה נָאָמָנָה אֶת ה' רֹוחָנוּ, וְלֹא  
מִשְׁבְּנוּ חֲבִילִי עֲבוּתֹת אֲהַבָּתֵנוּ  
לְתַחְאֹות גַּשְׁמִיוֹת, וְהִיא בָּנְקָל לְהִיּוֹת  
אֲהַבָּת ה' קְבוּעָה בְּלֹבֶל אִישׁ,  
לְהִיּוֹת בְּהַתְּלֵבָות לְעַבְוֹתָה ה'  
וְתוֹרָתוּ גַם מִבְּלִי שְׁנַתְּעוּרָה מִזֶּה  
אֲהַבָּה רַבָּה.

אֵךְ דָּוָר אַחֲרֵ דָּוָר, כִּי נִתְמַעַּטָּו  
הַלְּבָבוֹת הַשְׁלִימָוֹת בְּעַבְוֹתָה ה'  
בְּאֲהַבָּה עָזָה בְּרַשְׁפִּי אָשָׁשָׁ,

וּנְכַיּוֹנוּ בְּאַשׁ זָרָה בְּאַהֲבָה וּתְאַוֹת  
גּוֹפְנִיוֹת, וְכֹמוֹ כֵּן גָּבְרוּ עַלְינוּ עַד  
אֲשֶׁר לֹא נָכַל לְעַבּוֹד ה' בְּאֲהַבָּה,  
בְּלֹתִי שְׁנַתְּעוּרָה מִזֶּה אֲהַבָּה-רַבָּה  
עַל יָדִי דְּקָדוֹקִי סּוֹפְרִים וּחוּמְרִים  
בְּכָל פָּרְטִיָּהֶם:

הַן בְּבִחְינַת "סּוּרְ-מִרְעָ" - בְּכָל  
הַחוּמְרוֹת שְׁבָגְמָרָא וּפּוֹסְקִים,

וְהַן בְּבִחְינַת "וְעַשְׂהָ טֹב" - בְּדָבָרִי

This is because our spirit was faithful to Hashem and we were not drawn with strong ropes of love for physical desires. It was, therefore, easier to have the love of Hashem firmly established in the heart of every man, and to be passionate in the service of Hashem and the learning of His Torah, even without these extra careful measures of the Sages to inspire a great love of Hashem.

However, with every successive generation, there is a diminished number of those who wholeheartedly serve Hashem with an intense and fiery love.

We have been, instead, ‘burned’ with the ‘foreign fire’ of love and desire for physical things which is foreign to the nature of a Jew. These physical desires became so overwhelming to us that we are no longer able to serve Hashem with love, unless we first awaken a great love for Hashem through fulfilling the ‘extra careful measures of the Sages’ and their stringencies in every detail:

We must fulfill these precautions both with regard to ‘turning away from wrong’ by fulfilling all of the stringencies mentioned in the Gemara and later rulings,

and with regard to ‘doing good’ by fulfilling the ethical guidance

<sup>8</sup> על פִּי תְּהִלִּים עַח, ח: “דָּוָר .. נָאָמָנָה אֶת אֶל רֹוחוּ”.

מוסר שבאגדות ו"מילי דאבות"<sup>9</sup>:  
 עין טובה" - שיראה את חבירו  
 טוב עין, ורעת רעהו אל יחשוב  
 לבו;<sup>10</sup>

ובכן "לב טוב", ו"חבר טוב לו".<sup>11</sup>

found in the Aggada and the ethical teachings of the Pirkei Avos. For example, it instructs one to have "a good eye," meaning to view his friend with a generous eye, and not to think badly of his friend in his heart.

And, so too the other instructions in Pirkei Avos, that one should have

<sup>9</sup> אבות ב, ט: "אייזהו דרכו ישרה שירבק בה הארץ? .. עין טובה .. חבר טוב .. לב טוב".

<sup>10</sup> על פי זכריה ח, יז: "איש את רעת רעהו אל מחשבו בלבבכם".

<sup>11</sup> עיין מה שנתבאר בדברו המתחליל "כה תברכו את בני ישראל" (בשא ו, כג), בפירוש: "איך לא אשא פנים לישראל כי, והם מזרקדים על עצמן עד כויתר כו" - נמצא, שלל ידי שבסנתה ישראל מזרקדים על עצמן, להחמיר על עצמן יותר ממה שבתוכו בתורה שבסכתב, מזה נ麝ח בחינת "ישא ה' פניו" (שם), שהוא בחינת אהבה-ירבה שלמעלה מההשתלשות כו". ונ麝ח בחינה זו "אליך" ממש, להיות גilioי אהבה-ירבה זו גם בארם.

וכמו שנתבאר גם כן בדברו המתחליל "שחורה אני ונואה ה' הנל, שלל ידי זה תתעללה הנפש-הבהמית גם כן כו". עיין שם.

יעין מה שנתבאר בפירוש מקץ, סוף דברו המתחליל "כǐ אתה נרי" (תורה אור מא, א), גבי: "והנה בדורות הראשונים כו" [כמו בגבאיים וושופטים מעצינו דור שפלו זפאי או בולו חיב. ומוי שחייה זפאי חיה זפאי במדינת צדיק גדול או נביא, ומוי שחייה חיב היה רשות גמור, ועל ידי זה לא קיו מומצאים]. אבל דורות האחרונים כו [דור אחר דור אין בהם רשותים כל כה, ולא עדיקים כל כה טובים].

והענין: שבדורות הראשונים היה נשומות עלילונות מדרגות גבוזות, ומצד נשומות בעצם, היו יכולות לשלוט על הרע שבנפשם. ומיד כשהיבונן בגודלן אין-סוף בראור-האיגע אליו היראח כו. רק רשות גמור - שמנגבור הרע שבנפשו בנפש. אבל דורות האחרונים, עיקבא דמשיחא, בחינת עקבאים, אין כת בנשומות עצם לשלוט על הרע, וצריך יגיעה רבה יגיעה נפש ויגיעת בשר].

וזהו "ויהי ה גיגח חשב" (שמואל ב' כב, כת) כו, [הינו בחינת חישך שבדורות אחרונים]. כי דוד הפלר עליה השלום אמר זה بعد כלות ישראל, שיש בהם בחינת חישך בדורות אחרים עיקבא דמשיחא, שאין 'אתה נרי ה' ה', כלומר שאין 'נרי ה' הנמת אכם, מכל מקום 'הנו ה' - היא בחינת הוי"ה עליה שלמעלה מההשתלשות - 'גיה חשב']. ועיין שם, שהוא מלמעלה מסך ה השתלשות.

וזהו ענן "ישא ה' פניו אליך", והינו על ידי שמרקדים על עצמן. כמו שבסתוכו ב"רעה מהימנא", בפירוש פינחס (קף רל"ח, עמוד ב'), שהוא בחינת "ישא ה' על אברתו" (האוינו לב, יא), שהוא למעלה ממה שנ麝ח על ידי רם"ח פקדין, דאיןון רם"ח אברון דמלכא".

a ‘good heart’ and a ‘good friend,’

All of these instructions teach us how to fulfill the Torah’s command to “love your fellow as much as you love yourself” in the highest and most complete manner. This transcends the bare minimum requirement of the mitzvah, which someone might fulfill from just looking at the “Torah’s definition” of loving your fellow.

וזהו שכתבו (פרשותנו ל, ה'ו):  
 “ושמע אביך את נדורה ואסורה אשר  
 אסורה על נפשה והחריש לה אביך וקמו  
 כל נדריך וכל אסר אשר אסורה על  
 נפשה יקום, ואם יהניא אביך אתה ביום  
 שמעו כל נדריך ואסורה אשר אסורה על  
 נפשה לא יקום ויהנו יטליח לה כי הניא  
**אביך אתה**, **שהאב מפרק את הנדר:**

**And this is** the idea behind what is written, (Bamidbar 30:5-6) “**And if her father heard her vow** or her prohibition which she placed on herself, and her father will remain silent (and not nullify them right away), then all of her vows and prohibitions which she places on herself will be effective. However, if her father removes (i.e., nullifies) her vow on the day he hears about it, then all of the vows and prohibitions that she places on herself will not be effective, and Hashem will forgive her (if she transgresses her vow without knowing it was nullified) **because her father removed it.**” We see from this that specifically the **father is able to remove a vow.**

כ"י מבחןת אהבה-רבה הוא מפרק  
 בתרגומו<sup>12</sup>: מבטל - כל האיסורים  
 והקישוריים אשר בנסת-ישראל היא

The deeper meaning behind this is that **due to the aspect of the ‘great love’** from Hashem to the Jewish People, **He** (Hashem) **-מפרק**

יעין במקרא במגילה (דף ב"ז, עמוד ב'. ודף ב"ח, עמוד א'), גני "ובמה הארכת ימים כו". יעון שם.

יעין מה שנכתבär במקומות אחר, בפירוש “כל המאריך ב’אחד’ מאריכין לו ימיו כו” (תורה אור זכור פד, ג. לעיל בהעלוותך לד. פנחס פ, א. לקמן ואתחנן יב, ב. ראש השנה סג, א)).

<sup>12</sup> (“הניא’ תרגם יונתן – ‘יבטל’).

אֲסֹרָה וּקְשֹׁרָה.

remove (and, as the word **מִפְרָח** is translated by Rabbi Yonasan ben Uziel, this means Hashem nullifies) **all of the restrictions and bonds** of unholiness **to which the Jewish People are restricted and bound.**

וְאֵין חֲבֹשׁ מִתְּרַעַםׁוּ – בַּי אֶם עַל  
יְדֵי מִדְתָּת אַהֲבָה־רַבָּה – בְּחִינַת  
"אָבִיךְ".

It is necessary for this ‘great love’ to come and release the Jewish People from their connection to unholiness, since “**a prisoner is unable to free himself.**” **It is only possible through the aspect of the ‘great love’ from Hashem to us, which is the idea of the ‘father.’**

Meaning that just as a father’s great love for his children compels him to do everything in his power to encourage his children to follow the proper path, so does Hashem’s love for us “compel” Him to give us the fullest possible way to keep the Torah and the mitzvos. This allows us to fully express our true love of Hashem. Just as the father of a girl is able to nullify her vow since he cares about her and knows what is best for her, so too can Hashem reverse and “nullify” our bonds with unholiness and physical desire through giving us some of His great love, which comes in the form of the ‘extra careful measures of the Sages.’ These measures are an expression of Hashem’s deep and unlimited love for us.

The following is an explanation of the Tzemach Tzedek<sup>13</sup> (found in the text of Likutay Torah) on the above statement of the Alter Rebbe, that the connection of the person to unholiness is like being bound by an oath, and the ‘great love’ of Hashem nullifies this bond, just as a father nullifies a vow.

<sup>13</sup> Even though generally the comments of the Tzemach Tzedek have been moved to the Hebrew footnotes, due to the relative shortness of the maamar it was felt necessary in this case to include this explanation to give a complete understanding of the maamar.

וְעַנְנֵן הַאִיסוּרִים שַׁחַיָּא אֲסֹרָה וַיַּקְשֹׁרָה בָּהּ, יֵשׁ לֹוֹמֶר דְּקִיְינָה חֲלִישָׁת כַּח הַנֶּפֶשׁ, שֶׁאֵין בְּכַחַת לְצָאת מִנְרַתָּה וּמִאָסָרָה כֵּן - חֻמְרִיוֹת הַגּוֹף וּנֶפֶשׁ-הַבָּהִימִת. וּבָמוֹ שְׁנַתְבָּאָר בָּמִקְוּם אַחֲרֵי.<sup>14</sup>

וְשֵׁם נַתְבָּאָר: שָׁעַל יְדֵי הַתּוֹרָה נִמְשָׁר בַּחַד וְעַזׂ לְנֶפֶשׁ לְבַטֵּל קִישׁוּרִים אֶלָּו כֵּן.<sup>15</sup>

וַיֵּשׁ לֹוֹמֶר, שְׁהַפְרָת נְדִירִים בַּיּוֹם הַכְּפּוּרִים,

הִיִּינוּ שָׁעַל יְדֵי הַתְּשׁוּבָה נִמְשָׁר בְּחִנִּית הַפְרָת וּבִיטּוֹל הַקִּישׁוּרִים וּגְלִילֵי הַאַהֲבָה רְבָה בְּנֶפֶשׁ כֵּן.

What is the idea of these ‘restrictions that the person is restricted and bound by?’ We can possibly explain this as a reference to **weakness of the Divine soul**, which is not strong enough to leave its covering and prison, referring to the coarseness of the body and the animal soul, as explained elsewhere.

There, it is also explained that through the study of the Torah, power and strength are given to the Divine soul to nullify all of these bonds to unholiness.

We can possibly explain that this is the idea of nullifying vows on Yom Kippur at the Kol Nidrei service:

Through **teshuva**, (repentance/return to Hashem) which is the essential idea of Yom Kippur, a revelation of Hashem is drawn down and removes and nullifies these ‘bonds’ to unholiness created by the animal soul, just as the bonds of the vows became nullified at the Kol Nidrei service. **And this allows the great love that a Jew has for Hashem to become revealed.**

<sup>14</sup> בְּדָבָר הַמְתְחִיל "בְּחִדְשָׁה הַשְׁלִישִׁי", בְּפִרְשָׁת יִתְרֹו (תּוֹרָה אָז, א.).

<sup>15</sup> וּבָמִקְוּם אַחֲרֵי נַתְבָּאָר, דִּקְשׁוּרִים אֶלָּו נִקְרָא "סִירֻכּוֹת" בְּ"רַעֵיא מִהִימָּנָא" - שְׁהַנֶּפֶשׁ מִסְתַּבְכָת בָּהּ וְעַל יְדֵי אֲינָה יִכְלֶה לְעֹלוֹת כֵּן, בְּדָבָר הַמְתְחִיל "פִּירּוֹשׁ הַפְּסָוק 'מֵי אֶל כָּמוֹק'" (לְקַפְּנֵן רָאשׁ הַשָּׁנָה סָב, א.).

וְעַד יִשׁ לְוֹמֵר בְּעַנְנֵן שׁ "הָאָב מִפְרַר",  
וְהַוָּא עַל דָּרָר מַה שְׁפַתּוֹב בְּזָהָר<sup>16</sup>,

גַּבֵּי "בָּזְמַנָּא דַנְטָלָא מִבֵּי אָבָא, וְלֹא  
בָּזְמַנָּא דַנְטָלִי מִבֵּי אִמָּא".

We can further explain the idea that specifically the *father* can remove vows from his daughter, based on what is written in the *Zohar*,

as explained regarding the concept that in order for there to be a complete unity of Ze'ir Anpin<sup>17</sup> and Malchus,<sup>18</sup> the union must occur “at the time when she (Malchus) receives from the “house of the Father” (meaning from Chochma), and not at the time when she receives from “the house of the Mother” (meaning Bina).

”וְגַם-אָמַנָּה אֲחֹתִי בַּת-אָבִי הוּא אָךְ לֹא  
בַּת-אִמָּי וְתַהְיֵלִי לְאִשָּׁה:“

“And besides, she is, in truth, my sister, my father’s daughter, though not my mother’s daughter, and she became my wife.”

The simple meaning of the verse is that Avraham is explaining to Avimelech, king of the Pelishtim, the reason he called Sara his sister, even though she was really his wife. She was, indeed, related to him like a sister; she was his father’s granddaughter and his own niece. However, this relation was only from his father’s side. Sara’s father, Haran, was Avraham’s half-brother, since they shared the same father but had different mothers. Thus, Sara was related to him from his father’s side, as

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<sup>16</sup> פרשׁת אָמֹר (דָּף ק', עַמּוֹד ב')

<sup>17</sup> The six “emotive” attributes of Hashem in the spiritual world of Atzilus. Meaning, the way that Hashem relates to us in a manner of reward and punishment (kindness and severity), giving kindness to those who do good and punishing those who do bad.

<sup>18</sup> The aspect of how Hashem is actually involved in the creation and guiding of the world. When these two types of attributes are united then we actually see in the physical world how Hashem is running everything and is part of His plan, but when these two types of attributes of Hashem are not fully united, then Hashem’s Divine Providence in everything becomes concealed.

though she was his sister (even though she was actually his niece), but not from his mother's side.

The Zohar provides a mystical explanation of the verse. The Zohar says that for Ze'ir Anpin and Malchus to become united like a husband and wife (זֶה יִלְלַי לְאִשָּׁה), it is not enough for them to receive from Bina (אֵךְ) לֹא בְּתִאָמֵן (וגם אָמֵן הָאָתָה בְּתִאָמֵן). Rather, they need to receive from Chochma (בְּתִאָבֵי הַוָּא). This is the idea of saying “at the time when they receive from the house of the father-Chochma, and not at the time when they receive from the house of the mother-Bina.”

כִּי מִבְּחִינַת הַבִּינָה וְהַדָּעַת נִמְשָׁךְ  
לְהִיּוֹת אַתְּפִיאָ סְטוּאָ-אַחֲרָא,  
וְזֹהוּ עַנְנֵן הַנְּדָרִים סִיגָּן לְפָרִישָׁוֹת.

This is so because from the aspect of Bina and Daas the ability to “restrain the Sitra Achra (the side opposed to holiness)” is drawn forth. This is the idea of what it says in Pirkei Avos that “vows are a fence protecting a person so that he be separate and removed from indulging in worldly matters.”

אֲבָל לְהִיּוֹת אַתְּהַפְּכָא חַשּׁוֹכָא  
מִמְּפָשׁ - לְנֹהָרָא” אֵי אָפְשָׁר לְהִיּוֹת  
מִבְּחִינַת בִּינָה, שֶׁמִינָה דִינֵין  
מִתְעָרֵין” ,

But, in order to “actually transform spiritual darkness into spiritual light,” this cannot happen from the aspect of Bina alone, since “from it [Bina] judgements from Hashem’s Heavenly court are aroused against the created beings for their improper conduct.”

אֲלֹא מִבְּחִינַת חַכְמָה-עִילָּאָה,  
וְחַכְמָה תְּמִימָה” (קְהֻלָּת ז, יב)

Only from the aspect of the Higher Level, Chochma (Chochma of Atzilus), regarding which it says, (Koheles 7:12) “And Chochma [wisdom] will give life to those who have it,” can there be the nullification of the bonds to unholiness (the opposite of life) created by the animal soul.

וְהוּא הַבִּיטוֹל שֶׁלְמַעַלָּה מִהְשָׁגָה  
וְרֹעַת כּוֹ.<sup>19</sup>

**This level of Chochma is a type of selfless dedication to Hashem, beyond all logic and reason** and is, therefore, unaffected by the animal soul's draw to physicality. It can even transform that pull into a drive to connect to Hashem.

וְזֹהוּ שֶׁהָאָב מִפְרַט וּמִהְפַּךְ חִשּׁוֹכָא  
לְנַהּוֹרָא.

**This is the idea that the *father* (meaning the power of Chochma) is able to nullify spiritual darkness and transform it into spiritual light.**

וּמִבְחִינָה זו נִמְשָׁר גַם בַּנְחִינָה "וְאָמַר  
הַיּוֹתְתִּיה לְאִישׁ" (פְּרָשָׁתָנוּ, ל, ז)  
הַנִּכְרֵת לְמַעַלָּה. וְעַיִן בָּוּהָר שֶׁם.

**Specifically, from this aspect (of the *father*-Chochma) is drawn forth the ability for "her" (the daughter mentioned at the beginning) to become married to a man.** In a mystical sense, this means that the ability for Ze'ir Anpin to become united and fully revealed in Malchus derives from the *father*-Chochma, as described above.

From the sequence of the verses we are discussing, it would appear that the daughter's marriage is connected to her father's ability to nullify her vows. In simple terms, this connection is as follows: Just as the girl's father can nullify her vows, so can her husband nullify her vows. However, in a mystical sense, we are using the reference of the "daughter" to mean Malchus of Atzilus, and the "father" to mean Chochma of Atzilus. The verse is telling us that in order for Malchus to get "married" to her "husband," who is Ze'ir Anpin, she needs to first be connected to her "father," Chochma. This is due to the fact that the ability to affect a complete union of Ze'ir Anpin and Malchus comes only from the power of Chochma.

In other words: In order for one to develop their great love for Hashem (Ze'ir Anpin) in a way that is expressed in the thoughts, speech and

<sup>19</sup> כְּמַבּוֹאָר בְּרִבּוֹר הַמְתַחֵל "רִאָה אָנֹכִי נוֹתֵן" (לִקְמָן רִאָה).

actions of their daily life, one must first cultivate a completely selfless dedication to Hashem (Chochma). This selfless dedication is developed specifically through keeping and fulfilling the “extra careful measures of the Sages,” who taught us how to be totally dedicated to Hashem.

**אִם פִּירּוֹשׁ וּשְׁמַע אֲבִיהָ אֶת נְדָרָה  
וְאָסָרָה אֲשֶׁר אָסָרָה עַל נֶפֶשָׁה וְהַחֲרִישׁ לָהּ  
אֲבִיהָ וְקָמוּ בְּלִנְדָרִיהָ וְכָל-אָסָר אֲשֶׁר-  
אָסָרָה עַל נֶפֶשָׁה יִקּוֹם**

However, now, we need to understand the mystical meaning of, “**And if her father will hear her vow** or her prohibition that she places on herself, and her father will remain silent (and not nullify them right away), then all of the vows and prohibitions that she places on herself will be effective.”

הַיּוֹנוֹ, שָׁעַל יְדֵי אַחֲרֵפְּיָא בְּתַחְלָה,  
שָׁזְחוּ עַנְצָנָן הַנְּדָרִים, מִזָּה נְמַשֵּׁר אַחֲר  
כָּר גְּלִילְיוּ בְּחִינַת “אֲבִיהָ” לְהִזְוֹת  
אַתְּחַפְּכָא חַשּׁוֹבָא לְנַהּוֹא<sup>20</sup>.

Meaning that specifically through first “restraining” the unholiness by restraining the desires of the animal soul, **which is the purpose of a vow**, (which is intended to restrain a person from indulgence), **from this he will subsequently come to an experience of the revelation of the level of “her father (Chochma),” which causes that “spiritual darkness will be transformed into spiritual light.”**

וְזֹהוּ שֶׁכְתוּב גַּם כֵּן (שָׁמֶן ל, ב): “וַיַּדְבֵּר  
מֹשֶׁה אֶל רַאשֵּׁי הַמִּתְוֹת לְבָנֵי יִשְׂרָאֵל  
לְאָמַר זֶה הַדָּבָר אֲשֶׁר צִוָּה הָ”:

\*\*\***And this is also the meaning of what is written, (Bamidbar 30:2) “And Moshe spoke to the heads of the tribes of the Children of Israel saying, ‘This is the matter that Hashem has commanded,’** prior to teaching the commandment that a father may nullify his daughter’s vows, and a husband may nullify his wife’s

<sup>20</sup> וְעַיִן עוֹד מְעַנְנֵן בְּחִינַת “אֲבִיהָ” - בְּ“פְּרָדָס”, שַׁעַר חַמִּישִׁי, פֶּרְקָן ג.

vows if done in the correct time and manner.

What is the lesson in emphasizing that this particular mitzva was transmitted through Moshe? All of the mitzvos were taught to us by Moshe, so why point that out here, specifically?

**שְׁעַל יְהִי לֵאמֹר זֶה הַדָּבָר שְׁמַבְּחִינַת מֹשֶׁה, עַל יְהִי זֶה יוֹכֵל לְהַתֵּר הַנְּדָר כֵּן.**

This is to teach us **that through Moshe** “saying (to the heads of the tribes) **that this is the matter**,” meaning **from the aspect of Moshe** (who represents the level of Chochma of Atzilus) **the vows can become nullified**. From Chochma (represented by Moshe) comes the power for the Divine soul to free itself from the “vows,” ie. the bonds of the animal soul’s passions.

גַם, “רָאשֵׁי הַמִּשְׁׁוֹת” הַוָּא בְּחִינַת רְעוֹתָא־דְּלִיבָא, אַהֲבָה־רַבָּה, וּכְמַבוֹאָר לְמַעַלָּה. :

**In addition, the idea of “heads of the tribes” is that they represent the “essential desire of the heart to connect to Hashem,” in a manner of “great love for Hashem,” as explained above.**

In other words, by saying that it was Moshe who spoke to the heads of the tribes about nullifying vows, the verse is hinting to us that from Chochma - represented by Moshe - can someone reveal in themselves the true love for Hashem, which is represented by the “heads of the tribes.” Mystically speaking, the “heads of the tribes” means the highest part of the soul of the Jewish people. Just as the head is the highest part of the body, so too, the deep and essential love for Hashem in every Jew is the idea of the “heads of the tribes.” This deep love - the *heads* of the tribes - is revealed through Moshe - Chochma.



## Summary of the Maamar

Q1. What is the reason that in the generations after the destruction of the Beis Hamikdash we find that the Sages established many additional restrictions, beyond what the Torah demands? Why did they instruct us to be extra careful in mitzvos, beyond the letter of the Torah law?

A1. Because, in the time of the Beis Hamikdash we experienced so much revelation of Hashem that our animal souls were naturally more refined. It was, therefore, much easier to reveal our love for Hashem, even by just keeping the laws of the Torah itself, without any extra measures. However, after the destruction of the Beis Hamikdash, when our animal souls are coarser and have a much stronger passion for physicality, it has become more difficult to reveal our love for Hashem. Therefore, in the time of Exile, the only way to overcome the animal soul and reveal our love for Hashem is through keeping the “extra careful measures of the Sages.”

Q2. How do the “extra careful measures of the Sages” help us reveal a great love for Hashem?

A2. Because, the motivating factor behind these “extra careful measures” is the fact that Hashem has a great love for us. A father who truly loves his son will push him to be careful in his conduct, so that he should behave in the most refined manner and attain wisdom and sensitivity etc. Similarly, because Hashem loves us, He wants us to keep the Torah and mitzvos in the most complete manner possible. That is the purpose of the “extra careful measures of the Sages.” Since the motivation behind these measures is Hashem’s great love for us, they have the power to reveal the great love for Hashem which is hidden within us. This is because our love for Hashem is a reflection of His infinite love for us.

Q3. How does this tie into our parsha, Parshas Matos, in giving a deeper understanding of the passage about a father nullifying his daughter’s vows?

A3. The mystical meaning of a *father* nullifying vows is that the *father* represents Chochma, an entirely selfless dedication to

Hashem, which transcends all reason and logic. This dedication comes from the deepest part of the soul, and only through this type of selfless dedication, which is expressed in fulfilling the “extra careful measures of the Sages,” can one remove the “vows and prohibitions” that they are bound to.

What are these “vows and prohibitions” a reference to? They symbolize the fact that the animal soul feels “bound” to pursue physical pleasure, while the Divine soul is stuck dealing with the animal soul’s drives. This is just like someone who is bound by an oath, and is, therefore, stuck dealing with the consequences of the oath. By saying that the “father” nullifies the “vows,” the verse is teaching us that through the dedication to Hashem on a level of Chochma, by keeping everything in Torah law, even every Rabbinic decree and instruction, we will be able to remove the coarseness and passion of the animal soul, which “binds” the Divine soul to pursue its goals. Once those “bonds” to materiality are “nullified” through the power of Chochma, then a Jew can reveal his true love for Hashem.

- Q4. Why does the Torah stress the fact that Moshe himself gave over the command regarding annulling vows? Didn’t he give over all of the commandments?
- A4. Since Moshe Rabeinu embodied the power of Chochma in its most absolute state, the Torah emphasizes that this command was taught by him, in order to help us receive the spiritual power that Moshe – Chochma – gives us. Namely, the ability to “nullify” the “bonds” of the animal soul, which stop us from expressing our love Hashem. This is why there is special emphasis on the fact that Moshe gave over this commandment.

**Lessons from the Maamar in the service of Hashem**

- 1 Keeping every detail of halacha doesn't just make us have more fear of Hashem; it is what refines us and gives us the ability to reveal our love for Hashem during davening.
- 2 Someone who really cares about himself, his children, his family and friends, will encourage himself and others to act in the most refined manner and pursue wisdom and sensitivity.
- 3 Sometimes, we feel "bound" and obligated to listen to the animal soul's demands for physical pleasure or other foolish desires. We need to know that we have the power to free ourselves from any of its demands by dedicating ourselves more strongly to serving Hashem and revealing Him in this world. When a person is busy learning Torah, teaching, and spreading the knowledge and practice of Torah and Mitzvos to every Jew he can, then there won't be any room left for the animal soul to convince us that he has us "bound" to his wishes.
- 4 In order to receive this power to totally dedicate ourselves to Hashem, we need to connect to the Moshe Rabeinu in our generation, the Rebbe, who shows us what dedication to Hashem is all about.

## Likutay Torah English translation project:

The original text of the maamarim with נקודות and punctuation is presented 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.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

### The Goal

The main purpose of this project is to enable the reader 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.

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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 helping with the text נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website [www.ChassidutBehirah.com](http://www.ChassidutBehirah.com), to R' Baruch Katz for creating and managing the website, and Rabbi Yitzchok Miller for editing.

לזכות כל ילדי החסידים שיתנו חסידישע  
נחת לכ"ק אדמו"ר ולהוריהם שיחיו  
ולזכות יוסף יצחק בן בילא איטה ולאה  
בת חנה דבורה רײיזל וכל יוצאי חלציהם  
שיחיו, שיזכו ללמידה חסידות וליליך  
בדרך החסידות, ויפוצו מעינות אור  
החסידות

לזכות חיזוק ההתקשרות  
לכ"ק אדמוני ר נשיא דורנו

שרצונו הקדוש כל אחד ואחת למדו תורה  
אור ולקוטי תורה שעניין מזרזים הгалלה  
האמתית והשלימה

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לעלוי נשמת אבי מורי  
ר' חיים משה  
בן ר' אהרון ליב הכהן הכהן

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**לזכות רפואה שלימה לאשתי חייה מרימות בת רחל  
לאה שתחיי**

\*\*\*

**לזכות רפואה שלימה למרת**

**טרני בת רחל שתחיי**, ולזכות כל  
משפחה שיחיו, שבנדיבות רוחה נתנה  
כלייתה להצלת נפש אשתי חייה מרימות  
**שתחיה**, והמצלת נפש אי' כאלו הצילה כל  
העולם כולם, בזכות זה קיבל היא וכל  
משפחה כל הברכות מה' בכל מיני טוביה  
בעולם בשמיות וברוחניות, מtower שמחה,  
ושלום, ונחת, לארכיות ימים ושנים  
טובות; ובזכותה נמשיך בעזרת השם  
בהפצת המיעינות חוצה, שמרקבת  
הגואלה שלימה ע"י משיח צדקנו!