



LIKKUTEI TORAH • PARSHAS KORACH • MAAMAR 2

ועבד הלוי הוא

“And the Levite, he (hu),
shall serve” (Numbers 18:23)



The Levites' service was to draw from the hidden “He,” Binah, into revelation. So too in prayer: contemplation through the mochin of Imma must first give birth to a revealed love that reaches the body, and then the higher, hidden mochin of Abba shine into it as the return of awe and bittul.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/korach/2/

THE BIG IDEA

The Levites' service was to draw from the hidden "He," Binah, into revelation. So too in prayer: contemplation through the mochin of Imma must first give birth to a revealed love that reaches the body, and then the higher, hidden mochin of Abba shine into it as the return of awe and bittul.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The Zohar reads "And the Levite, he (hu), shall serve" as drawing down from hu, "He," the hidden world of Binah, into the revealed world. To explain this the Alter Rebbe contrasts two intellects. The mochin of Abba, Chochmah, are a grasp of bittul, koach mah, cool and still: the higher awe, the awe of shame. The mochin of Imma, Binah, are yesh, G-d's greatness truly understood, and from them an intense, fiery love is born. Prayer needs both: first ratzo, the running of love born of Binah, then shov, the return of awe and the acceptance of the yoke of Heaven from Abba. Although Abba is higher, Imma must come first, because the aim is to light up the body, and Binah, the heart, is closer to the body; the higher love stays hidden, as a child grows in his mother's womb, far from the father. So love must be born through contemplation, and then the light of Abba must shine into it. This was the Levites' service, in song and on many instruments, shofar and cymbals for a broken heart, the pipe for joy, all drawing the emotions from the hidden "He" into revelation.

OUTLINE

1 The Levites' "He" and the two intellects

¶1

The Zohar reads the Levites' hu as Binah, the hidden world. The mochin of Abba (Chochmah) are bittul, coolness and the higher awe of shame; the mochin of Imma (Binah) are an understanding of G-d's greatness that gives birth to fiery love. In prayer they appear as ratzo, the running of love, and shov, the return of awe and the acceptance of the yoke of Heaven.

2 Revealed love first; the Levites' song

¶2

Imma must come first, because prayer must light up the body, and Binah, the heart, is closer to it, while the love of Abba is hidden, as a child grows in his mother's womb, far from the father. Love is born through contemplation and then lit by Abba. This was the Levites' service: to bring love and awe out of the hidden "He," in song and on instruments that match the kinds of revealed fervor.

3 The instruments and the kinds of fervor

13

The shofar, with its blasts and broken notes, and the cymbals of teruah correspond to fervor in bitterness and a broken heart; the ugav to love and fervor in joy. All the Levites' music served the hidden "He," "He made us," drawing the emotions from concealment into revelation.

KEY CONCEPTS

Hu ("He") הוא

The hidden level, Binah, called the hidden world (alma de'iskasya), from which the Levites drew the emotions into the revealed world.

The mochin of Abba מוחין דאבא

The intellect of Chochmah: a grasp of bittul, koach mah, cool and still. Its love stays hidden, and it brings the higher awe, the awe of shame.

The mochin of Imma מוחין דאימא

The intellect of Binah: G-d's greatness grasped in actual understanding. It is the "mother" that gives birth to love and all the holy emotions in revealed form.

Ratzo and shov (running and returning) רצוא ושוב

The outward running of fiery love born of contemplation in Binah, followed by the return of the higher awe from Chochmah, in which a person accepts the yoke of Heaven in Torah and mitzvos.

The higher awe, the awe of shame יראה עילאה יראה בוש

The awe that comes from the bittul of Chochmah: the abashed stillness of one who knows that he is nothing before G-d.

Revealed fervor (hislahavus) התלהבות שבהתגלות

Emotion of the heart brought into the open, either a joyful longing or the fervor of bitterness and a broken heart; the Levites' instruments matched its kinds.

SECTION 1 • 11

The Levites' "He" and the two intellects

1 ועבד הלוי הוא.^{1,2} פ"י כמ"ש בזהר³ שכל עבודת הלויים⁴ היינו להמשיך מבחינת הוא. שהוא בינה⁵ עלמא דאתכסיא על עלמא דאתגליא.

"And the Levite, he (hu), shall serve." The meaning [is], as is written in the Zohar, that all the service of the Levites is to draw down from the level of "He" (Hu), which is Binah (understanding), the hidden world (alma de'iskasya), onto the revealed world (alma de'isgalya).

The maamar opens with a verse about the Levites' service in the Mishkan: "And the Levite, he (hu), shall serve." Following the Zohar, the Alter Rebbe reads the word hu, "He," as the name of a hidden level, Binah, called the hidden world, from which the Levites draw down into the revealed world.

והענין דהנה צ"ל ההפרש בין מוחין דאבא ומוחין דאימא (ועמ"ש בד"ה מזה זו⁶ כו') פ"י מוחין דאבא הוא בחינת השגת הביטול בבחי' חכמה

And the matter [is this]. Now, we need to understand the difference between the intellect (mochin) of Abba and the mochin of Imma (and see what is written in the discourse beginning "This matzah," etc.). That is: the mochin of Abba is the level of grasping self-nullification (bittul), in the level of Chochmah (wisdom),

To explain this, the Alter Rebbe first sets out two modes of intellect, the mochin of Abba (Chochmah) and the mochin of Imma (Binah), and refers to the discourse "This matzah" in Likkutei Torah, Tzav, where the two are contrasted. The mochin of Abba are a grasp of bittul: the mind's awareness of its own nothingness before G-d, which belongs to Chochmah.

שהוא בחי' כח מה⁷ ונחנו מה⁸ שהוא בבחי' קרירות שהוא בחי' יראה עילאה יראה בושת.

which is the level of koach mah (the power of "what"), "and what are we"; which is of the quality of coolness, which is the level of the higher awe (yirah ila'ah), the awe of shame (yiras boshes).

Chochmah is read as koach mah, "the power of 'what,'" like the words of Moshe and Aharon, "and what are we." This sense of being nothing is cool rather than fiery: it is the higher awe, an awe of shame, the abashed feeling of one who stands before a greatness far beyond him.

שהוא בחי' והחכמה מאין תמצא⁹ תכלית הביטול. ובחינת מוחין דאימא בחי' בינה נקי' להנחיל אוהבי יי¹⁰ שהוא מה שבא הארה מגדולתו ית' לכלל הבנה והשגה ממש.

It is the level of “And Chochmah is found from ayin (nothingness)”: the utmost self-nullification. And the level of the mochin of Imma, the level of Binah, is called “to cause those who love Me to inherit yesh (substance)”; that is, when a radiance of His greatness, may He be blessed, comes within the scope of actual understanding and comprehension.

Job’s question, “Where (me’ayin) shall wisdom be found?”, is read as “Chochmah is found from ayin, nothingness,” so Chochmah is the utmost self-nullification. Binah, by contrast, is called yesh, “something”: here a glimmer of G-d’s greatness becomes something a person actually understands and grasps.

ועיי' השגה זו נולד ונמשך מזה מדת אהבה עזה בגבורות רשפי אש¹¹ אליו ית' והנה בתפלה צ"ל שני הבחינות היינו מוחין דאוי"א (עמ"ש בד"ה ראה אנכי נותן¹² בענין בחי' י"ה שבנפש)

And through this comprehension there is born and drawn from it the attribute of intense love, with the might of fiery flames, toward Him, may He be blessed. Now, in prayer there must be both levels, namely the mochin of Abba and Imma (see what is written in the discourse beginning “See, I set [before you],” on the matter of the level of yud-hei in the soul).

When G-d’s greatness is truly grasped, an intense, fiery love for Him is born from that understanding. Prayer needs both modes, the mochin of Abba and of Imma, which the bracket links to the yud and hei, Chochmah and Binah, within the soul, as explained in the discourse “See, I set before you.”

פ"י שבחי' מוחין דאימא הוא הבחינת רצוא ליכלל למעלה עיי' אהבה עזה כשלהבת הנולדה מההתבוננות בגדולתו ית' שהוא בחי' מוחין דאימא.

That is: the level of the mochin of Imma is the level of ratzo (running), to be subsumed above, through an intense love like a flame, born from contemplation of His greatness, may He be blessed, which is the level of the mochin of Imma.

The mochin of Imma bring about ratzo, “running”: a love like a flame, born of contemplating G-d’s greatness, that strains upward to be absorbed in G-dliness above.

כי אם לבינה תקרא¹³. שמזה יהיה בחינת רצוא כנ"ל ובחינת מוחין דאבא הוא אח"כ הבחינת שוב. כמאמר ואם רץ לבך שוב לאחד.¹⁵

“For you shall call Binah ‘mother’” (ki em labinah tikra): so that from this there will be the level of ratzo, as mentioned above. And the level of the mochin of Abba comes afterward: the level of shov (returning), as in the saying, “And if your heart runs, return to the One.”

The verse “For if (im) you call out to Binah” is read with im as em, “mother,” which is why Binah is called Imma, the mother; from her contemplation comes the running of love. The mochin of Abba come afterward as shov, “returning,” as in the saying “If your heart runs, return to the One.”

שזהו הבחינת יראה עילאה יראה בושת שהוא בחינת מוחין דאבא שמקבל עליו עול מלכות שמים בעסקו בתורה ובמצות ועמ"ש בביאור ע"פ כי אתה נרי.¹⁶

This is the level of the higher awe, the awe of shame, which is the level of the mochin of Abba: that he accepts upon himself the yoke of the Kingdom of Heaven in his occupation with Torah and mitzvos. And see what is written in the explanation on the verse "For You are my lamp."

This return is the higher awe, the awe of shame, which belongs to the mochin of Abba: a person accepts upon himself the yoke of Heaven and carries it into his Torah study and his mitzvos. The bracket refers the reader to the explanation of the verse "For You are my lamp."

SECTION 2 • 12

Revealed love first; the Levites' song

2 והנה עם היות שבחי מוחין דאבא הם נעלים ממוחין דאימא אעפ"כ צ"ל ג"כ מוחין דאימא בתחלה יען

Now, although the level of the intellect (mochin) of Abba is loftier than the mochin of Imma, nevertheless there must also be the mochin of Imma first, because

Although Chochmah is the higher of the two, the Alter Rebbe says that the mochin of Imma must nevertheless come first, and he now explains why.

כי העיקר הוא להאיר את הגוף והוא ע"י אהבה שבגילוי הנמשך ממוח הבינה שקרוב יותר להגוף

the main thing is to illuminate the body; and this is through the revealed love that is drawn from the brain of Binah (understanding), which is closer to the body

The aim is to illuminate the body: to bring the light of G-dliness into the person's physical being as well. This comes through revealed love, which flows from Binah, the faculty closest to the body.

(כי חכמה מוחא ובינה ליבא^{17, 18} והלב קרוב יותר להגוף) ובחינה מוחין דאבא אף שמעלתם גבוה יותר מהבינה.

(for "Chochmah is the brain and Binah is the heart," and the heart is closer to the body). And [as for] the level of the mochin of Abba, although their stature is higher than Binah,

The Tikkunei Zohar teaches that Chochmah is the brain and Binah the heart, and the heart is nearer the body than the brain is. As for the mochin of Abba, their being higher than Binah does not make them better suited to this task, as the next words show.

הלא אי"ס ב"ה הוא נעלה עוד יותר לאין ערוך ולית מחשבה תפיסא ביה כלל.¹⁹ כן למשל בחינת מוחין דאבא שהאהבה היא שם בהעלם שהוא נעלה מאתנו יותר

surely the Infinite One (Ein Sof), blessed be He, is loftier still, beyond all comparison, and “no thought can grasp Him at all.” So too, for example, the level of the mochin of Abba: the love there is in concealment, for it is more exalted, beyond us.

The higher a level, the further it is from our grasp: the Infinite One is higher still, beyond comparison, and “no thought can grasp Him at all.” In the same way, the love within the mochin of Abba stays hidden, because it is too lofty for us.

(וכמ"ש בד"ה ביום השמע"צ גבי אחכמה והיא רחוקה ממני.²⁰ שכל גידול הבן עד"מ הוא בריחוק מקום מהאב כ"א בבטן אמו ע"ש).

(And as is written in the discourse beginning “On the eighth day, an assembly,” regarding “I will become wise, but it is far from me”: that, by way of analogy, all the growth of the child takes place at a distance from the father, only in his mother’s womb; see there.)

The bracket cites the discourse on Shemini Atzeres in Likkutei Torah, which explains Shlomo’s words “I will become wise, but it is far from me.” Its analogy is a child, who grows in his mother’s womb, far from his father: so the emotions take shape in Imma (Binah), while Abba (Chochmah) remains distant.

ולכך צריך להוליד האהבה שבתפלה מהעלם לגילוי בכדי להאיר את הגוף (ועמ"ש בד"ה והיה לכם לציצית.^{21,22} בענין מוח ולב מים ואש)

Therefore one must give birth to the love in prayer, from concealment into revelation, in order to illuminate the body (and see what is written in the discourse beginning “And it shall be for you as tzitzis,” on the matter of brain and heart, water and fire).

In prayer, therefore, love must be born, brought out of its hidden state into revelation, so that it reaches and lights up the body. The bracket points to the discourse on tzitzis in Likkutei Torah, Sh’lach, on brain and heart, water and fire.

שזהו ע"י ההתבוננות מבחי" מוחין דאימא שהיא המולדת הבנים שהם אהבה וכל המדות הקדושות ואחר כך צריך להאיר בהן מבחינת מוחין דאבא (ועמ"ש בד"ה צאינה וראינה^{23,24} בענין ויין ישמח כו' בכדי להצהיל פנים משמן²⁵ ע"ש).

This is through contemplation, from the level of the mochin of Imma, which is the one that gives birth to the children, which are love and all the holy emotive attributes (middos). And afterward one must shine into them from the level of the mochin of Abba (and see what is written in the discourse beginning "Go out and see," on the matter of "And wine gladdens," etc., in order "to make the face shine from oil"; see there).

This birth comes through contemplation, the work of the mochin of Imma, the "mother" who gives birth to the "children": love and all the other holy emotions. Afterward the light of the mochin of Abba must shine into those emotions, like the verse's oil that makes the face shine, as the discourse "Go out and see" explains.

וזה היה עבודת הלויים דכתיב ועבד הלוי הוא פ"י שכל עבודתם היה להוציא המדות אהו"ר מהעלם מבחי" הוא עלמא דאתכסיא אל הגילוי.

And this was the service of the Levites, as it is written, "And the Levite, he (hu), shall serve": that is, all their service was to bring out the emotive attributes, love and awe, from concealment, from the level of "He" (Hu), the hidden world (alma de'iskasya), into revelation.

This was the Levites' service, "And the Levite, he (hu), shall serve": to bring love and awe out of the hidden "He," the hidden world, into revelation.

שהוא ע"י ההתבוננות ועמ"ש בביאור ע"פ²⁶ והיה מספר²⁷ בניי בענין מי ברא אלה.²⁸ ולכך היה עבודתם בשירה בפה בקול ובזמרה בכלי (עמ"ש בד"ה מזמור שיר חנוכת הבית)²⁹

This is through contemplation; and see what is written in the explanation on the verse "And the number of the children of Israel shall be," on the matter of "Who created these." And therefore their service was with song, by mouth, with the voice, and with music, on an instrument (see what is written in the discourse beginning "A psalm, a song of the dedication of the House").

This drawing out comes through contemplation, and the bracket points to the explanation of "Who (Mi) created these (Eleh)," where Mi is the hidden and Eleh the revealed. Because their task was to reveal what is hidden, the Levites served with song, sung with the voice and played on instruments.

ויש כמה כלים כמ"ש הללוהו בתקע שופר הללוהו בנבל וכנור הללוהו בתוף ומחול^{30,31} כו' והיינו שיש כמה מיני התלהבות שבהתגלות.

And there are several instruments, as it is written, "Praise Him with the blast of the shofar; praise Him with lyre and harp; praise Him with drum and dance," etc. That is, there are several kinds of revealed fervor (hislahavus).

Psalm 150 names several instruments for praising G-d: the shofar, the lyre and harp, the drum and dance. The Alter Rebbe explains that they correspond to different kinds of fervor that come into the open.

יש תשוקה והתלהבות בבחינת שמחה וחדוה. ויש שהיא בבחי' מרירות ולב נשבר והכל הם בהתגלות הלב.

There is longing and fervor of the quality of joy and gladness; and there is [a kind] that is of the quality of bitterness and a broken heart. And all of them are in the revelation of the heart.

Revealed fervor can be a joyful longing, full of gladness, or it can come with bitterness and a broken heart. Both are emotions of the heart brought into the open.

SECTION 3 • 13

The instruments and the kinds of fervor

3 ויש כמ"כ לנגד זה כמה מיני כלי זמר. ועד"ז הוא ענין הללוהו בתקע שופר³² שופר שהוא קול המטיל חרדה ולב נשבר שזהו ענין התקיעות והשברים.

And likewise, corresponding to this, there are several kinds of musical instruments. And along these lines is the matter of "Praise Him with the blast of the shofar": a shofar, which is a sound that casts trembling and a broken heart; this is the matter of the tekios (blasts) and the shevarim (broken notes).

Just as there are several kinds of fervor, there are several kinds of instruments to match them. The shofar's sound brings trembling and a broken heart, and this is expressed in its long blasts (tekios) and broken notes (shevarim).

וכן צלצלי תרועה³³ הם ג"כ כנגד ההתלהבות שבמרירות ולב נשבר. ועוגב הוא כלי זמר של שמחה שהוא נגד האהבה והתלהבות שבשמחה.

And likewise “cymbals of teruah” also correspond to the fervor that is in bitterness and a broken heart. And the ugav (pipe) is a musical instrument of joy, which corresponds to the love and fervor that is in joy.

The “cymbals of teruah,” whose name recalls the broken teruah sound of the shofar, likewise match the fervor of bitterness and a broken heart. The ugav, a pipe, is an instrument of joy and matches love and fervor that come with gladness.

וזה היה עבודת הלויים בכלי זמר בכמה מינים שהכל הוא לעבוד את בחי' הוא. בחינת הוא עשנו.³⁴

And this was the service of the Levites with musical instruments of several kinds: all of it is to serve the level of “He” (Hu), the level of “He (Hu) made us,”

All the Levites’ music, in all its kinds, served the hidden “He” (Hu), the level of which the verse says, “He (Hu) made us.”

להמשיך המדות מההעלם אל הגילוי (ועמ"ש סד"ה צו את בני' גבי להקריב לי במועדו³⁵ ועמ"ש בד"ה ושאתם מים³⁶ בענין ניסוך היין וניסוך המים. ועמ"ש במ"א בענין ברוך שאמר והיה העולם ברוך הוא):

to draw the emotive attributes (middos) from concealment into revelation. (And see what is written at the end of the discourse beginning “Command the children of Israel,” regarding “to offer to Me in its appointed time”; and see what is written in the discourse beginning “And you shall draw water,” on the matter of the libation of the wine and the libation of the water; and see what is written elsewhere on the matter of “Blessed is He who spoke, and the world came into being; blessed is He.”)

Its purpose was to draw the emotions out of concealment into revelation. The closing bracket gathers further discussions: the offerings brought “in its appointed time,” the libations of wine and of water, and the words “Blessed is He” in the prayer “Blessed is He who spoke.”

IN ONE'S AVODAH

Prayer begins with contemplation of G-d's greatness until it gives birth to a revealed love that reaches even the body; then the bittul and awe of Chochmah must shine into that love, so that the running of prayer returns as acceptance of the yoke of Heaven in Torah study and mitzvos. Joyful fervor and broken-hearted fervor both have their place in this service, as the Levites had instruments for each.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe call the bittul of Chochmah "cool," and how does the higher awe of shame differ from the fiery love born of Binah?
2. If the mochin of Abba are higher, why must prayer begin with the mochin of Imma? What does the analogy of the child in his mother's womb add?
3. What does it mean for prayer to "illuminate the body"?
4. How do ratzo and shov describe the movement of prayer, and why does shov lead to accepting the yoke of Heaven in Torah and mitzvos?
5. The Levites had instruments of joy and of a broken heart. How can both kinds of fervor belong to one person's service?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ועבד הלוי הוא

The note says that another transcript (hanachah) of this maamar is printed there, and also the transcript of the Mittlerer Rebbe.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ג ח"א ע' רט. והנחת אדה"א שם ע' רלו. וראה גם סה"מ תקס"ו ע' שצ. ס' מאמרים הקצרים ע' פו. ביאורו צד, ב.

2 ועבד הלוי הוא

"And the Levite, he shall perform the service of the Tent of Meeting." The maamar reads the word hu, "he," as the hidden level from which the Levites draw.

Numbers 18:23 כ"ח:כ"ג

ועבד הלוי הוא את־עבדת אהל מועד והם יִשְׂאוּ עוֹנֵם חֶקֶת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

במדבר יח, כג.

3 ועבד הלוי הוא. פי' כמ"ש בזהר

The Zohar on Parshas Korach expounds the word hu in this verse several times: it relates it to Atika (the Ancient One), answers the question "Who arouses love?" with "hu," and links it with "He (hu) made us." The Alter Rebbe builds on it in reading hu as the hidden level from which the Levites draw.

Zohar, Korach 8:37–41א"מ ל"ז:ח' קרח הזהר,

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

4 כמ"ש בזהר שכל עבודת הלויים

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ח"ג קעח, ב.

5 הוא שהוא בינה

The note points there on the identification of hu, "He," with Binah.

KEHOT'S NOTE

6 בד"ה מצה זו

There the Alter Rebbe explains that the festivals are a time of joy because they reveal the mochin of Imma, "a joyful mother of children," while Shabbos reveals the mochin of Abba, which are higher and where joy is not revealed as on a festival.

KEHOT'S NOTE

לעיל פי' צו יא, ד ואילך.

7 חכמה שהוא בחי' כח מ"ה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

הקדמת ת"ו בתחלתה. ובכ"מ.

8 ונחנו מה

Moshe and Aharon say to the people, "and what are we, that you complain against us?" Their self-effacement illustrates the bittul of Chochmah, koach mah.

Exodus 16:7 ט"ז:ו

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשִׁמְעוֹ אֶת־תְּלַנְתִּיכֶם עַל־ה' וְנַחֲנוּ מֶה כִּי תִלְיִנוּ עָלֵינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמות טז, ז.

9 והחכמה מאין תמצא

Job asks, "But wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from ayin, nothingness": Chochmah comes from, and consists in, utter self-nullification.

Job 28:12 כ"ח:י"ב

וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

איוב כח, יב.

10 להנחיל אוהבי יש

Wisdom says that it will "cause those who love Me to inherit its substance (yesh)." The Alter Rebbe applies yesh, "something," to Binah, where G-d's greatness becomes something grasped, and from which love is born.

Proverbs 8:21 כ"א:ח'

לְהַנְחִיל אֶהְבֵּי יֵשׁ וְאַצְרִיתֵיהֶם אִמְלָא:

That I may cause those that love me to inherit substance,
And that I may fill their treasuries.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE

משלי ח, כא.

11

רשפי אש

“For love is strong as death... its flashes are flashes of fire (rishpei esh).” The Alter Rebbe uses the verse’s words for the intense, fiery love born of grasping G-d’s greatness.

Song of Songs 8:6: שיר השירים ח:

שִׁמְנִי כְּחֹתֶם עַל־לֶבְךָ כְּחֹתֶם עַל־זְרוֹעֶךָ כִּי־עֵצָה כְּמוֹת אֶהְיֶה קֶשֶׁה
כְּשֶׂאוֹל קִנְיָה רִשְׁפֵּי־אֵשׁ שֶׁלֶהֲכַתִּיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm;
For love is strong as death, Jealousy is cruel as the grave;
The flashes thereof are flashes of fire, A very flame of the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

12

ראה אנכי נותן

“See, I set before you today a blessing and a curse.” The verse opens the discourse to which the text refers for the yud and hei, Chochmah and Binah, in the soul.

Deuteronomy 11:26: דברים י"א:כ"ו

רְאֵה אֲנֹכִי נֹתֵן לְפָנֶיכֶם הַיּוֹם בְּרִכָּה וּקְלָלָה:

Behold, I set before you this day a blessing and a curse:

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

13

“For if (im) you call out to understanding (binah).” Read as em, “mother,” the verse calls Binah a mother, and so Binah is the configuration called Imma.

Proverbs 2:3: משלי ב':ג

כִּי אִם לְבִינָה תִקְרָא לְתִבְנוּנָה תִּתֵּן קוֹלְךָ:

Yea, if thou call for understanding, And lift up thy voice for discernment;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

14

כי אם לבינה תקרא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם ב, ג.

15

ואם רץ לבך שוב לאחד

In the introduction to the Tikkunei Zohar the saying appears as “if your heart runs, return back.” Here it describes the two movements of prayer: the running of love from Binah and the return of awe from Chochmah.

Tikkunei Zohar 7a:3: תקוני זוהר ז' א:ג

תִּנְיָנָא (יְחֻזְקָאֵל א כו), וְעַל דְּמוֹת הַפֶּסַח דְּמוֹת כְּמִרְיָא אָדָם עָלִי
מְלַמֵּעַלָּה דָּא אִיהוּ יוֹד הָא וְאִוּ הָא כְּלִיל תִּשְׁעֵי נְקוּדִין, וְעִשְׂרִינְיָא שְׂכִינְתָּא
כְּלִילָא מְכֻלָּה, וְכֻלָּא א, דְּלִית אָדָם בְּלָא א', וְכֻלָּא אִיהוּ עֲמוּדָא
דְּאִמְצָעִיתָא, אִיהוּ יְהוּיָה דְּכֻלִּיל א, וְאִיהוּ שְׂמָא מְפָרֵשׁ דְּכֻלִּיל א לְאִחְזָא
דָּאם רֵץ לְבָב שׁוּב לְאַחֲד.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ז, א).

16

כי אתה נרי

“For You are my lamp, Havayah.” The verse opens the explanation to which the text refers here.

II Samuel 22:29: שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי הַבַּיִת הַזֶּה חֶשֶׁב:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 2

17

חכמה מוחא ובינה ליבא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם (פתח אלי').

18

חכמה מוחא ובינה ליבא

In Elijah's discourse (Patach Eliyahu) in the introduction to the Tikkunei Zohar, Chochmah is the brain, the thought within, and Binah is the heart, with which the heart understands. Since the heart is closer to the body, the love born of Binah can reach the body.

Tikkunei Zohar 17a:17-19: תקוני זוהר י"ז א:י"ז-י"ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מכין. ועל אלין
תרין כתיב *הנסתרות ליי אלקינו. כתר עליון איהו כתר מלכות.
ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א)
קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח
אצילות. איהו שקיו דאילנא בדוועוי וענפוי (נ"א ואנפוי). כמא
דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

19

ולית מחשבה תפיסא ביה כלל

The note locates the discourse that the text cites here, in which, as the text itself says, “I will become wise, but it is far from me” is explained through the analogy of the child who grows in his mother's womb, far from the father.

KEHOT'S NOTE

שם. בד"ה ביום השמע"צ לקמן דרושים לשמע"צ פה, ב.

20

אחכמה והיא רחוקה ממני

Shlomo says, “I said, I will become wise, but it is far from me.” It illustrates how Chochmah, the level of Abba, remains far and hidden from us.

Ecclesiastes 7:23: קהלת ז':כ"ג

כָּל־זֶה נִסִּיתִי בְּחִכְמָה אֲמַרְתִּי אֲחַכְמָה וְהִיא רְחוֹקָה מִמֶּנִּי:

All this have I tried by wisdom; I said: ‘I will get wisdom’; but it was far from me.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

21

בד"ה והי לכם לציצית

That explanation speaks of the heart, which “understands” and “hears,” and cites the Arizal that the Yesod of Abba reaches the chest: a source gives life to what is below it

only through its own lowest level, and so the lights gather in the heart.

KEHOT'S NOTE

לעיל פ' שלח מד, ב.

22

והיה לכם לציצית

“And it shall be for you as tzitzis, and you shall see it.” The verse opens the discourse in Likkutei Torah, Sh'lach, to which the text refers here.

Numbers 15:39 ט"ו:ל"ט

והיה לכם לציצית וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

23

בד"ה צאינה וראינה

There the Torah is likened to bread, wine and oil, and the Alter Rebbe asks how the joy drawn from the “wine” of Torah differs from the shining (tzahalah) drawn from its “oil,” on the verse “And wine gladdens the heart of man, to make the face shine from oil.” Here that shining is the light of the mochin of Abba added to the emotions born of Imma.

KEHOT'S NOTE

לקמן שה"ש כד, ד.

24

צאינה וראינה

“Go out and see, O daughters of Zion, King Shlomo with the crown with which his mother crowned him on the day of his wedding.” The verse opens the discourse in Likkutei Torah, Shir HaShirim, to which the text refers.

Song of Songs 3:11 י"א:3

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

25

להצהיל פנים משמן

“And wine gladdens the heart of man, to make the face shine from oil.” In the discourse cited, the gladness of wine and the shining of oil are two levels; here the shining is the light of the mochin of Abba in the emotions born of Imma.

Psalms 104:15 ט"ו:104

ויזן ושמח לבב־אנוש להצהיל פנים משמן ולחם לבב־אנוש יסעד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

26

בביאור ע"פ והי מספר בניי

There the Alter Rebbe explains that the Name Elokim holds the letters of Mi and Eleh: Mi (“Who?”) is the hidden, the hidden world, and Eleh (“these”) the revealed, the revealed world; and the yud and hei of the Name Havayah, Chochmah and Binah, are called “the hidden things.” This is the hidden “He” from which the Levites draw into revelation.

KEHOT'S NOTE

לעיל פ' במדבר ו, ד.

27

והיה מספר

“And the number of the children of Israel shall be as the sand of the sea.” The verse opens the explanation in Likkutei Torah, Bamidbar, to which the text refers.

Hosea 2:1 א':2

והיה מספר בני־ישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר־יאמר להם לא־עמי אתם יאמר להם בני אל־חי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: ‘Ye are not My people’, it shall be said unto them: ‘Ye are the children of the living G-d.’

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

28

מי ברא אל

“Lift up your eyes on high and see: Who (Mi) created these (Eleh)?” In the explanation cited, Mi is the hidden world and Eleh the revealed world, and together their letters form the Name Elokim.

Isaiah 40:26 כ"ו:40

שאו־מרום עיניכם וראו מי־ברא אלה המוציא במספר צבאם לקלם בשם יקרא מרב אונים ואמין כח איש לא נעדר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

29

מזמור שיר חנוכת הבית

“A psalm, a song of the dedication of the House, of David.” The verse opens the discourse to which the text refers here.

Psalms 30:1 א':30

מזמור שיר־חנכת הבית לדוד:

A Psalm; a Song at the Dedication of the House; of David.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

30

הללוהו בתקע שופר . . ומחול

The words here quote Psalms 150:3; the passage is shown below.

Psalms 150:3 ג':150

הללוהו בתקע שופר הללוהו בנגל וכנור:

Praise Him with the blast of the horn; Praise Him with the psaltery and harp.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE

תהלים קנ, ג-ד.

31 הללוהו בתקע שופר הללוהו בנבל וכנור הללוהו בתוף ומחול

The last psalm of Tehillim calls for G-d to be praised with shofar, lyre and harp, drum and dance. The Alter Rebbe reads the variety of instruments as the variety of revealed fervor in the heart.

Psalms 150:3-4 ד"ג-ד"ג: תהילים

הללוהו בתקע שופר הללוהו בנבל וכנור: הללוהו בתוף ומחול הללוהו במנים וענב:

Praise Him with the blast of the horn; Praise Him with the psaltery and harp. Praise Him with the timbrel and dance; Praise Him with stringed instruments and the pipe.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 3

32 הללוהו בתקע שופר

"Praise Him with the blast of the shofar." The shofar, whose sound brings trembling and a broken heart, stands for the fervor of bitterness.

Psalms 150:3 ד"ג: תהילים

הללוהו בתקע שופר הללוהו בנבל וכנור:

Praise Him with the blast of the horn; Praise Him with the psaltery and harp.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

33 צלצלי תרועה

"Praise Him with cymbals of teruah." Like the broken teruah sound of the shofar, these cymbals correspond to the fervor of bitterness and a broken heart.

Psalms 150:5 ד"ה: תהילים

הללוהו בצלצלי שמע הללוהו בצלצלי תרועה:

Praise Him with the loud-sounding cymbals; Praise Him with the clanging cymbals.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

34 הוא עשנו

"Know that Havayah, He is G-d; He (hu) made us, and we are His." The "He" of this verse names the hidden level that the Levites served.

Psalms 100:3 ד"ג: תהילים

דעו כי Havayah הוא אלקים הוא-עשנו ולו אנחנו עמו וצאן מרעיתו:

Know ye that the L-RD He is G-d; it is He that hath made us, and we are His, His people, and the flock of His pasture.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים ק, ג.

35 להקריב לי במועדו

"Command the children of Israel... you shall take care to offer to Me in its appointed time." The verse, which introduces the section of the offerings, opens the discourse to which the text refers.

Numbers 28:2 כ"ח: במדבר

צו את-בני ישראל ואמרת אליהם את-קרבני לחמי לאשי יום נחת תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

36 ושאתם מים

"And you shall draw water with joy from the wellsprings of salvation." The verse opens the discourse to which the text refers on the libations of wine and water.

Isaiah 12:3 ג"ב: ישעיהו

ושאתם-מים בששון ממעיני הישועה:

Therefore with joy shall ye draw water Out of the wells of salvation.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Tikkunei Zohar - Vocalized (Public Domain); Constantinople, 1740 (CC-BY-NC).

This edition as a whole: CC BY-NC 4.0. Copy, print and share it freely, crediting Kehot Publication Society and likuteitorah.com; it may not be sold. <https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likkutei-torah/korach/2/

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok