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לקוטי תורה

פרשת קרח

מאמר

ועבד הלוי הוא

“Working to Love Hashem in Prayer”



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Likutay Torah

לקוטי תורה

פְּרִשְׁת קָרַח

מֵאֲמַר

וְעֶבֶד הַלְוִי הוּא¹

דף נה' עמוד א'

“Working to Love Hashem in Prayer”

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

”וְעֶבֶד הַלְוִי, הוּא
[אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עוֹנֵם חֶקֶת
עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ
נִחְלָה]:” (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 for preventing 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:

”וְעֶבֶד 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 to the tribe of Levi, in general). Here, we explain these words to mean, “And the Levi will work

¹ (נְאֻמָּר בְּפוּרִים תְּקַס"ג).

with ‘He.’” The word "הוא-he" in this verse refers to the level of Bina-Understanding.²

פִּירוּשׁ: כְּמוֹ שֶׁכָּתוּב בְּזוֹהַר, שְׁכַל עֲבוֹדַת הַלְוִיִּם הָיִינוּ לְהַמְשִׁיךְ מִבְּחִינַת "הוּא", שֶׁהוּא בִּינָה, 'עֲלָמָא דְאַתְבְּסִיא' - עַל 'עֲלָמָא דְאַתְגְּלִיא'.

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 "עֲלָמָא דְאַתְבְּסִיא-the Hidden World," and make it revealed into "עֲלָמָא דְאַתְגְּלִיא"- the Revealed World."

According to the Zohar, the meaning of "וְעֶבֶד הַלְוִי הוּא" is that a 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 the third person, referring to someone who is not present and is hidden from sight. This refers to Bina, as Bina is usually hidden, but can be revealed with effort.

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 use it to affect one's emotions (the "revealed world") takes work. This is the spiritual service of the Levi.

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

וְהֶעֱנִין: דְּהֵנָּה צְרִיךְ לְהַבִּין הַהֶפְרָשׁ בֵּין 'מוֹחִין דְּאִמָּא' ו'מוֹחִין דְּאָבָא'.³

This idea will be understood by prefacing the following: **We need to understand the difference between "מוֹחִין דְּאָבָא-The Intellect of the Father" and "מוֹחִין דְּאִמָּא-The Intellect of the Mother".⁴**

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

³ (וְעֵינֵינוּ מֵה שְׁנֵתְבָאָר בְּדַבְּוֹר הַמִּתְחִיל "מִצָּה זֹו כו'").

⁴ Among the reasons that they are referred to as intellect of the "father" and the "mother" is that, in terms of their relationship to a person's emotions, Chochma - "the intellect of the

פירושו: מוחין דאבא הוא בחינת השגת
הביטול בבחינת חכמה, שהוא בחינת
'כח-מה', 'ונחנו מה' (שמות טז, ז),

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

שהוא בבחינת קרירות,

This level of awareness of Hashem is expressed in what appears to be "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 lit up with excitement at the tremendous 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 desire that his excitement has "cooled" off.

שהוא בחינת 'יראה-עילאה', 'יראה-
בושת'.

This level is also connected to a level of fear of Hashem called "יראה- the Higher Level of Fear of Hashem," also known as "יראה-בושת- the Fear of Hashem in a manner of Shame."

father" is a step removed from emotions, just like the input of the father in the conception of the child is removed from the father during the 9 months of gestation. Bina-"the intellect of the mother," on the other hand, is directly involved in the conception and sustenance of the emotions, just like the mother, who is the direct source of the creation of the child during the gestational period (and even after birth, the mother is closer to the new-born child than the father is). These concepts will be further explained in the maamar.

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 that it is proper to fulfill his commands. But he 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 by 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.

שְׁהוּא בְּחִינַת 'וְהִחְכְּמָה מֵאִינן תִּמְצָא"
(איוב כח, יב) - תְּכַלִּית הַבֵּיטוּל.

This is also expressed in the verse (Iyov 28:12), "And Chochma is found from a feeling of being nothing compared to Hashem." This is a level of completely forgetting about oneself.

וּבְחִינַת מוֹחִין דְּאִמָּא, בְּחִינַת בִּינָה
נִקְרָא (משלי ח, כא): "לְהִנְחִיל אוֹהְבֵי יִשׁ",

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

שְׁהוּא מֵה שְׂבָא הָאָרֶה מְגוֹלָתוֹ יִתְבַּרֵךְ
לְכָל הַבְּנֵה וְהַשְׂגָּה מִמֶּשׁ.

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: the 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.

וְעַל יְדֵי הַשָּׂגָה זוֹ נוֹלָד וְנִמְשָׁךְ מִזֶּה מֵדַת
אֱהָבָה עֲזָה, בְּגִבּוּרֹת רִשְׁפֵי אֵשׁ אֱלֹוֵי
יִתְבָּרֵךְ.

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

וְהֵנָּה בַתְּפִלָּה צָרִיךְ לֵהוֹיֹת שְׁנֵי הַבְּחִינֹת,
הַיְיִנוּ מוֹחִין דְּאָבָא וְדְאִמָּא.⁵

Now, during davening a Jew needs both aspects, "מוֹחִין דְּאָבָא-The Intellect of the Father" and מוֹחִין דְּאִמָּא-The Intellect of the Mother."

פִּירוּשׁ: שְׁבָחִינֵת מוֹחִין דְּאִמָּא הוּא
הַבְּחִינֵת 'רְצוּא' לִיכְלֹל לְמַעְלָה עַל יְדֵי
אֱהָבָה עֲזָה כְּשֶׁלְּהִבָּת, הַנּוֹלָדָה
מֵהִתְבּוֹנְנוֹת בְּגִדּוּלְתוֹ יִתְבָּרֵךְ, שֶׁהוּא
בְּחִינַת מוֹחִין דְּאִמָּא,

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

When a Jew thinks about how Hashem's Existence is a completely different and greater dimension of existence than anything else, then he will realize that there can be no greater enjoyment than to leave all worldly limitations and experience the absolute reality of Hashem, unobstructed by the limitations of worlds. 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

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

accomplishment of "מוֹחִין דְּאִימָא-The Intellect of the Mother." One's own Bina-Understanding is used to create a yearning for Hashem.

Similarly, this is the deeper explanation of the verse (Mishlei 2:3), כִּי אִם לְבִינָה, "כִּי אִם לְבִינָה-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 upon their understanding and work hard, then he will understand how to fear Hashem.

Here, we explain the verse as if the word "אִם-if" written with a חִיריק was written "אִם-mother" with a יֵרֶה. We then read the verse:

"כִּי אִם לְבִינָה תִקְרָא" (מְשָׁלִי ב, ג), שְׁמוּזָה יְהִיָּה בְחִינַת 'רְצוּא' כְּנ"ל; **"For Bina is called the Mother," since from [Bina] one comes to a "רְצוּא-Yearning" for Hashem, as explained.**

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

וּבְחִינַת מוֹחִין דְּאִבָּא הוּא אַחַר כֵּךְ הַבְּחִינַת 'שׁוּב', כְּמֵאמֶר: "וְאִם רָץ לְבָבְךָ - שׁוּב לְאַחֲרֶךָ". **"מוֹחִין דְּאִבָּא-The Intellect of the Father," represents the idea that after the yearning to leave the world and experience Hashem's True, limitless existence, one must then "שׁוּב-Return" to this world to fulfill Hashem's Will as it is in 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 within this world."**

After yearning to experience the reality of Hashem beyond the worlds, one comes to the realization that this goal is impossible to attain on one's own. The only way to experience 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).

שְׁוֵהוּ הַבְּחִינַת יְרָאָה-עִלְאָה, יְרָאָה-
בוֹשָׁת, שֶׁהוּא בְּחִינַת מוֹחִין-דָּאבָא,
שֶׁמִּקְבֵּל עָלָיו עוֹל מַלְכוּת שְׁמַיִם בְּעֶסְקוֹ
בַּתּוֹרָה וּבְמִצְוֹת.⁶

This is also the idea of "יְרָאָה עִלְאָה" - **the Higher Level of Fear of Hashem,**" also called "יְרָאָה-בוֹשָׁת" **the Fear of Hashem in a manner of Shame,**" as explained above. **This is the main idea of "מוֹחִין-דָּאבָא" - 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?

וְהִנֵּה, עִם הַיּוֹת שֶׁבְּחִינַת מוֹחִין-דָּאבָא
הֵם נִעְלִים מִמוֹחִין-דָּאימָא,

Now, even though the level of מוֹחִין-דָּאבָא "The Intellect of the Father" is higher than the level of מוֹחִין-דָּאימָא "The Intellect of the Mother,"

אִף עַל פִּי כֵּן צָרִיךְ לִהְיוֹת גַּם כֵּן מוֹחִין-
דָּאימָא בְּתַחֲלָה, יַעַן כִּי הָעֵינָקֵר הוּא
לְהַאִיר אֶת הַגּוּף.

one also needs to attain the level of מוֹחִין-דָּאימָא "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.

וְהוּא עַל יְדֵי אַהֲבָה שֶׁבְּגִילּוֹי הַנִּמְשָׁךְ
מִמוֹת הַבִּינָה, שֶׁקְרוֹב 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

⁶ וְעֵינָיִן מֵה שְׁנֵתָבְאָר בְּבִיאור עַל פְּסוּק "כִּי אַתָּה נְרִי".

the heart is spiritually closer to the physical body than the brain is.

(בי חכמה - מוחא, ובינה - ליבא, והלב קרוב יותר להגוף). (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. Therefore, intellectual awareness of Hashem does not excite the body, since it remains too distant. 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 further).

ובחינת [ת] מוחין דאבא, אף שמעלתם גבוה יותר מהבינה - The level of "מוחין דאבא - The Intellect of the Father" is higher than the level of Bina, so why is this higher level not sufficient?

הלא אין סוף ברוך הוא הוא נעלה עוד יותר לאין ערוף, ו"לית מחשבה תפיסא ביה כלל"; The answer is that just as Hashem, Who is Infinite, is incomparably higher than what can be grasped by the level of "מוחין דאבא - 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 cannot perceive it,

כן למשל בחינת מוחין דאבא, שהאבהה היא שם בהעלם - שהוא נעלה מאתנו יותר? so too, in the analogy of the level of "מוחין דאבא - The Intellect of the Father," since at that level one's love for Hashem is hidden in his mind, which is higher than the body, and this love is unable to affect the

⁷ (וכמו שנתבאר בדבור המתחיל "ביום השמיני עצרת", גבי "אחכמה והיא רחוקה ממני" (קהלת ז, כג): שכל גידול הבן, על דרך משל, הוא בריחוק מקום מהאב, כי אם בבטן אמו. עיין שם).

physicality of the body enough to make it holy.

וְלִכְךָ צְרִיךְ לְהוֹלִיד הָאַהֲבָה שְׁבִתְפִלָּה מִהֶעֱלָם לְגִילּוּי, בְּכַדִּי לְהָאִיר אֶת הַגּוּף.⁸

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

שְׁזֵהוּ עַל יְדֵי הַהִתְבּוֹנְנוֹת מִבְּחִינַת מוֹחִין-דְּאִמָּא, שֶׁהִיא הַמּוֹלֶדֶת הַבְּנִים, שֶׁהֵם אַהֲבָה וְכָל הַמְדוּת הַקְּדוּשׁוֹת, וְאַחַר כֵּן צְרִיךְ לְהָאִיר בְּהֵן מִבְּחִינַת מוֹחִין-דְּאָבָא.⁹

This is accomplished through the contemplation during davening on the greatness of Hashem, **which** this contemplation **is from the level of "מוֹחִין-דְּאִמָּא-The Intellect of the Mother."** This level is **known** as the "mother" due to the fact **that it produces "children," referring to the love of Hashem and all the other holy feelings for Hashem** (like awe, joy, etc.). **Only afterwards can one then reveal into those holy feelings, a revelation from the level of מוֹחִין-דְּאָבָא-"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.

⁸ (וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר בְּדַבְּוֹר הַמִּתְחִיל "וְהָיָה לָכֶם לְצִיצִית", בְּעֵנֵינוּ "מוֹחַ וְלֵב, מִיָּם וְאִשׁ").

⁹ (וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר בְּדַבְּוֹר הַמִּתְחִיל "צְאִינָה וְרְאִינָה", בְּעֵנֵינוּ "וַיֵּן יִשְׁמַח כּו" – בְּכַדִּי לְהַצְהִיל פְּנִים מִשְׁמוֹ". עֵינֵי שָׁם).

*Now, we return to what we asked at the beginning of the maamar:
What is the meaning of "וְעָבַד הַלְוִי הוּא"?*

וְזֶה הָיָה עֲבוּדַת הַלְוִיִּם, דְּכָתִיב "וְעָבַד הַלְוִי הוּא", פִּירוּשׁ: שְׁכַל עֲבוּדָתָם הָיָה לְהוֹצִיא הַמִּדּוֹת אֶהְבֶּה-וְיִרְאֶה מֵהָעֵלָם, מִבְּחִינַת "הוּא" - עַל־מֵאֲדָאֲתַכְסִּיא - אֶל הַגִּילּוּי, שֶׁהוּא עַל יְדֵי הַהֲתַבּוּנָנוֹת.¹⁰

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." This means that 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 עֲבוּדָתָם בְּשִׁירָה בְּפֶה - בְּקוֹל, וּבְזִמְרָה בְּכִלָּי;¹¹ וַיֵּשׁ כְּמָה כְּלִים, כְּמוֹ שֶׁכָּתוּב¹²: "הִלְלוּהוּ בְּתַקַּע שׁוֹפָר, הִלְלוּהוּ בְּנֵבֶל וּכְנֹר, הִלְלוּהוּ בְּתֹף וּמַחֹל כו'".

Therefore, their service of Hashem was to sing with their mouths, use their voice, and make 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."

¹⁰ וְעֵינַי מֵה שְׁנֵתְבָאָר בְּבִיאור עַל פְּסוּק "וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל", בְּעֵינַי מִי בְּרָא אֱלֹהִים."

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

¹² (תְּהִלִּים קנ, גִּיה: "הִלְלוּהוּ בְּתַקַּע שׁוֹפָר, הִלְלוּהוּ בְּנֵבֶל וּכְנֹר. הִלְלוּהוּ בְּתֹף וּמַחֹל, הִלְלוּהוּ בְּמִנִּים וְעֵגֶב. הִלְלוּהוּ בְּצִלְצְלֵי שְׁמַע, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה").

וְהֵינּוּ שֵׁשׁ כַּמָּה מִיַּי הַתְּלֵבוֹת
 שְׁבִהַתְּגִלוֹת: יֵשׁ תְּשׁוּקָה וְהַתְּלֵבוֹת
 בְּבַחֲיַת שְׂמֵחָה וְחֵדוּה; וְיֵשׁ שֶׁהִיא
 בְּבַחֲיַת מְרִירוֹת וְ"לֵב נִשְׁבֵּר" (תְּהִלִּים נא,
 ט), וְהֵלֵל הֵם בְּהַתְּגִלוֹת הַלֵּב.

This variety was needed **since there are many different types of revealed emotional excitements** 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.**

וְיֵשׁ כְּמוֹ כֵּן לְנִגְדַת זֶה כַּמָּה מִיַּי כְּלֵי זָמֶר.

And so, corresponding to each type of excitement and feeling for Hashem, there is a specific musical instrument that the Leviim would use.

וְעַל דֶּרֶךְ זֶה הוּא עֲנִין "הַלְלוּהוּ בְּתַקַּע
 שׁוֹפָר" - שׁוֹפָר שֶׁהוּא קוֹל הַמְּטִיל חֶרֶד
 וְ"לֵב נִשְׁבֵּר", שֶׁזֶהוּ עֲנִין הַתְּקִיעוֹת
 וְהַשְׁבְּרִים;

This is also the idea of "praise Him with the shofar," since the shofar is an instrument that produces a sound that makes a person feel a sense of 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 shevarim,**¹³

וְכֵן "צִלְצְלֵי תְרוּעָה" (שָׁם, ה) - הֵם גַּם כֵּן
 כְּנִגְדַת הַתְּלֵבוֹת שְׁבִמְרִירוֹת וְלֵב נִשְׁבֵּר;

and similarly, the continuation of that verse states, "Praise Him with the broken **teruah** sound of the cymbals" **which also corresponds to the excitement for Hashem that exists within the sense of bitterness and a broken heart.**

¹³ When we sound the shofar on Rosh Hashana, there are three different sounds: Tekios are a long, simple sound, like someone crying out for help; shevarim are a broken sound, like someone sobbing; and teruos are the even more broken sound of someone whimpering in short breaths. The "cymbals" in the Mishkan and Beis Hamikdash made a broken sound like the teruos of the shofar.

"וְעוּגָב" (שָׁם, ד) - הוּא כְּלֵי זָמֵר שֶׁל שְׂמִיחָה, שֶׁהוּא נִגְד הָאֵהָבָה וְהַתְּלֵהבוֹת שְׂבִשְׂמִיחָה.

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

וְזֶה הָיָה עֲבוֹדַת הַלְוִיִּים בְּכֵלֵי זָמֵר בְּכַמָּה מִיָּנִים, שֶׁהֵבֵל הוּא לְעֲבוֹד אֶת בְּחִינַת "הוּא", בְּחִינַת "הוּא עָשָׂנו" (תְּהִלִּים ק, ג),

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 הוא-Him, meaning Bina, like it says "הוּא עָשָׂנו" We make הוא practical,¹⁴

לְהַמְשִׁיךְ הַמְדוּת מֵהָעֵלֶם אֶל הַגִּילּוּי¹⁵.

Meaning that we draw forth emotions for Hashem from being hidden to being revealed.



¹⁴ The literal meaning of "הוּא עָשָׂנו" is "He (Hashem) has made us." However, here we are reading עָשָׂנו to mean "we make" and thus, "הוּא עָשָׂנו" means "הוּא עָשָׂנו," meaning we make the awareness of Bina into an awareness that is revealed in our emotions and thus practical, having an effect even on our bodies.

¹⁵ (וְעֵינַי מֵה שְׁנֵתְבָאָר סוּף דְּבוּר הַמִּתְחִיל "צוֹ אֶת בְּנֵי יִשְׂרָאֵל", גְּבִי "לְהַקְרִיב לִי בְּמוֹעֵדוֹ". וְעֵינַי מֵה שְׁנֵתְבָאָר בְּדְבוּר הַמִּתְחִיל "וּשְׂאֲבָתֶם מִים", בְּעִנְיָן "נִיסוּף הֵינְן וְנִיסוּף הַמִּים". וְעֵינַי מֵה שְׁנֵתְבָאָר בְּמִקּוֹם אַחֵר, בְּעִנְיָן "בְּרוּךְ שְׂאֲמֵר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא").

Summary of the Maamar

- Q1. What is the deeper meaning of וְעֶבֶד הַלְוִי הוּא?
- A1. The Levi will work to reveal from Bina, which is called הוּא-He. The Levi is revealing this level, which is in the third person since the intellect is hidden relative to the 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 related to Chochma (abstract wisdom), בַּח-מה, the ability to dedicate one's intellectual focus so completely on being in Hashem's presence and fulfilling Hashem's Will that one actually forgets about oneself entirely.
- "מוֹחֵין דְּאִמָּא-The Intellect of the Mother" is related to Bina (concrete knowledge and understanding) and is the "mother" of one's holy feelings of love and fear for Hashem. These feeling come when one 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 also 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 effect 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 effect the physical body. In order to do that, one needs to reveal actual feelings of love for Hashem in their heart, because the heart is spiritually closer to the rest of the body, more so than the brain and the feelings of the heart are able to effect the physicality of the body. This results from 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 reveal feelings of love and joy (or love and yearning) for Hashem. This is the idea of "וְעָבַד הַלְוִי הוּא"- the Levi will work (וְעָבַד) to reveal intellectual emotions for Hashem (stemming from the level of 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. Besides the simple meaning of the words, they also 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).

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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