

Weekly Likutey Moharan – Reb Moshe Rubin – Lesson 3 – Part #2

written by Moshe Rubin
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Concepts discussed in this Torah include: negina (song); learning Torah SheBaal Peh, specifically Talmud at night; Dovid HaMelech; the power that one acquires through learning at night and niggun d'kedusha along with the necessity to

judge favorably once one has that power; that elevation of song during the end of days once malchus (the source of nevuah and song) is rectified;

1. Torah 3 begins to discuss the power of song as relates to the listener, and specifically, that power is invested into the song by the character of the singer as well as where song draws its strength from.

A virtuous singer draws his song from the same 'place' that neviim (prophets) draw from' whereas a wicked singer from an opposing (corresponding) place. (Kitzur discusses the intentions of a wicked singer as being for money, honor, or self-aggrandizement). This place is referred to as "tzipporim," or birds, that relates to certain sefiros – beyond the scope of this summary. As we will see later in the lesson, one also merits a position of authority through nigina d'kedusha.

What tikkun can one engage to protect himself from the effects of songs from a wicked singer?

One can protect himself by studying Torah SheBaal Peh (Oral Law), specifically, Talmud, at night. We contrast learning Torah lo lishmah (for the sake of honor) with one who learns Torah during the night time; i.e. one's deeds are hidden at night.

2. After explaining that niggun from a 'kosher' singer is drawn from the 'tzipporim' (lit. birds) of kedusha, (c.f. niggun of a wicked singer drawn from 'tzipporim' of klipah) which has the ability to affect one's avodas Hashem, and the rectification of learning Talmud at night, we discuss praises of Dovid HaMelech. (note the connection of Dovid HaMelech to song, the building up of Malchus, and nevuah which was the basis of the malchus of the Davidic line)

3. The Torah learns our lesson in the context of a maamar of Rabbah bar bar Channa

4. We now explore the Mishna in Avos: Make for yourself a Rav; acquire for yourself a friend; and judge everyone favorably.

One rectifies his aspect of Malchus (explored in the lesson) by listening to song after learning Talmud appropriately, as discussed. (kaneh is a windpipe; by 'kaneh lecha chaver', which we relate to rectifying the windpipe through night time study, one is able to 'aseh lecha rav,' i.e. rectify malchus.

Upon rectifying malchus, one gains a measure of control over what he chooses. It is essential, therefore, that he judge favorably to avoid causing destruction to the world with this acquired power.

5. At this time when Malchus d'kedusha is in exile (the shechina is in galus), song (like nevuah), which draws its power from the mochin and daas of malchus is impaired (kabbalistic reference); In the future, however, when Malchus d'kedusha will be rectified and 'Hashem will be king over the entire earth,' song will be drawn from daas of malchus d'kedusha as ideal.