

Lessons in
Likutay Torah

לקוטי תורה

וְהוּא

לקוטי אַמְרִים, מְאֲמָרִים יְקָרִים, מְעוֹדְרִים הַלְבָבוֹת לְעִבּוֹדַת ה' עַל סְדְרֵי פְרָשִׁיּוֹת הַתּוֹרָה, וְעַל שְׁלֹשֶׁת רְגָלִים, וְרֵאשִׁי-הַשָּׁנָה, יוֹם-הַכַּפּוּרִים, וְשִׁיר-הַשִּׁירִים מִפִּי

קְדוֹשׁ עֲלִיּוֹן, אֲדוֹנֵנוּ וּמוֹרְנוּ וְרַבֵּינוּ, הַרְבֵּה הַגָּאוֹן הַגְּדוֹל, הַחֲסִיד וְהַעֲנִיּוֹ, אֹרֵךְ עוֹלָם, מוֹפֵת הַדּוֹר, אִישׁ אֱלֹקִים, קְדוֹשׁ וְטָהוֹר, כְּבוֹד קְדֻשַׁת שְׁם תְּפִאֲרָתוֹ

מִוֹרְנוּ וְרַבֵּנוּ הַרְבֵּה **רַבֵּי שְׁנֵי-אֹרֵךְ זֶלְמָן** נִשְׁמָתוֹ בְּגַנְזֵי מְרוֹמִים

– אֲדַמְוִיר הַזְקֵן –

דְּבוּר הַמִּתְחִיל "וְעַבְדֵהוּ הַלֵּוִי הוּא"

“Working to Reveal Love for Hashem through Prayer”

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 fourth 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).

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, to The Print House for their assistance with the printing, and to R' Baruch Katz for creating and managing the website. I thank Rabbi Levi Gelb for his help with this project. His Hebrew commentary on Likutay Torah is distributed weekly entitled לקוטי תורה המבואר.

I thank Rabbi Yehuda Dukes, director of JNet for including this maamar as part of their learning campaign, thereby giving even greater merit to this project, to participate in their program visit www.JNet.org/tammuz3

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

The Rebbe said in the Sicha 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 "וְעָבַד הַלְוִי הוּא" פְּרִשְׁת קָרַח דָּף נה,א - נה,ב

“Working to Reveal Love for Hashem through Prayer”

The verse in Parshas Korach describing the service of the Leviim (Levites) in the Mishkan says (Bamidbar 18:23):

"וְעָבַד¹ הַלְוִי, הוּא אֶת-עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עוֹנֵם חֲקַת עוֹלָם לְדוֹרֵיכֶם וּבִתּוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחָלוּ נַחֲלָה:" (במדבר יח, כג):

“And the Levi, he will perform the service in the Ohel Moed (Mishkan), but if others perform it then they (the Leviim) will bear the burden of their sin since they are responsible to prevent others from performing the service, this is a fixed law for all time throughout all generations; because the Leviim are busy performing the service they will not have an inheritance of land in Eretz Yisrael among the Jewish People.”

The Alter Rebbe will explain the mystical meaning behind the first three words of the above verse:

"וְעָבַד הַלְוִי הוּא"

The literal meaning of these words is “and he, the Levi, will serve (in the Mishkan)” and the word "הוא-he" is referring the Levi himself (or the tribe of Levi). Here, we explain these words to mean “and the Levi will work with ‘He’”, with the word "הוא-he" referring to Bina-Understanding².

פירושו: כמו שכתוב בזוהר, שכל עבודת הלויים היינו להמשיך מבחינת "הוא", שהוא בינה, 'עלמא דאתבסאי' - על 'עלמא דאתגליא'.

Meaning: As it is written in the Zohar, that the entire service of the Leviim was to draw down and reveal from the level called "הוא-He", which is a reference to the level of Bina (Understanding), which is called "עלמא דאתבסאי-the Hidden World", and make it revealed into "עלמא דאתגליא-the Revealed World".

According to the Zohar, the meaning of "וְעָבַד הַלְוִי הוּא" is that the Levi's service is to reveal “He”, meaning Bina which is hidden from being directly expressed in one's feelings and actions. The word “He” is in third person, referring to someone who is not present and is hidden from sight. When referring to Bina as something in the third person we mean to say that Bina is usually hidden but can be revealed with work.

One's intellect is generally for oneself; one can learn and understand without any interaction with someone outside of oneself. Emotions, however only exist in the context of how one relates to someone outside of oneself. Compared to emotions, intellect is hidden from others. To take one's intellect and bring it to affect one's emotions (the “revealed world”) takes work. This is the spiritual service of the Levi.

To explain what it means to work to reveal Bina-הוא, we need to explain the difference between Bina and Chochma:

¹ (נְאֻמַר בְּפוּרִים תַּקְס"ג).

² The word הוא-He in the verse is seemingly extra, thus leaving room for deeper interpretation.

וְהַעֲנִין: דְּהִנֵּה צָרִיךְ לְהִבִּין הַהֶפְרָשׁ בֵּין 'מוֹחֵין-דָּאָבָא' ו'מוֹחֵין-דָּאִימָא'.³

This idea will be understood by first understanding the following: **We need to understand the difference between "מוֹחֵין-דָּאָבָא-The Intellect of the Father" and "מוֹחֵין-דָּאִימָא-The Intellect of the Mother"**.

פִּירוּשׁ: מוֹחֵין-דָּאָבָא הוּא בְּחִינַת הַשְּׁגָת הַבֵּיטוּל בְּבְחִינַת חֻכְמָה, שֶׁהוּא בְּחִינַת 'כַּח-מָה', "וְנָחְנוּ מָה" (שְׁמוֹת טז, ז),

The meaning of "מוֹחֵין-דָּאָבָא-The Intellect of the Father" is the recognition of Hashem in a way that one forgets about oneself. This comes from the level of "חֻכְמָה-Chochma/Wisdom", which is the same letters as "כַּח-מָה- the ability to forget about one's self", like Moshe Rabeinu who said about himself and Aharon (Shemos 16:7): "וְנָחְנוּ מָה-and what are we?" He totally forgot about himself and his ego because he was completely focused on Hashem.

שֶׁהוּא בְּבְחִינַת קְרִירוּת,

This level of awareness of Hashem **is expressed in** seeming **"coldness"**.

This coldness means that one is not aflame with excitement for Hashem, since he doesn't think of himself enough to be excited; rather he is totally focused on fulfilling the mission that Hashem gave him.

Someone who is preparing himself to receive a mission from the king becomes aflame with excitement at the great upcoming experience, but when he is standing before the king there is no more room for excitement. He totally forgets about himself and just listens carefully to the king's instructions. So too, when a Jew reaches this level of recognition of Hashem he is so focused on listening to Hashem and fulfilling His mission that the previous excitement has "cooled" off.

שֶׁהוּא בְּחִינַת 'יִרְאָה-עֵילָאָה', 'יִרְאָה-בוּשָׁת'.

This level is also connected to a level of fear of Hashem called **"יִרְאָה-עֵילָאָה-the Higher Level of Fear of Hashem"**, also **"יִרְאָה-בוּשָׁת-the Fear of Hashem in a manner of Shame"**.

The higher level of recognition of Hashem (in the presence of the king) creates a higher level of fear of Hashem. In contrast, the lower level of fear is to refrain from sin because one commits to do Hashem's will so as not to disappoint Hashem; but one does not feel overwhelmed from Hashem's presence. This is like someone who fulfills the king's commands because he knows that there is a king and it's the right thing to do to fulfill his commands, but never personally saw the king.

The higher level of fear is like someone that is standing in the presence of the king and feels overwhelmed from his greatness. When that happens, he feels "ashamed" or "embarrassed" of his own smallness in comparison to the greatness of the king. This is the analogy for the higher level of fear, where the person feels ashamed of his own lowliness in comparison to the infinite greatness of Hashem.

שֶׁהוּא בְּחִינַת "וְהִחֲכְמָה מֵאִין תִּמְצָא" (איוב כח, יב) -

This is also expressed in the verse (Iyov 28:12): **"And Chochma is found from a feeling of being nothing**

³ (וְעֵיין מָה שֶׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "מִצָּה זֶה כו").

⁴ Among the reasons that they are referred to as intellect of "father" and "mother" is that in terms of their relationship to a person's emotions, Chochma -"the intellect of the father" is a step removed from emotions, just like the input of the father in the creation of the child is removed from the father during the 9 months of gestation; whereas bina-"the intellect of the mother" is directly involved in the creation and sustaining of the emotions, just like the mother who is the direct source of creation of the child during the gestation period (and even afterwards is closer to giving nurture to the new-born child than the father). These concepts will be further explained in the maamar.

תכלית הביטול.

compared to Hashem”, this is a level of completely forgetting about oneself.

ובחינת מוחין דאימא, בחינת בינה נקרא (משלי ח, כא):
"להנחיל אוהבי יש",

However, the idea of "מוחין דאימא-The Intellect of the Mother" is the level of Bina-Understanding, which is described in the verse (Mishlei 8:21): "To give something substantial as an inheritance to those who love Me",

שהוא מה שבא הארה מגדולתו יתברך לכלל הבנה
והשגה ממש.

which is a revelation of the greatness of Hashem that comes into the actual comprehension and grasp of one's soul.

This verse is describing the reward of the Torah and Mitzvos in the spiritual world of Gan Eden after a Jew passes away. The reward is that the soul attains a profound knowledge of Hashem and the deeper meaning behind the Mitzvos he performed. This reward is called "יש-something substantial and tangible", since this knowledge is something that the soul can fully grasp and internalize. This is what "an inheritance" means: a reward one "inherits" in Gan Eden; and it is for those that love Hashem and fulfill His Torah and Mitzvos.

However, in addition to this verse referring to the reward (inheritance) for the soul after it leaves the body, it also refers to the "reward" and "inheritance" that a person receives in this world by coming to a deep understanding of Hashem. When a Jew studies about the greatness of Hashem (through Torah in general and Chassidus in particular), he can grasp knowledge about Hashem's existence. This will awaken in him a great love for Hashem. This is another interpretation of the verse: "To give an inheritance (a portion) of something substantial (a tangible knowledge of Hashem as explained in Chassidus), and this will make them into those who love Me". This is what the Alter Rebbe will now explain.

ועל ידי השגה זו נולד ונמשך מזה מדת אהבה עזה,
בגבורות רשפי אש אליו יתברך.

Through this comprehension of Hashem's greatness there is born and revealed in the person's heart a strong love for Hashem, like a might flaming fire of love for Hashem.

והנה בתפלה צריך להיות שני הבחינות, היינו מוחין
דאבא ואימא.⁵

Now, during davening a Jew needs both aspects: "מוחין דאבא-The Intellect of the Father" and "מוחין דאימא-The Intellect of the Mother".

פירושו: שבחינת מוחין דאימא הוא הבחינת 'רצוא'
ליכלל למעלה על ידי אהבה עזה כשלהבת, הנולדת
מההתבוננות בגדולתו יתברך, שהוא בחינת מוחין
דאימא,

Meaning: The aspect of "מוחין דאימא-The Intellect of the Mother" is the idea of "רצוא-Yearning" to become spiritually included "Above" in the Infinite Truth of Hashem with a fiery flaming love for Hashem, which comes from contemplation on the greatness of Hashem. This is the main idea of "מוחין דאימא-The Intellect of the Mother",

When a Jew thinks about how His existence is a completely different and greater dimension of existence than that of anything else, then he will realize that there can be no greater enjoyment than to leave all worldly limitations and experience Hashem's reality. He will feel a strong yearning to become "included Above", meaning to experience how he is in truth merely a part of Hashem's greater existence. This is the main accomplishment of "מוחין דאימא-The Intellect of the Mother". One's own Bina-Understanding is used to create a yearning for Hashem.

⁵ (עיין מה שנתבאר בדבור המתחיל "ראה אנכי נתן", בענין בחינת י"ה שבנפש).

Similarly, this is the deeper explanation of the verse (Mishlei 2:3): "כי אם לבינה תקרא-For if you will call to Bina (then you will understand the fear of Hashem)". The simple meaning of the verse is that if someone will call to understanding to come to him and work hard to understand then he will understand how to fear Hashem.

Here we explain the verse as if the word "אם-if" written with a חיריק was written "אם-mother" with a צירה. We then read the verse:

"כי אם לבינה תקרא" (משלי ב, ג), שמזה יהיה בחינת 'רצוא' כנ"ל; **"For Bina is called the Mother", since from it one comes to a "רצוא-Yearning" for Hashem, as explained.**

One's understanding of the greatness of Hashem is the "mother" of feelings of love and yearning to experience Hashem's true existence.

ובחינת מוחין דאבא הוא אחר כך הבחינת 'שוב', כמאמר: "ואם רץ לבך - שוב לאחד". **"מוחין דאבא-The Intellect of the Father" is the idea that after the yearning to leave the world and experience Hashem's existence he must then "שוב-Return" to this world to fulfill Hashem's mission through the Torah and Mitzvos, as it says in Sefer Yetzirah: "if your heart runs to leave this world in yearning for Hashem, then you must return to reveal the Oneness of Hashem in this world."**

After yearning to experience the reality of Hashem beyond the world, one comes to the realization that this goal is impossible to attain on one's own. The only way to Hashem is through the Torah and Mitzvos that He gave us to fulfill in this world. Even though "no thought can grasp Him at all", Hashem made Himself "graspable" to every Jew through the Torah and Mitzvos when they are fulfilled out of acceptance of Hashem as our King (as explained in the Tanya chapters 4 and 5).

שזהו הבחינת יראה-עילאה, יראה-בושת, שהוא בחינת מוחין דאבא, שמקבל עליו עול מלכות שמים בעסקו בתורה ובמצות.⁶ **This is also the idea of "יראה-עילאה-the Higher Level of Fear of Hashem", also called "יראה-בושת-the Fear of Hashem in a manner of Shame", as explained above, this is the main idea of מוחין דאבא-The Intellect of the Father, that one accepts upon himself the obligation of serving Hashem as our King through the fulfillment of the Torah and Mitzvos.**

Now that we understand the greatness of Chochma-the Intellect of the Father, why do we need Bina-Intellect of the Mother if Chochma is a higher level?

והנה, עם היות שבחינת מוחין דאבא הם נעלים ממוחין דאימא, אף על פי כן צריך להיות גם כן מוחין דאימא בתחלה, יען כי העיקר הוא להאיר את הגוף. **Now, even though the level of "מוחין דאבא-The Intellect of the Father" is higher than the level of "מוחין דאימא-The Intellect of the Mother", one also needs to attain the level of "מוחין דאימא-The Intellect of the Mother", and it needs to be the first level he attains, since the main goal of the Torah and Mitzvos is to reveal Hashem in the physical body of a Jew.**

⁶ ועיין מה שנתבאר בביאור על פסוק "כי אתה נרי".

וְהוּא עַל יְדֵי אֲהָבָה שְׂבִיגִלּוּי הַנְּמִשָּׁךְ מִמוּחַ הַבִּינָה, שְׂקָרוּב יוֹתֵר לְהַגּוּף. (כִּי חֲכָמָה - מוֹחָא, וּבִינָה - לִיבָא, וְהַלֵּב קָרוּב יוֹתֵר לְהַגּוּף).

This process of revealing Hashem in the physical body is most strongly accomplished through awakening a revealed and strong love for Hashem in the heart through using one's power of understanding (Bina). This has a great effect on the body since the heart is spiritually closer to the physical body than the brain. (Since Chochma is expressed mainly in the brain alone, whereas Bina is expressed also in the heart; and the heart is spiritually closer to the body.)

Even though the brain and the heart both control the body in different ways, the brain is more spiritually refined than the rest of the body, and therefore intellectual awareness of Hashem doesn't excite the body. However, the heart and emotions, which are on a lower spiritual level, are closer to the physicality of the body, and thus a holy emotion of love for Hashem is more able to influence the physical body. (See also Tanya chapter 16 where this concept is explained.)

וּבְחִינַת]ת[מוֹחֵיין-דְּאָבָא, אִף שְׂמַעְלָתֶם גְּבוּהָ יוֹתֵר מִהַבִּינָה-

The level of "מוֹחֵיין-דְּאָבָא-The Intellect of the Father" is higher than the level of Bina, so why isn't it enough?

הֲלֹא אֵיין-סוּף בְּרוּךְ-הוּא הוּא נֶעְלָה עוֹד יוֹתֵר לְאֵין עֲרוּךְ, וְ"לִית מַחְשְׁבָה תְּפִיסָא בֵּיה כְּלָל";

The answer is: Just like Hashem Who is Infinite is incomparably higher than can be grasped by the level of "מוֹחֵיין-דְּאָבָא-The Intellect of the Father", to the extent that "No thought can grasp Him at all", and yet this greatness of Hashem doesn't affect the person at all since he can't perceive it,

כֵּן לְמִשְׁלַ בְּחִינַת מוֹחֵיין-דְּאָבָא, שְׂהֲאֲהָבָה הִיא שָׁם בְּהַעֲלָם - שֶׁהוּא נֶעְלָה מֵאֲתַנּוּ יוֹתֵר.⁷

so too in the analogy of the level of "מוֹחֵיין-דְּאָבָא-The Intellect of the Father", since at that level the love for Hashem is hidden in the mind, which is higher than the body, and unable to affect the physicality of the body enough to make it holy.

וּלְכָךְ צָרִיךְ לְהוֹלִיד הָאֲהָבָה <נח. ג> שְׂבִתְפִלָּה מִהַעֲלָם לְגִילּוּי, בְּכַדֵּי לְהַאִיר אֶת הַגּוּף.⁸

This is why one specifically needs to create a love for Hashem during davening, and reveal the hidden love, in order to reveal Hashem in the physical body.

שְׂזֵהוּ עַל יְדֵי הַהֲתַבּוֹנְנוֹת מִבְּחִינַת מוֹחֵיין-דְּאִמָּא, שֶׁהִיא הַמוֹלְדֵת הַבָּנִים, שֶׁהֵם אֲהָבָה וְכָל הַמַּדּוֹת הַקְּדוֹשׁוֹת, וְאַחֵר כִּךָּ צָרִיךְ לְהַאִיר בְּהֵן מִבְּחִינַת מוֹחֵיין-דְּאָבָא.⁹

This is accomplished through the contemplation on the greatness of Hashem during davening which is from the level of "מוֹחֵיין-דְּאִמָּא-The Intellect of the Mother", which is the "mother" that produces "children", meaning the love of Hashem and all the other holy feelings for Hashem (like awe, joy etc.).

⁷ (וְכִמּוֹ שְׂנִתְבָּאָר בְּדַבּוּר הַמִּתְחִיל "בִּיּוֹם הַשְּׂמִינִי עֲצַרְת", גְּבִי "אֲחֻכְמָה וְהִיא רְחוּקָה מִמִּנֵּי" (קִהְלַת ז, כג): שְׂכָל גִּידוּל הַבֶּן, עַל דְּרָךְ מִשְׁל, הוּא בְּרִיחוּק מְקוֹם מִהָאָב, כִּי אִם בְּבִטָּן אִמּוֹ. עֵיין שָׁם).

⁸ (וְעֵיין מַה שְׂנִתְבָּאָר בְּדַבּוּר הַמִּתְחִיל "וְהִיָּה לָכֶם לְצִיצִית", בְּעִנְיַן "מוּחַ וְלֵב, מִים וְאֵשׁ").

⁹ (וְעֵיין מַה שְׂנִתְבָּאָר בְּדַבּוּר הַמִּתְחִיל "צְאִינָה וְרִאִינָה", בְּעִנְיַן "וַיִּזְנוּ יִשְׁמַח כּוֹ" - בְּכַדֵּי "לְהַצְהִיל פָּנִים מִשְׁמֹן". עֵיין שָׁם).

Only afterwards can he then reveal in those holy feelings from the level of "מוֹחֵיץ-דָּאָבָא-The Intellect of the Father", so that he will attain true selflessness and dedication to Hashem in all of his feelings.

The first thing is to excite a feeling of love for Hashem in the physical heart, thus refining the body. After this is accomplished one can reveal in those feelings a sense of selflessness and dedication to fulfill Hashem's mission. He will then have both levels; he will be refining the body through holy feelings, and he will be totally dedicated to Hashem through the intellectual recognition of Him.

Now we return to what we asked at the beginning of the maamar, what is the meaning of "וְעָבַד הַלְוִי" "הוא?"

וְזֶה הָיָה עֲבוֹדַת הַלְוִיִּם, דְּכָתִיב "וְעָבַד הַלְוִי הוּא", פִּירוּשׁ: שְׁפָל עֲבוֹדָתָם הָיָה לְהוֹצִיא הַמִּדּוֹת אֶהְבָּה-וּיִרְאָה מִהָעֵלֶם, מִבְּחִינַת "הוּא" - עֲלֵמָא דְאִתְכַסֵּיָא - אֶל הַגִּילּוּי, שֶׁהוּא עַל יְדֵי הַהֲתַבּוֹנְנוּת¹⁰.

This was the idea behind the service of the Leviim (Levites) in the Mishkan and the Beis HaMikdash: Like it says (Bamidbar 18:23): "And the Levi will work to reveal Him", meaning their entire work was to reveal the hidden love and fear of Hashem, from the level of "Him", which is referring to the hidden world of one's own understanding, to be revealed as actual emotions in one's heart, which is accomplished through contemplation (also coming from "Him" which is a reference to Bina, one's power of contemplation).

וְלִכְךָ הָיָה עֲבוֹדָתָם בְּשִׁירָה בְּפֶה - בְּקוֹל, וּבְזִמְרָה בְּכֵלִי¹¹; וַיֵּשׁ כְּמָה כְּלִים, כְּמוֹ שְׁכָתוּב¹²: "הִלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הִלְלוּהוּ בְּנֶבֶל וְכִנּוֹר, הִלְלוּהוּ בְּתֶף וּמַחּוֹל כו'".

Therefore, their service of Hashem was singing with their mouths, using their voice, and making music using musical instruments, and with many different types of instruments, as it is written (Tehillim 150:3-5): "Praise Him with the sounding of the shofar, praise Him with the harp and other stringed instruments, praise Him with the drum and with dancing etc."

וְהֵינּוּ שְׂיֵשׁ כְּמָה מֵיַיִן הַתְּלַהֲבוֹת שְׁבִהֲתַגְלוֹת: יֵשׁ תְּשׁוּקָה וְהַתְּלַהֲבוֹת בְּבְחִינַת שְׂמִיחָה וְחֵדוּה; וַיֵּשׁ שְׂהִיָּא בְּבְחִינַת מְרִירוֹת וְ"לֵב נִשְׁבֵּר" (תְּהִלִּים נֹא, יט), וְהַכֵּל הֵם בְּהַתְּגַלוֹת הַלֵּב.

This variety was needed since there are many different types of revealed emotional excitement for Hashem: There is a yearning and flaming excitement for Hashem with joy and happiness, and there is a love for Hashem in a manner of bitterness and a broken heart, all of these types of excitement are revealed in the heart.

וַיֵּשׁ כְּמוֹ כֵּן לְנֶגֶד זֶה כְּמָה מֵיַיִן כְּלֵי זִמְרָה.

And so corresponding to each type of excitement and feeling for Hashem there was a specific musical instrument that the Leviim used.

¹⁰ וְעֵינַי מֵהַ שְׁנֵתְבָאָר בְּבִיאֹר עַל פְּסוּק "וְהָיָה מִסְפָּר בְּנֵי יִשְׂרָאֵל", בְּעֵנִין "מִי בְּרָא אֱלֹהִים".

¹¹ (עֵינַי מֵהַ שְׁנֵתְבָאָר בְּדַבּוּר הַמִּתְחִיל "מִזְמוֹר שִׁיר חֲנוּכַת הַבַּיִת").

¹² (תְּהִלִּים קֹנ, גִּיה): "הִלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הִלְלוּהוּ בְּנֶבֶל וְכִנּוֹר. הִלְלוּהוּ בְּתֶף וּמַחּוֹל, הִלְלוּהוּ בְּמִנִּים וְעֵגֶב. הִלְלוּהוּ בְּצִלְצְלֵי שְׂמֵע, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה".

וְעַל דֶּרֶךְ זֶה הוּא עֲנִין "הַלְלוּהוּ בְּתַקַּע שׁוֹפָר" - שׁוֹפָר
 שֶׁהוּא קוֹל הַמְטִיל חֲרָדָה וְ"לֵב נִשְׁבָּר", שֶׁזֶהוּ עֲנִין
 הַתְּקִיעוֹת וְהַשְׁבָּרִים; וְכֵן "צִלְצְלֵי תְרוּעָה" (שָׁם, ה) - הֵם
 גַּם כֵּן כְּנֶגֶד הַהִתְלַהְבוּת שֶׁבְּמִרְיוֹת וְלֵב נִשְׁבָּר;

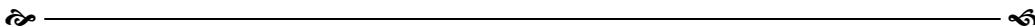
This is also the idea of “praise Him with the shofar”, since the shofar is an instrument that produces a sound which affects in a person **trembling before Hashem and a broken heart** (like the shofar of Rosh Hashana and Elul which are times of Teshuva-Repentance where the person is contrite and serious), **which is the idea of the simple cry of the tekios and the broken sound of the shevarim¹³, and similarly** “praise Him with the broken teruah sound of the cymbals” also corresponds to the excitement of feeling for Hashem with bitterness and a broken heart,

"וְעוֹגֵב" (שָׁם, ד) - הוּא כְּלֵי זָמֵר שֶׁל שְׂמֵחָה, שֶׁהוּא נֶגֶד
 הָאֵהָבָה וְהַתְּלַהְבוּת שֶׁבְּשְׂמֵחָה.

And the flute is a musical instrument that stimulates joy, which corresponds to the love and excitement for Hashem in a joyous manner.

וְזֶה הִיָּה עֲבוֹדַת הַלְוִיִּם בְּכָלֵי זָמֵר בְּכִמָּה מִיָּנִים, שֶׁהַכֹּל
 הוּא לְעִבוּד אֶת בְּחִינַת "הוּא", בְּחִינַת "הוּא עָשָׂנוּ"
 (תְּהִלִּים ק, ג), לְהַמְשִׁיךְ הַמְדוּת מִהַעֲלָם אֶל הַגִּילּוּי¹⁴.

And this was the service of the Leviim with their various types of musical instruments, the entire purpose of the singing and music was to work on revealing the level of **הוּא-Him** meaning Bina, like it says **הוּא practical¹⁵-We make הוא**, meaning that we draw forth emotions for Hashem from being hidden to being revealed.



¹³ We sound the shofar on Rosh Hashana causing it to make three types of sounds: tekios are a long simple sound like someone crying out for help, shevarim are a broken sound like someone sobbing, and teruos are even more broken sound of someone whimpering in short breaths. The “cymbals” in the Mishkan and Beis Hamikdash apparently made a broken sound like the teruos of the shofar.

¹⁴ (וְעִיין מַה שֶׁנִּתְבָּאָר סוּף דְּבוּר הַמִּתְחִיל "צוֹ אֶת בְּנֵי יִשְׂרָאֵל", גְּבִי "לְהַקְרִיב לִי בְּמוֹעֲדוֹ".
 וְעִיין מַה שֶׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "וּשְׂאֲבָתֶם מִיָּם", בְּעֲנִין "נִיסוּף הַיֵּין וְנִיסוּף הַמִּיָּם".
 וְעִיין מַה שֶׁנִּתְבָּאָר בְּמָקוֹם אַחֵר, בְּעֲנִין "בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא").

¹⁵ The literal meaning of "הוּא עָשָׂנוּ" is “He (Hashem) has made us”, however here we are reading עָשָׂנוּ to mean “we make” and thus "הוּא עָשָׂנוּ" to mean “הוּא we make”, meaning we make Bina revealed in our emotions and thus practical.

Summary of the Maamar

- Q1 What is the deeper meaning of וְעֵבֵד הַלְוִי הוּא?
- A1 The Levi will work to reveal from Bina, which is called הוּא-He in the third person, since intellect is hidden relative to emotions.
- Q2 What is difference between "מוֹחֵין דְּאָבָא-The Intellect of the Father" and "מוֹחֵין דְּאִמָּא-The Intellect of the Mother"?
- A2 "מוֹחֵין דְּאָבָא-The Intellect of the Father" is the idea of Chochma (abstract wisdom) כח-מה the ability to forget about one's self because he is totally focused on being in Hashem's presence and fulfilling His mission for us.
- "מוֹחֵין דְּאִמָּא-The Intellect of the Mother" is the idea of Bina (concrete knowledge and understanding) and is the "mother" of one's holy feelings of love and fear for Hashem, when he will contemplate on the greatness of Hashem during davening (prayer).
- Q3 If the total selfless dedication to Hashem coming from "מוֹחֵין דְּאָבָא-The Intellect of the Father" is a higher level than "מוֹחֵין דְּאִמָּא-The Intellect of the Mother", then why isn't it enough to just have "מוֹחֵין דְּאָבָא-The Intellect of the Father", why do we need to have excitement and passion for Hashem coming from "מוֹחֵין דְּאִמָּא-The Intellect of the Mother"?
- A3 The recognition of Hashem from "מוֹחֵין דְּאָבָא-The Intellect of the Father" is too lofty to directly affect the physicality of the body. Since the main purpose of the Torah and Mitzvos is to reveal Hashem in the physical world and specifically in the physical body of the Jew, the most important thing is to reveal Hashem in a way that will reach and affect the physical body. In order to do that a person needs to reveal actual emotional feelings in their heart of love for Hashem, because the heart is spiritually closer to the rest of the body more than the brain and its feelings are able to affect the physicality of the body. This comes about through the contemplation of Hashem's greatness during davening (prayer), a function of "מוֹחֵין דְּאִמָּא-The Intellect of the Mother".
- Q4 What was the purpose of the Leviim singing and making music in the Mishkan and in the Beis Hamikdash?
- A4 Their intent was to help arouse the people there (including themselves) to come to a revealed feeling of love and joy (or love and yearning) for Hashem. This is the idea of "וְעֵבֵד הַלְוִי הוּא"- the Levi will work (וְעֵבֵד) to reveal emotions for Hashem from a person's intellect (הוּא- which is Bina-Understanding). They used many different songs and musical instruments to help excite as many feelings for Hashem for as many types of people as possible.

Lessons in the service of Hashem from the Maamar

- 1 The first stage in coming to a real recognition of Hashem is for a Jew to awaken in himself a strong feeling of love for Hashem, to the point that he wants to leave behind the limitations of physical existence in order to experience Hashem's reality. He creates this feeling by thinking about how Hashem's existence is of a totally different and infinitely more exalted nature than that of anything in this world or anything that Hashem created or revealed.

This process of thinking about Hashem's true existence happens at the time of davening (prayer), when a Jew thinks about what they are saying and in addition they think over an idea explaining Hashem's true existence that they learned in Chassidus.

- 2 Only after a person reveals in himself strong feelings for Hashem until it affects his physical life is he ready to forget about himself and his feelings and totally dedicate himself to the point of totally losing his ego. If he tries to forget about his feelings in order to serve Hashem then he will be lacking in actually refining his physicality, since only when he comes to an emotional feeling for Hashem is his holy awareness permeating his physical body.
- 3 In order to come to reveal feelings for Hashem during davening (prayer), it is very helpful to sing holy melodies, called nigunim, which help arouse the feelings for Hashem that correspond to what we are thinking about in davening (just like the Leviim used song and music to help people arouse their feelings for Hashem).

לחיזוק ההתקשרות לכ"ק אדמו"ר
בקשר עם יום ההילולא ג' תמוז

--*

לע"נ

הרה"ח ר' אברהם דוד
בן ר' משה אריה ע"ה
ווילהעלם

נפטר ליל ש"ק פ' קרח ה' תמוז ה'תשס"ג

--*

לזכות יהודה ליב וחיענא אלטיין ובני משפחתם שיחיו שימלא
הקב"ה כל משאלות לבם לטובה ולברכה

--*

לע"נ

שרה טושנא בת ר' גרשון ע"ה ליום היארצייט י"א סיון

--*

לע"נ

הת' אברהם חיים בן ר' מנחם מענדל שיחי'
ר' מרדכי דוד בן אברהם חיים ע"ה
רחל לאה בת ר' חיים משה שיחי' הכהן