

# MILTA CHADTA

Chidushim compiled from the discourses  
and teachings of the Admor Harav  
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## Torah Novelties

A novel and wonderful principle  
on the parashah

### One Who Begins a Mitzvah Receives the Strength to Complete It

– כָּל הַמִּצְוָה אֲשֶׁר אֶנְכִי מִצְוֶה הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת (ח א)  
“Every mitzvah that I command you this day you shall keep.”

When a person sanctifies the beginning of the day, Hashem gives him strength to continue the whole day in serving Hashem. The *pasuk* writes *כל המצוה אשר אנכי* אם התחלת, *מצוך היום תשמרון לעשות* במצוה גמור אותה, שאינה נקראת אלא על שם הגומרה, שנאמר (יהושע כד לב) 'ואת עצמות יוסף אשר העלו בני ישראל ממצרים קברו בשכם', והלא משה לבדו נתעסק בהם להעלותם, אלא לפי שלא הספיק לגומרה וגמורה ישראל, – נקראת על שמם – “The midrashic explanation is: If you have started a mitzvah, finish it, because it is attributed only to the one who completes it, as is written ‘The bones of Joseph, which the children of Israel had brought up from Egypt, they buried in Shechem’ (Yehoshua 24:32). But Moshe alone occupied himself with them to bring them up! However, since he did not complete the mitzvah and Yisrael did, it is accredited to their name.”

Therefore, if somebody wants to sanctify his day and complete it with holiness, he must sanctify the day first, and then he will receive the power to complete the day with *kedushah*.

There is a special power given to one who begins a mitzvah, enabling him to complete it. The Gemara (*Makot* 10b) teaches, בדרך שאדם רוצה לילך בה מוליכים אותו, – “they lead a person in the path he wants to go,” and the

Maharsha explains, this doesn't mean that Hashem leads him in that path, since the Gemara writes מוליכים “in the plural form, “they lead.” Instead, the Gemara means that angels are created from man's desires and thoughts, and these angels help a person complete the mitzvah.

Although a person has the choice to do good or bad, as the Gemara says (*Berachot* 33b) *הכל בידי שמים חוץ* מיראת שמים, but those angels created by his thoughts to do a mitzvah will help him materialize these thoughts into actions.

This is the meaning of what our Sages teach (Yerushalmi *Pesachim* 10:5), המתחיל במצוה אומרים לו גמור, – “one who begins a mitzvah, they tell him to finish,” here again “they” are the angels created by his good intentions, and by telling him “to finish” they give him the strength to complete the mitzvah.

### The Beginning Has Power, Just Like a Tree's Kernel

ועתה אתם (Shemot 19:5) שמוע תשמעו בקלי ושמרתם את בריתי והייתם לי סגולה – “If you obey Me and keep My covenant, you shall be to Me a treasure out of all peoples, for Mine is the entire earth,” and Rashi comments: אם עתה תקבלו עליכם, – “If you accept upon yourselves the yoke of the commandments, it will be pleasant for you in the future, since all beginnings are difficult.”

Why does Rashi add the words “since all beginnings are difficult,” and how does this prove that it will be pleasant in the future?

The answer is: The reason why the beginnings are difficult is because in every beginning lies in potential the end. This is similar to the tree's kernel that contains in potential everything that will grow from it later. Since all beginnings are difficult because of the potential in them, once a person has already begun the mitzvah, “from now on it will be

pleasant,” since everything is already potentially there, and all that remains is to bring it out from potential into action.

We can therefore learn from here that the whole day is included in the beginning of the day, and the end of the day is already in potential. All that is left is to bring this potential into action. This is the reason for every first one to be holy, like the firstborn and the first fruit, since everything is included in the beginning, and it sanctifies all that follows.

### Milta D'Peliah

וַיִּתֵּן ה' אֵלַי אֶת שְׁנֵי לוחות האבנים כתובים באצבע אֱלֹקִים וְעָלֵיהֶם כָּל הַדְּבָרִים אֲשֶׁר דִּבֶּר ה' עִמָּכֶם בְּהַר מֹתָן (י) – “Hashem gave me two stone tablets inscribed by the Finger of Hashem, and on them was inscribed all the words that Hashem spoke with you on the mountain from the midst of the fire, on the day of the assembly.”

At *maamad matan Torah*, which is the basic of the Jewish nation, is mentioned the gathering and assembly of Yisrael, **הַגִּבּוּר בְּיָמֵי הַקֹּהֵל** – “All the words that Hashem spoke with you on the day of the assembly,” because the gathering of Bnei Yisrael arouses the *hashpaah* of Torah from Above, as Hashem told Moshe Rabeinu (4:10) דַּבְּרִי אֶת הָעָם וְאֶשְׁמִיעֶם אֶת דְּבָרֵי ה' – “Assemble the nation and I will tell them My words,” and (5:19) אֵל כָּל קְהִלְכֶּם – “Everything that Hashem spoke to your whole congregation.”

This power of Yisrael's gathering isn't a one-timer, rather in every generation it recurs whenever Yisrael gather together. The *Sefat Emet* (*Va'etchanan* 5639 s.v. *bapasuk*) writes on the *pasuk* אֵל כָּל קְהִלְכֶּם – “To all your congregation,” why does the *pasuk* write כָּל, which seems to be redundant. He says, it refers to every gathering of *Bnei Yisrael*. This is written at *matan Torah*, and was a preparation for every gathering of Jews, forever, to be able to arouse what happened there.

If so, every gathering of Jews, if *leshem Shamayim*, is included in Moshe Rabeinu's words אֵל כָּל קְהִלְכֶּם.

We see from here that every gathering *leshem Shamayim* is included in the Torah's words אֵל כָּל קְהִלְכֶּם, and this explains why *Chazal* so praise the gathering of Jews, writing that שְׁכִינַת שְׁרִיא – “wherever there are ten Jews, the *Shechinah* rests” (*Sanhedrin* 39a), and that שְׁשָׁרָה שְׁיוֹשְׁבִים וְעוֹסְקִים – “ten people who are engaged in Torah study, the *Shechinah* rests between them” (*Avot* 3:6).

The reason why this power continues to our present day, explains the *Sefat Emet* (*Shavuot* 5647 s.v. *ketiv*), is because anything that is done *leshem Shamayim* is eternal, and since the *Bnei Yisrael* gathered at *Matan Torah leshem Shamayim*, this power of gathering is fixed for all later generations.

This explains why *Chazal* aggrandize the gathering of Jews, writing that שְׁכִינַת שְׁרִיא – “wherever there are ten Jews, the *Shechinah* rests” (*Sanhedrin* 39a), and that שְׁשָׁרָה שְׁיוֹשְׁבִים וְעוֹסְקִים – “ten people who are engaged in Torah study, the *Shechinah* rests between them, as is written ‘*Elokim* stands in the congregation of *Kel*’” (*Avot* 3:6).

This gathering has the power to arouse from Above the *hashpaah* of *matan Torah*, as the *pasuk* writes (*Devarim* 5:19) וְלֹא יִסָּף, which Targum Onkelos translates as וְלֹא יִפְסֹק, it doesn't stop. Because Hashem's Voice at *matan Torah* is a continuous voice that doesn't stop, with which one merits a *hit Chadshut* in Torah study, which stays on forever.

## Be'raza De'echa"l

Torah hints  
on the *parashah*

### Hashem Shows Favor to Yisrael Because They Are Satisfied With Minimal

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹקֶיךָ עַל הָאָרֶץ (ח י)  
– “You will eat and be satisfied, and you shall bless Hashem your God for the good land He gave you.”

The Gemara (*Berachot* 20b) writes: אמרו מלאכי השרת לפני הקדוש ברוך הוא, רבונו של עולם, כתוב בתורתך (דברים י יז) 'אשר לא ישא פנים ולא יקח שוחד', והלא אתה נושא פנים לישראל, דכתיב (במדבר ו כו) 'ישא ה' פניו אליך'. אמר להם, וכי לא אשא פנים לישראל, שכתבתי להם בתורה (דברים ח י) 'ואכלת ושבעת וברכת את ה' אלקיך', – והם מדקדקים על עצמם עד כזית ועד כביצה – “The angels asked Hashem: *Ribono shel Olam*, in Your Torah is written: ‘Hashem favors no one and takes no bribe,’ yet You show favor to Israel, as is written ‘Hashem shall show favor to you and give you peace!’ Hashem replied, how can I not show favor to Israel, as I wrote for them in the Torah ‘You shall eat and be satisfied, and bless Hashem your God,’ yet they are exacting with themselves to recite *birkat hamazon* even if they have eaten as much as an olive-bulk or an egg-bulk.”

This Gemara teaches that the reason Hashem shows favor for us is because of our *histapkut bemu'at*, because we are satisfied with minimal, and therefore we eat only an olive-bulk or an egg-bulk,

since the whole purpose of our eating is *leshem Shamayim*. With such a meal, one can recite *birkat hamazon*, and therefore Hashem shows favor to Yisrael, in the merit of those Tzadikim who only benefit from this world *leshem Shamayim*.

The Mishnah says (*Avot* 4:1), איזהו עשיר השמח, – “who is rich? One who finds enjoyment with what he has.” The *sefarim* explain, this only relates to worldly possessions, but in spirituality a person should never suffice with what he has, but should always seek more.

This is why a person was created with the feeling of discontent. The *Afikei Yehudah* (*Drush Mikveh Mayim Arvei Nachal* 13) cites the early *sefer Ruach Chen*: Man was created with a nature of desire and lust, so that he doesn't feel satisfied with his spirituality, but continually seeks to strive for more Torah and mitzvot. Whatever he achieves seems to be insufficient, so that he always seeks more, and won't suffice with the Torah he has already studied and the many mitzvot already performed.

#### **Taavah Should Only Be Used for Spirituality**

But if the whole purpose of *taavah* and desire is for Heavenly causes, so that a person reaches the level of נכספה וגם כלתה נפשי לחצרות ה – “My soul yearns and craves for the courts of Hashem”

Later on, in his *sefer* (*Derush* 37:1) he continues with this theme, on the *pasuk* (104:33) אֲזַמְרָה with this theme, on the *pasuk* (104:33) אֲזַמְרָה לְאֱלֹהֵי בְעוּדִי, the *avodah* לְאֱלֹהֵי, singing to Hashem, should always be בְּעוּדִי, seeking for עוֹד, more and more, while what is needed for worldly matters, צָדִיק אוֹכֵל לְשׁוֹבַע נַפְשׁוֹ, a person should eat only what he exactly needs, and not more (*Mishlei* 13:25).

most important thing to know, is, **כי ה' הוא**

This is hinted in the *pasuk* (Yeshayahu 65:24) טרם  
 יקראו ואני אענה עוד הם מדברים ואני אשמע  
 they are טרם, praying for minimal needs, ואני אענה,  
 I will answer them, but if עוד הם מדברים, they  
 are asking for more, ואני אשמע, I will listen, and  
 will then probe what they are asking for. If it is for  
 more *ruchniyut* I will give them, but if it is for more  
*gashmiyut*, they must realize that ועל הארץ מתחת  
 one shouldn't ask for עוד, more, regarding  
 על הארץ, *gashmiyut* matters.

## Milín Yakirin

Directions in Avodat Hashem  
on the Parashah

### The Oved Hashem Must Check His Deeds, Making Sure He Isn't a 'שונה ה'

וּבַתְּעֵרָה וּבְמַסָּה וּבְקִבְרֵת הַתְּאֵוָה מִקְצִיפִים הֵייתָם אֶת ה' (ט) (כב) – “At Tav’erah, at Massah and at Kivrot Hata’avah, you angered Hashem.”

The Maggid of Mezritch elaborates on this *pasuk*, teaching that a person must constantly examine his good deeds, if he is doing them *leshem Shamayim* or if he is actually doing it for his own benefit. He writes, *ובתבערה*; even when your heart burns with *hitlahavut* to serve Hashem, *ובמסה*, even if you stand strong in the *nisyonot*; *ובקברות התאוה*, even if you have broken all your bad *taavot* and your only craving is to serve Hashem; nevertheless, you must still examine your actions if they are totally and truly *leshem Shamayim* and not for your own interest, because even one who is on the highest level can still be ‘ה – *מקציפים הייתם את ה'* – one who angers Hashem.

#### You Can Do Everything *Leshem Shamayim* if You Remember That Hashem is Everywhere

But one can ask: Every person is born an egoist, to care for his own needs and to satisfy himself, so how am I expected to serve Hashem *lishmah* and totally forget about myself? The answer lies in our basic *emunah* that Hashem is everywhere. The Gemara writes (*Berachot* 8a), דאמר רבי חייא בר אמי משמיה דעולא, מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות – “From the day the *Beit Hamikdash* was destroyed, Hashem only has in His world the four *amot* of *halachah*.” This Gemara cannot be taken at face

value, that Hashem is only present where people learn *halachah*, because מלא כל הארץ כבודו – “Hashem’s honor fills the whole world” (*Yeshayahu* 6:3), and the Zohar writes (*Raya Mehemna* Pinchas 225) that Hashem is ממלא כל עלמין וסובב כל עלמין – “Hashem fills all the worlds and encompasses all the worlds” and לית אתר דפנוי מיניה – “there is no place empty from Him” (*Tikunei Zohar Tikun* 57, 91b).

Instead, the Gemara means just the opposite: Since Hashem is everywhere, as cited in the *navi* and Zohar, and Hashem is in “the four *amot* of *halachah*,” every place in the world is a “four *amot* of *halachah*!” Hashem is in everything in the world, and even when a person is engaged in work and mundane matters, Hashem is there. One who believes in this will be able to do everything *lishmah*, for Hashem is everywhere, in a person’s every act and every thought. If one knows and realizes that no matter where and no matter what, he can reveal Hashem’s presence and conduct of the world, everything he does and thinks – as well as all his *mitzvot* – will be *leshem Shamayim*.

#### A Person Can Reveal Hashem’s Godliness in the World

Every person is able to clarify, in whatever situation he is in, what is Hashem’s will, and then to do it *leshem Shamayim*. The *Shela”h Hakadosh* (*Mishpatim* Torah Ohr 8) explains, and the *Kedushat Levi* (*Nasso* s.v. *vayedaber*) writes, that the *Baal Shem Tov* would

repeat to his *talmidim* the *pasuk* (Tehillim 121:5) ה' צלך – “Hashem is your shadow,” meaning that Hashem’s conduct with people is like a shadow. However much a person toils in his *avodat Hashem* to serve Hashem properly and perfectly, Hashem is *mashpia* on him much *shefa*, far more than he deserves. And the same is true regarding our context: If a person makes every effort to do everything *leshem Shamayim*, he will receive aid from Heaven to follow this through, and if he strives to see and feel how **לית אתר פנוי מיניה** and **מלא כל הארץ**, Hashem reveals Himself to him.

The **Baal Shem Tov** said (Toledot Yaakov Yosef beginning *Bereishit*) on the *pasuk* (Devarim 31:18) **אנכי הסתר אסתיר פני** – Hashem hides His **אנכי** in the world, that people won’t be able to find Him. But if a person knows that Hashem is hidden, He is no longer hidden. If a person realizes that **לית אתר פנוי מיניה** and Hashem is present within the *hester*, it is no longer a *hester*.

All is up to the person. He is able to reveal Hashem’s Godliness in every place and everything, and then all his actions will be *leshem Shamayim* without thinking about himself, and on the other hand a person can distance himself from Hashem, as the *Tzaddikim* said, - **וסרתם** - **ועבדתם אלהים אחרים**, if you just veer the slightest from the correct path, it can bring a person to the worst sins, “and you will serve idols.”

## **Tzadikim Help Reveal the Godliness in the World**

The *Tzadikim* help us serve Hashem correctly and with the perfect *kavanah*.

The Maggid of Mezritch once sent **Rav Mendel of Vitepsk** to visit all the Jewish communities in Reisin (Belarus), and when he returned, the Maggid asked him, “What did you do there?”

Rav Mendel of Vitepsk replied, “I found people with torn clothes, but with closed and intact hearts. I worked to change it, that they should have intact clothes but broken hearts...”

He saw people who worked on themselves and “tore their clothes,” thinking that they are thus serving Hashem, but their hearts were blocked from seeing Hashem’s light and serving Him properly, because they thought they are perfect. But in truth, they only had themselves in mind, not Hashem.

Rav Mendel of Vitepsk taught them that there is no *avodah* in doing actions without thinking what one is doing. It is even possible that a person thinks he is an *oved Hashem*, while he couldn’t be further from it, since he doesn’t act *leshem Shamayim*. Therefore, he taught them to tear their hearts and submit themselves to

Hashem’s will, following the direction of the

*pasuk* (Mishlei 23:26) **– תנה בני לבך לי**

“My son, give me your heart!” That is the correct *avodat Hashem*.



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