

Discourse 19

“*Vayikach Korach - Korach Took*”

Delivered on Shabbat Parshat Korach,
Shabbat Mevarchim Tammuz, 5714
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴²³ “Korach son of Yitzhar, son of Kehot, son of Levi took himself, with Datan and Aviram, sons of Eliav, and On, son of Pelet, the offspring of Reuven. They stood before Moshe with two hundred and fifty men from the Children of Israel, leaders of the assembly, those summoned for meeting, men of renown. They gathered together against Moshe and against Aharon and said to them: ‘It is too much for you! For the entire assembly, all of them are holy and *HaShem*-יהו"ה is amongst them; why do you exalt yourselves over the congregation of *HaShem*-יהו"ה?’”

Now, it states in Midrash¹⁴²⁴ that the reason this Torah portion is juxtaposed to the chapter that discusses the *mitzvah* of *Tzitzit* at the conclusion of the Torah Portion of Shlach, is because Korach’s argument against Moshe was about this very matter. That is, Korach said to Moshe, “In the case of a prayer

¹⁴²³ Numbers 16:1-3

¹⁴²⁴ Midrash Bamidbar Rabba 18:3 and elsewhere.

shawl (*Tallit*) that is made entirely of blue (*Techeilet*), what is the rule about it being exempt from having the *Tzitzit* tassels?” Moshe responded, “It is required to have the *Tzitzit* tassels.” Korach answered, “A prayer shawl that is entirely made of blue cannot exempt itself, but four strands (of blue) will exempt it?” He then asked, “In the case of a house that is filled with Torah scrolls, what is the rule about it being exempt from having a *Mezuzah*?” Moshe responded, “Such a house is required to have a *Mezuzah*.” Korach answered, “The entire Torah, which has two-hundred and seventy-five Portions (*Parshiyot*) in it, does not exempt the house, but the one Torah Portion in the *Mezuzah* does exempt it?”

Now, the simple explanation of the relationship between this and the argument over Aharon’s priesthood, is that Korach argued that it is not necessary for there to be a specific Torah Portion or specific strands of *Tzitzit*, and in the same way, “the entire assembly, all of them are holy,” and it therefore is not necessary for Aharon to specifically be the *Kohen*-priest.

However, we must better understand these two questions regarding a prayer shawl (*Talit*) that is entirely made of blue (*Techeilet*) and a house that is filled with Torah scrolls. Would it not have been sufficient to only ask one of these questions? What did Korach add to his first argument about a prayer shawl (*Talit*) that is entirely made of blue (*Techeilet*), by asking his second question about a house full of Torah scrolls?

Additionally, we must understand why he attempted to prove that a prayer shawl (*Tallit*) made entirely of blue (*Techeilet*) should be entirely exempt from the *mitzvah* of

Tzitzit. For, it seems that if his argument would be valid, it would only exempt the prayer shawl (*Tallit*) from the blue strand (*Techeilet*) of the *tzitzit*, but not that it would be entirely exempt, even from the white strands. Based on this, the problem is further compounded, since through this question he was attempting to prove that Aharon's priesthood was invalid. However, the verse states about Aharon,¹⁴²⁵ "Like the precious oil upon the head descends upon the beard, the beard of Aharon, descending down over his raiment," thus indicating the descent and drawing down of influence, which is the matter of kindness-*Chessed* and corresponds to the color white (*Lavan*). This being so, how then could Korach possibly think that the blue (*Techeilet*), which is the matter of might-*Gevurah*, that¹⁴²⁶ "consumes and expires,"¹⁴²⁷ could be exchanged with the matter of the color white (*Lavan*)?

2.

All the above may be better understood through prefacing that the general needs of man are divided into three

¹⁴²⁵ Psalms 133:2

¹⁴²⁶ See Zohar I 50b and on; Zohar III 175a and elsewhere.

¹⁴²⁷ As explained (in Zohar *ibid.*), there are two elements that may be observed in a flame. There is the part of the flame that is black or blue, and is the lower aspect of the flame that adheres below, to the wick, which "consumes and expires-*Acheel* ו' *Shatzee* ושא" (which is related to the term for "blue-*Techeilet*-תכלת," both being of the root "expiry-*Kilayon*-כליין" as will be mentioned later in the discourse). Then there is the white light and illumination of the flame, which is above it, and is thus the loftier element.

categories; food, clothing and housing.¹⁴²⁸ These three categories divide into two levels; the inner light and illumination (*Ohr Pnimi*), and the encompassing light and illumination (*Ohr Makif*). These two matters correspond to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). That is, food correspond to the inner light and illumination (*Ohr Pnimi*), which is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and clothing and housing are the aspect of the encompassing light and illumination (*Ohr Makif*), which is the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).

The explanation of the matter is as follows: The difference between the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) and the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*), is that the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) manifests in the worlds in a revealed manner. An example for this is the bestowal of intellect from a teacher to his student. This bestowal comes in a way of manifestation (*Hitlabshut*) from the angle of the teacher, as well as manifestation (*Hitlabshut*) from the angle of the light or influence itself, as well as the manifestation (*Hitlabshut*) from the angle of the recipient.

¹⁴²⁸ See Likkutei Torah, Zot HaBracha 98d and on; Siddur Im Divrei Elokim Chayim 19d and on; This was discussed at length in the prior discourse of this year, 5714, entitled "*Vayakhel Moshe* – Moshe assembled," Discourse 11, Ch. 2 and on.

To clarify, when the teacher desires to bestow intellect to a recipient, he first must conceal its inner aspect, which is beyond the capacity of the student to receive, and instead give over what the student can relate to, which is the externality of the intellect. Moreover, in this itself, to know how to bestow the teachings to him, the teacher must garb himself in the sensibilities of the student and give over the teachings tailored to his receptacles.

This is the matter of the “kidneys that give council” (*Klayot Yo’atzot*).¹⁴²⁹ In other words, aside for originating the externality of the intellect as it applies to being bestowed from within himself, even when the external intellect has already been formulated in his intellect, he also must use the “kidneys that give council” (*Klayot Yo’atzot*) as to how to bestow the influence, so that it will be best grasped by the sensibilities of the recipient.

This is why we find differences between one teacher and another. That is, there are teachers who are effective and teachers who are not as effective.¹⁴³⁰ Moreover, it can be that the effective teacher is on a lower level of grasp and comprehension than the ineffective teacher, even though what is of primary importance in bestowing the teachings is the grasp and comprehension of the teacher, since, if the teacher has no

¹⁴²⁹ Talmud Bavli, Brachot 61a; That is, the *Sefirot* of victory-*Netzach* and majesty-*Hod*, which are also called “the righteous scales” (*Me’oznei Tzedek*), and are the aspect of the determinations as to how the influence should be bestowed. See Introduction to Tikkunei Zohar 17a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, 26, 35 and 36.

¹⁴³⁰ See *Hemshech* 5672 Vol. 1, p. 98; Sefer HaMaamarim 5683 p. 90; 5708 p. 80, and elsewhere.

comprehension of the subject matter, he will be incapable of conveying it to another.

However, though his own level and grasp is on a lower level than the other teacher, for example a teacher of small children who is incapable of teaching Mishnah and Talmud, nevertheless, he is especially effective in teaching what he indeed knows. This is because he possesses the matter of the “kidneys that give council” (*Klayot Yo’atzot*), and is thus able to bestow his influence to the student tailored to the sensibility and capacity of the student.

Now, in addition to the manifestation (*Hitlabshut*) of the matter as it is in the bestower of the influence, there also is the manifestation (*Hitlabshut*) of the influence as it is, in and of itself, in that there are influences of intellect that can cause confusion, thus “shattering” the receptacles of the recipient, whereas there are other influences of intellect that not only do not confuse him, but bring him illumination, even before he fully grasps them. This is because (even before the student fully grasps) the general intellect relates and applies to him. This is the matter of the manifestation (*Hitlabshut*) of the influence itself.

It then is followed by the manifestation (*Hitlabshut*) of the influence as it is in the recipient himself, meaning that he grasps, comprehends and understand the intellect in his mind, in that the intellect is encompassed and within the receptacle of the student’s mind.

Now, just as this is so in the case of a teacher and student, it likewise is so in regard to the powers of the soul as

they come out one from the other in a way of cause and effect, such as the emotions (*Midot*) which are drawn from intellect (*Sechel*). That is, the emotions (*Midot*) do not come out of the inner intellect (*Pnimiyut HaSechel*) itself, because as long as one's mind is fully engaged and occupied in the inner aspect of the intellect (*Pnimiyut HaSechel*) it does not relate to emotions (*Midot*) at all, since only the externality of the intellect (*Chitzoniyut HaSechel*) relates to emotions (*Midot*).

Rather, for the emotions (*Midot*) to come forth from the intellect (*Sechel*), the intellect itself must first have some relationship to emotions - which is the matter of feeling and sensitivity. In serving *HaShem*-יהו"ה, blessed is He, with the Godly soul, this is the sensitivity to *HaShem*'s-יהו"ה goodness, blessed is He. To clarify, here we are not referring to the feeling that,¹⁴³¹ "closeness to God is good for **me**," but rather to the feeling that *HaShem*-יהו"ה is (essentially) good. The feeling that "closeness to God is good for me," only comes after to this, in that he comes to be "one who loves" *HaShem*-יהו"ה, blessed is He, and experiences this emotion in all its forms and details.

Now, this is similar to the analogy of the bestowal of intellect from teacher to student. For, just as in this bestowal, the inner essence of the intellect itself remains utterly transcendent of the bestowal, and it is only in the externality of the intellect that the "kidneys (must) give council" (*Klayot Yo'atzot*), including other aspects of manifestation (*Hitlabshut*), so it is in the relationship between the intellect (*Sechel*) and the

¹⁴³¹ Psalms 73:28

emotions (*Midot*). That is, the inner intellect (*Pnimiyyut HaSechel*) entirely transcends the emotions (*Midot*), and it is only in the externality of the intellect (*Chitzoniyyut HaSechel*) that there must be a sense and feeling similar to the “kidneys that give council” (*Klayot Yo’atzot*) - meaning that the intellect (*Sechel*) manifests according to the emotions (*Midot*).

Moreover, just as in the bestowal of intellect, the “kidneys that give council” are sufficient (meaning that the intellect becomes en clothed according to the form the recipient) and there subsequently must be an illumination of influence into the emotions, followed by the grasp in the vessel of the recipient - it is the same way in the relationship between the intellect (*Sechel*) and emotions (*Midot*) after the intellect has become garbed according to the emotions, which is the matter of the sensitivity and feeling. There subsequently comes to be the sense and feeling that “closeness to God is good for me,” similar to the illumination of intellect in the recipient student. The emotions themselves are only actualized as actual emotions (*Midot*) later.

Now, just as this so in regard to drawing forth the emotions (*Midot*) from the intellect (*Sechel*), it likewise is so in regard to the drawing forth of the intellect (*Sechel*) from that which transcends intellect, as they are drawn forth in a manner of cause and effect. That is, here too, there is the garbing and manifestation (*Hitlabshut*) in all the aforementioned matters.

However, all the above is in regard to the inner light and illumination (*Ohr Pnimi*) as it is grasped in the recipient and this is the very reason that it must be manifest and garbed

according to the recipient. However, this is not so when the teacher wants to bestow influence in a way that the recipient cannot grasp. An example of this is revealing a desire (*Ratzon*) for which there is no logical reason. The automatic result is that it will not be grasped by the recipient. For, since the desire is beyond reasoned explanation, therefore it cannot be grasped in the mind of the recipient. Thus, since it is not grasped, it does not constrict to manifest according to the capacity of the recipient. Rather, the entire matter of desire (*Ratzon*) is that he wants the actions of the student to accord to his desire.

3.

Now, from these analogies we may understand how it is Above in Godliness, that the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale*), which is the inner light (*Ohr Pnimi*) that is grasped within the worlds, manifests within them. Because of this, since this light illuminates within each world according to its degree of elevation, there are various divisions of worlds. Besides this, even in regard to its very graspability, in that it manifests within the vessels (*Keilim*), this too is a matter of manifestation (*Hitlabshut*). For, the essential light of *HaShem*-יהו"ה, blessed is He, which is the light that reveals His Singular Preexistent Intrinsic and Essential Being, has no relation to vessels (*Keilim*) whatsoever. That which relates to vessels (*Keilim*) is only the externality of the light (*Chitzoniyut HaOhr*). Moreover, even the externality of the light (*Chitzoniyut HaOhr*) itself, initially illuminates within vessels

(*Keilim*), and is then further diminished to be grasped within the vessels (*Keilim*) and be tailored according to the manner of the vessels (*Keilim*).

To further explain, there are three levels in the vessels:¹⁴³² There is the inner aspect of the vessel, the middle aspect of the vessel and the outer aspect of the vessel. Thus, when we say that the light is grasped in the vessel and comes to be according to the state of being of the vessel, this also applies to the middle and outer aspects of the vessel. This is similar to the bestowal of intellect, which first illuminates in the recipient and is then grasped within him. The same is true of the illumination of *HaShem*'s-יהו"ה light and illumination within the vessels (*Keilim*). It first illuminates within them and is subsequently grasped by them. However, all this is only in regard to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

Such is not the case in regard to the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), which is the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He. This light is not grasped within the worlds and therefore does not manifest within them. Rather, in regard to the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*), there is no manifestation

¹⁴³² See Etz Chayim, Shaar 20 (Shaar HaMochin) Ch. 5; Likkutei Torah Shlach 41d; Pirush HaMilot of the Mittler Rebbe 32b, 75a; For further elucidation, also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, and the notes there (as well as the explanations of Rabbi Hillel of Paritch to that chapter).

(*Hitlavshut*) within vessels (*Keilim*), and it instead surrounds, transcends, and encompasses all worlds equally.¹⁴³³

Now, as they are in their roots, the light of *HaShem-יהו"ה* that fills all worlds (*Memaleh*), and the light of *HaShem-יהו"ה* that surrounds all worlds (*Sovev*) are the matters of the light of the line-*Kav* and the great circle-*Iggul HaGadol*, respectively.¹⁴³⁴

To further explain, the light of the line-*Kav* is analogous to a person who wants to draw water from a river into small vessels. Now, to do so, a pipe that causes the water to divide is necessary. However, this is only a general division for larger vessels. For there to be particular divisions, in order to draw the water into smaller vessels, additional pipes are necessary that further divide the waters to smaller, particular vessels. The same is true of the light of the line-*Kav*, which is like a large pipe that causes the general divisions within the light (*Ohr*).

An example is the world of *Akudim*, wherein all ten lights are “bound-*Akudim*” together within a single vessel.¹⁴³⁵ A higher example is the aspect of Adam Kadmon (Primordial Man), which is the general desire for the totality of the chaining down of the worlds (*Histhalshelut*), as a whole.¹⁴³⁶ Although this desire gazes to the end of all generations, they nonetheless

¹⁴³³ See Tanya, Ch. 48.

¹⁴³⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-17 and the notes there.

¹⁴³⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

¹⁴³⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18-19 and the notes there.

are all included there in a single glance,¹⁴³⁷ and there are additional pipes through which particular divisions become possible. This is as stated in Pardes Rimoni, ¹⁴³⁸ that from the crown-*Keter*, three pipes (*Tzinorot*) are drawn forth, to wisdom-*Chochmah*, understanding-*Binah* and beauty-*Tiferet*, and similarly there are more particular pipes (*Tzinorot*) to all the particular *Sefirot*. However, all this is in regard the light of the line-*Kav*, which is the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He.

However, in regard to the Great Circle (*Iggul HaGadol*) there are no divisions of worlds, but rather, He surrounds, transcends, and encompasses them all equally. This is similar to a person's desire (*Ratzon*) which equals all the particular powers of the soul. It is from these two matters; the Great Circle (*Iggul HaGadol*) and the Line (*Kav*), that the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*) and the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*), are drawn.

Based on the above,¹⁴³⁹ we may understand the verse,¹⁴⁴⁰ "I (*Ani* (אני) fill the heavens and the earth." For, elsewhere it states,¹⁴⁴¹ "The whole earth is full of His glory (*Kvodo*-כבודו)," which Targum translates as, "The ray of His

¹⁴³⁷ See Talmud Bavli, Rosh HaShanah 18a (and the Chiddushei Aggadot there, as well as Rosh HaShanah liturgy for the Zichronot blessing); Also see Likkutei Torah Shir HaShirim 18d, and Shaar HaYichud of the Mittler Rebbe Ch. 13 & 16.

¹⁴³⁸ Pardes Rimoni, Shaar 7 (Shaar Seder HaTzinorot), Ch. 2.

¹⁴³⁹ See Likkutei Torah, Korach 52c and on; VaEtchanan 9a and on; Re'eh 33a and on.

¹⁴⁴⁰ Jeremiah 23:24

¹⁴⁴¹ Isaiah 6:3

glory (*Ziv Yikareih*-יה יקר־זיו),” indicating that it is only a mere glimmer of His radiance. However, the first verse states, “I fill-*Ani Maleh*-אני מלא,” indicating the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He. Additionally, the first verse states, “the heavens **and** the earth,” whereas the second verse only states, “The whole earth is full of His glory.”

However, based on the above explanation, it is understood that the verse, “I (*Ani*-אני) fill the heavens and the earth,” refers to the light of *HaShem*-יהוה, blessed is He, that surrounds all worlds (*Sovev*), referring to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה, blessed is He, who is the very essence of the light and illumination, (as indicated by the word “I-*Ani*-אני”). For, in this essential light of *HaShem*-יהוה, blessed is He, there are no divisions of worlds, and He therefore is equally present in the heavens and the earth.

In contrast, when it states, “The whole earth is full of His glory,” this refers to the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh*). In this light of *HaShem*-יהוה, blessed is He, there are divisions of heavens and earth, and the illumination that is present in the earth is merely a glimmer of the ray of His radiance, which is the meaning of the words, “The ray of His glory (*Ziv Yikareih*-יה יקר־זיו).”

For, as known, in the light of the line-*Kav* there are divisions. That is, the essence of the Line-*Kav* transcends the world of Emanation-*Atzilut*, and there is only a radiance of the Line-*Kav* in the world of Emanation-*Atzilut*. Thus, when it

states that the Line-*Kav* penetrates the veil (*Parsa*) with the thirty vessels of kingship-*Malchut* of the world of Emanation-*Atzilut* and its radiance illuminates within the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) it is only a glimmer, and a glimmer of a glimmer, and a glimmer of a glimmer of a glimmer.¹⁴⁴² Thus, about this the verse states, “The whole earth is full of His glory,” meaning, “The ray of His glory (*Ziv Yikareih*-יה יקר־יה),” in that it is a mere ray and glimmer of His radiance, blessed is He.

4.

Now, even though the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*) is loftier than the light of *HaShem*-יהו"ה, that fills all worlds (*Memaleh*), since the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) is proportional to the worlds, whereas the light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev*) transcends and encompasses them all equally, nevertheless, even the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He, is specifically drawn forth through the inner light (*Ohr Pnimi*).

This is as stated in Etz Chayim,¹⁴⁴³ that the line-*Kav* is drawn forth, “circles and is drawn forth, and re-encircles and is drawn forth etc.”¹⁴⁴⁴ In other words, even the schema of the

¹⁴⁴² See Tanya, Iggeret HaKodesh, Epistle 20 (131b) and elsewhere.

¹⁴⁴³ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

¹⁴⁴⁴ This is the schema of the *Sefirot* known as circles-*Iggulim*, and is explained at greater length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16-17.

circles-*Iggulim* (except for the Great Circle – *Iggul HaGadol*) is specifically drawn forth through the Line-*Kav*. However, this must be better understood, for, since the circles-*Iggulim* are loftier than the Line-*Kav*, why then are they drawn forth specifically through the Line-*Kav*?

The explanation is that, in truth, the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, is actually not a glimmer and radiance of the transcendent encompassing light (*Ohr Makif*), but is rather a “brother” to the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He. That is, the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, was also present before the restraint of the *Tzimtzum*, except that it was in a state of concealment.

This may be better understood from the aforementioned analogy of a teacher and his student – that is, the bestower of influence and the recipient of influence. When the teacher must conceal the inner light of his intellect and produce intellect as it applies to the student, this is not in a manner in which the externality of the intellect is brought forth into existence through the concealment and restraint (*Tzimtzum*). For, even before this, the teacher already possessed the externality of the intellect (*Chitzoniyut HaShechel*), only that it was concealed. Rather, through the concealment of the inner aspect, the external aspect came to be revealed.

The same is likewise true Above. This is to say that the restraint of the *Tzimtzum* did not bring about the existence of the light of the Line-*Kav*. Rather, the light of the Line-*Kav* was already present before the restraint of the *Tzimtzum*, except that

is was concealed, and through the restraint of the *Tzimtzum* it became revealed. Thus, since even prior to the restraint of the *Tzimtzum* there is the limitless light of *HaShem*-יהו"ה, blessed is He, as well as the limited light and illumination, it therefore follows that the inner light (*Ohr Pnimi*) is like a “brother” to the transcendent encompassing light (*Ohr Makif*).

Now, in addition to the fact that the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה is not just a glimmer and radiance of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה – in truth, the inner light (*Ohr Pnimi*) is actually loftier than the transcendent light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He. For, since *HaShem*'s-יהו"ה Supernal intent is for the light of *HaShem*-יהו"ה, blessed is He, to be openly manifest and revealed, we therefore find that with respect to *HaShem*'s-יהו"ה Supernal intent, the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, is actually deeper and loftier. Therefore, even the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, is drawn forth specifically by means of the inner light (*Ohr Pnimi*).

Thus, since from the perspective of *HaShem*'s-יהו"ה Supernal intent, the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, is loftier, and this is why the schema of circles-*Iggulim* is drawn forth by means of the Line-*Kav*, which is slightly drawn out and then re-encircles. In other words, it is specifically the inner light (*Ohr Pnimi*) that reveals the superiority of the encompassing transcendent light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He.

These two aspects are the matter of Yaval-יבל and his brother Yuval-יובל, as the verse states,¹⁴⁴⁵ “Yaval-יבל was the first of those who dwell in tents and breed cattle; his brother’s name was Yuval-יובל; he was the first of all those who handle the harp and flute.” Now, the tent (*Ohel*-אהל) refers to that which is transcendent and encompassing (*Makif*) and therefore Yaval-יבל is the head of the encompassing and transcendent lights (*Makifim*). In contrast, his brother Yuval-יובל was “the first of all those who handle the harp and flute,” which refers to song. Now, song is the matter of thirst, yearning and an ascent to a loftier level. Moreover, in song there also is the matter of drawing down below, which is the meaning of the teaching,¹⁴⁴⁶ “All masters of song go up with song and are drawn with song.”

These two matters, ascent (*Aliyah*) and drawing down (*Hamshachah*) specifically relate to the inner light (*Ohr Pnimi*), which has divisions of levels. For, in the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, in which there are no divisions of levels, neither ascent (*Aliyah*) nor drawing down to below (*Hamshachah*) is applicable. Rather, it is specifically the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, that has divisions of levels.

¹⁴⁴⁵ Genesis 4:20-21

¹⁴⁴⁶ See Talmud Bavli, Shabbat 51b – The text literally reads “All [animals] that have a chain (*Sheir*-שׂיר) may go out with a chain [on Shabbat], and may be pulled by the chain (*Sheir*-שׂיר).” The word “chain-*Sheir*-שׂיר” can also be read “song-*Shir*-שׂיר” and thus also bears the additional meaning explained above. (This matter was also discussed in Discourse 3 and Discourse 17 of this year, 5714.) Also see Likkutei Torah, Zot HaBrachah 98a; Siddur Im Divrei Elokim Chayim 275d, and elsewhere.

Now, even though Yuval-יובל is “the first of all who handle harp and flute,” referring to the matter of the inner light (*Ohr Pnimi*), he nevertheless is the brother of Yaval-יבל, referring to the head of the transcendent encompassing lights (*Makifim*) of *HaShem*-יהו"ה, blessed is He. This is as mentioned before, that the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה is the “brother” of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה,¹⁴⁴⁷ and beyond this, is even loftier. It is specifically because of this that the inner light (*Ohr Pnimi*) reveals the superiority of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He.

Now, even though the inner light (*Ohr Pnimi*) is loftier than the transcendent encompassing light (*Ohr Makif*), nevertheless, the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*), is but a mere ray and glimmer. This is as stated,¹⁴⁴⁸ “The whole earth is full of His glory (*Kvodo*-כבוד),” meaning, “The ray of His glory (*Ziv Yikareih*-זיו יקר־יה).”

The explanation is that the loftiness of the inner light (*Ohr Pnimi*) is specifically as it is in its root. That is, as it is in its root before the restraint of the *Tzimtzum*, it is a “brother” to the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, and is even superior to it. However, as it is drawn down through the restraint of the *Tzimtzum*, it is but a mere ray and glimmer. In other words, even though the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, is also drawn through the restraint of the

¹⁴⁴⁷ See Likkutei Torah, Korach 52d.

¹⁴⁴⁸ Isaiah 6:3

Tzimtzum, nevertheless, the effect of the restraint of the *Tzimtzum* on the transcendent encompassing light (*Ohr Makif*) cannot be compared to its effect on the inner light (*Ohr Pnimi*).

To further clarify, the effect of the restraint of the *Tzimtzum* on the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, is that at first it was openly revealed, and then, as a result of the restraint of the *Tzimtzum*, it was concealed. In other words, the restraint of the *Tzimtzum* did not cause any actual measure or limitation in it, but only "touched" it by concealing it. Beyond this, when for whatever reason, there is a revelation of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, it illuminates as it essentially is and is only "touched" by the restraint of the *Tzimtzum*. This is why the transcendent light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev*) is sometimes referred to as the light of *HaShem*-יהו"ה as it is included in His Singular Preexistent Intrinsic and Essential Being, blessed is He (*Ohr HaKalul b'Atzmuto*). This is because the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*) is a revelation of the Great Circle (*Iggul HaGadol*), and it is revealed as it essentially is, meaning, that it is not at all in a state of departure from His Singular Preexistent Intrinsic and Essential Being, blessed is He. Rather, it is only "touched" by the restraint of the *Tzimtzum*, and nothing more.

In contrast, the effect of the restraint of the *Tzimtzum* on the light of *HaShem*-יהו"ה that fills all worlds, is that it comes to be manifest and enclothed (*Hitlabshut*) within the worlds. This being so, the restraint of the *Tzimtzum* affects a change in the

light and it comes forth to be manifest and garbed in a variety of divisions. Because of this it is merely a ray and a glimmer, and nothing more. However, this is only because it is drawn forth by way of the restraint of the *Tzimtzum*. However, as it is in its root, it is the “brother” of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, and is even loftier, as mentioned before. Thus, it is specifically the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה that reveals the loftiness and superiority of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He.

5.

Now, the same is true of Torah and *mitzvot*. That is, the matter of Torah is that of grasp and comprehension, which is an inner matter (*Pnimiyyut*), as stated,¹⁴⁴⁹ “Your Torah is in my innards.” This is why there are divisions in Torah. That is, it comes into a way of division, according to the manner and sensibilities of the one who is comprehending it, so that a person who has better receptacles for comprehending, will grasp more. Moreover, besides the differences resulting from the receptacle of the person comprehending it, there also are divisions in the manner that Torah is revealed, such as the distinction between the light of Torah (*Ohr Torah*-אור תורה), and the dew of Torah (*Tal Torah*-טל תורה).¹⁴⁵⁰

¹⁴⁴⁹ Psalms 40:9

¹⁴⁵⁰ The distinction between these two aspects of the light of Torah (*Ohr Torah*-אור תורה) and the dew of Torah (*Tal Torah*-טל תורה) was explained at greater length

For example, it is possible for a person to have good vessels of comprehension and to comprehend much Torah, but nevertheless, if his study is not for the sake of the Name *HaShem*-יהו"ה, then for him, the light of Torah (*Ohr Torah*-אור תורה) is constricted. The opposite is also true; there could be a person whose vessels of comprehension are small and does not comprehend Torah to such a great degree, but nonetheless, since he studies Torah for the sake of the Name *HaShem*-יהו"ה, blessed is He, therefore the light of Torah (*Ohr Torah*-אור תורה) is in a state of completion and perfection for him. All this is because Torah is the inner aspect (*Pnimiyyut*) and therefore has divisions.

In contrast, the *mitzvot*, which are *HaShem*'s-יהו"ה's Supernal will (*Ratzon*), blessed is He, and are the aspect of the transcendent encompassing light (*Makif*), have no divisions in their fulfillment. That is, whether it is the greatest of the great, such as our teacher Moshe, or the simplest Jew, their *mitzvot* are all equal. In other words, even though in the intentions that one must have when fulfilling the *mitzvot* – in that “the *mitzvot* require intent”¹⁴⁵¹ – there certainly are divisions between one person and another, so much so that they could be totally distance from each other, nonetheless, the difference here is only in the intent of the mind when fulfilling the *mitzvot*. However, in the primary aspect of the *mitzvot*, which is to fulfill them in actuality, there is no difference between the mitzvah of

in a previous discourse of this year, 5714, entitled “*Al Shloshah Dvarim* – The world stands upon three things,” Discourse 15.

¹⁴⁵¹ Talmud Bavli, Eruvin 95a

the greatest of the great, such as our teacher Moshe, and the *mitzvah* of smallest of the small. In this all Jews are equal.

All this also applies to serving *HaShem*-יהו"ה, blessed is He, about which it says,¹⁴⁵² "There is no service like the service of love." That is, when it comes to the love about which it states,¹⁴⁵³ "You shall love *HaShem*-יהו"ה your God with all your heart and with all your soul," this refers to levels of love that come about through grasp and comprehension, which accord to the measure and limitations of a person's vessels. Therefore, there are various divisions in it.

However, such is not so of the love indicated by the words, "You shall love *HaShem*-יהו"ה your God...with all your being," which refers to the aspect of abundant love (*Ahavah Rabba*) for *HaShem*-יהו"ה, blessed is He, a love that utterly transcends reason and intellect. This level of service of *HaShem*-יהו"ה, blessed is He, comes from the aspect of the transcendent encompassing lights (*Makif*) of the soul, and therefore, in this there are no divisions.

This is similar to what we observe about the revelations of the transcendent encompassing lights (*Makif*) on Rosh HaShanah and Yom Kippur, that as a result of serving *HaShem*-יהו"ה, blessed is He, from the aspect of the transcendent encompassing lights (*Makif*) of the soul, all Jews are equal. This is as stated,¹⁴⁵⁴ "You are standing today, all of you, before *HaShem*-יהו"ה your God; your leaders, your tribes, your elders,

¹⁴⁵² See Zohar II 55b; Zohar III 267a; Likkutei Torah Shlach 42c and elsewhere.

¹⁴⁵³ Deuteronomy 6:5

¹⁴⁵⁴ Deuteronomy 29:9-10

your officers... from your wood-cutters to your water-drawers.”

6.

Now, with the above in mind, we can understand Korach's argument, namely, that a prayer shawl (*Talit*) that is made entirely of blue (*Techeilet*) should be exempt from bearing the tassels (*Tzitzit*). The explanation is that the prayer shawl (*Talit*) refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). The term “blue-*Techeilet*-תכלת” is of the same root as “consumes and expires-*Acheel* וְשָׂטָן *Shatzee*,” and is the aspect of the judgments-*Gevurot*. The reference to a prayer shawl (*Talit*) that is made entirely of blue (*Techeilet*), is that even the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds, is drawn forth by way of the restraint of the *Tzimtzum* and was “touched” by the restraint of the *Tzimtzum*, as previously explained.

Now, it is about this that Korach argued, in that he had no desire for the inner light (*Ohr Pnimi*). For, although there is also a superiority to the matter of drawing forth (*Hamshachah*), Korach argued that drawing forth the transcendent surrounding light (*Sovev*) of *HaShem*-יהו"ה, blessed is He, should be adequate, in that it too was “touched” by the restraint of the *Tzimtzum*. He therefore argued that a prayer shawl (*Tallit*) made entirely of blue should be exempt from the tassels

(*Tzitzit*), in that the tassels (*Tzitzit*) refer to the inner light (*Ohr Pnimi*), that is, they refer to the short straight line (*Kav*).

Moreover, Korach argued that even if we say that a drawing forth by way of the restraint of *Tzimtzum* is insufficient, and there must also specifically be a drawing forth of the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, he nevertheless argued that the revelation of the inner light (*Ohr Pnimi*) as it is subsequent to the restraint of the *Tzimtzum* is unnecessary. Instead, he argued that a revelation of the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, as it is concealed and included in His Essential Being before the restraint of the *Tzimtzum* should be adequate (As previously explained, even before the restraint of the *Tzimtzum*, the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, was present, but concealed.)

This explains his second argument, that a house full of Torah scrolls should be exempt from the *mitzvah* of *Mezuzah*. That is, the matter of a house full of Torah scrolls indicates the inner light (*Ohr Pnimi*) as it exists concealed within the house. Moshe responded that the drawing forth alone is inadequate, nor is the aspect of the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, as it is concealed in His Essential Self adequate. Rather, the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, must specifically be drawn forth in a way of manifestation (*Hitlabshut*) and revelation.

Now, the explanation is that the encompassing light (*Ohr Makif*) is loftier than the inner light (*Ohr Pnimi*). This is true of both the close encompassing light (*Ohr Makif*) that has

some relation to the inner light (*Ohr Pnimi*), as well as the distant encompassing light (*Makif HaRachok*) that has utterly no relation to the inner light (*Ohr Pnimi*). This is the meaning of a house filled with Torah scrolls. The house refers to the distant encompassing light (*Makif HaRachok*). In the soul of a Jew, this refers to the singular *Yechidah* essence of his soul, which even transcends the aspect of the *Mazal* of his soul. This is because the *Mazal* of the soul is the close encompassing aspect of the *Chayah* level of the soul, which indeed has relation to the inner lights of the soul.

To clarify, the verse states,¹⁴⁵⁵ “And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great dread fell upon them, so that they fled to hide themselves.” Our sages, of blessed memory, explained,¹⁴⁵⁶ “Even though they did not see, their *Mazal* saw.” That is, with Daniel, the fear penetrated him in an inner way. Therefore, his grasp caused him to fear. They, however, did not see. Only their *Mazal* saw, being that the *Mazal* is the transcendent encompassing (*Makif*) aspect of the soul. Therefore, “a great dread fell upon them,” and “his knees knocked against each other.”¹⁴⁵⁷ This “great dread” is the matter of the encompassing concealed aspect (*Makif*). Nevertheless, even this great dread was connected to the matter of fear, except that the reason and cause of the fear remained concealed for them. This is because the encompassing (*Makif*) aspect of the *Mazal* of the soul has

¹⁴⁵⁵ Daniel 10:7

¹⁴⁵⁶ Talmud Bavli, Megillah 3a

¹⁴⁵⁷ Daniel 5:6

relation to the inner (*Pnimi*) aspects of the soul, being that it is the close encompassing light (*Makif HaKarov*) of the soul. However, the singular *Yechidah* essence of the soul is even loftier than the *Mazal* of the soul, and is the matter of the distant encompassing light (*Makif HaRachok*) of the soul, that is unrelated to the inner (*Pnimi*) lights of the soul.

The same is so of *mitzvot*. That is, even though the *mitzvot*-commandments are the aspect of the encompassing light (as previously explained), nevertheless, they are the aspect of the close encompassing light (*Makif*) that relates to the inner lights (*Pnimi*). This is why *mitzvot* require intent (*Kavanah*) in their fulfillment.¹⁴⁵⁸ However, some *mitzvot* are of the aspect of the distant encompassing light (*Makif HaRachok*). An example is the *mitzvah* of forgotten produce (*Shichechah*), the fulfillment of which is specifically not out of any reason or intellect at all. It thus is a matter of the distant encompassing light (*Makif HaRachok*).

In the same manner, Above in Godliness, there also is the aspect of the distant encompassing light (*Makif HaRachok*), this being the aspect of the Great Circle (*Iggul HaGadol*). Now, although there is a general superiority to the encompassing light (*Ohr Makif*), particularly the distant encompassing light (*Makif HaRachok*), nevertheless, the inner light (*Ohr Pnimi*) is specifically necessary. Moreover, for there only to be the inner light (*Ohr Pnimi*) as it is included in the transcendent light (*Ohr*

¹⁴⁵⁸ Talmud Bavli, Eruvin 95a

Makif) is insufficient. It rather is necessary that the inner light (*Ohr Pnimi*) be revealed, as it is.

This then, was Moshe's explanation to Korach - that the superiority of the inner light (*Ohr Pnimi*) is not just that it is a "brother" to the transcendent encompassing light (*Ohr Makif*), for if that was its only superiority, it would be adequate for there to only be a revelation of the inner light (*Ohr Pnimi*) as it is included in the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. Rather, he explained that the superiority of the inner light (*Ohr Pnimi*) is that it is the chief aspect of *HaShem's*-יהו"ה Supernal intent, since His Supernal intent is for it to specifically be manifest below (*Hitlabshut*). Thus, in this respect, the inner light (*Ohr Pnimi*) is superior to the transcendent encompassing light (*Ohr Makif*). Moreover, it is specifically the inner light (*Ohr Pnimi*) that reveals the superior loftiness of the transcendent encompassing light (*Ohr Makif*).

This may be better understood through a teaching of our sages, of blessed memory,¹⁴⁵⁹ "It can take forty years for a person to grasp the depth of his teacher's intent." However, after forty years, he does indeed come to grasp the depth of his teacher's intent, meaning, the inner depth of his wisdom. Moreover, this does not mean that his teacher must repeat the teaching over again after forty years. Rather, by having taught him the intellect forty years earlier, after forty years he comes to finally grasp the full depth of his teacher's intent. This is to

¹⁴⁵⁹ Talmud Bavli, Avodah Zarah 5b

say that after toiling and dwelling on the aspect of the intellect that does relate to him – which is the matter of the inner light (*Ohr Pnimi*) – after the passage of forty years, he finally comes to grasp the depth of his teacher’s intent – which is the aspect of the transcendent encompassing light (*Ohr Makif*).

To further explain, the inner light (*Ohr Pnimi*) as it is revealed, is similar to the letters (*Otiyot*) of the impression (*Reshimu*), which were “untouched” by the restraint of the *Tzimtzum*.¹⁴⁶⁰ Thus, the letters (*Otiyot*) of the impression (*Reshimu*) are loftier than the transcendent encompassing light (*Ohr Makif*), since, at the very least, the transcendent encompassing light (*Ohr Makif*) was “touched” by the restraint of the *Tzimtzum*, as explained above. In contrast, the letters (*Otiyot*) of the impression (*Reshimu*) were completely untouched by the restraint of the *Tzimtzum*. Therefore, it is specifically the letters (*Otiyot*) of the impression (*Reshimu*) – which are the letters (*Otiyot*) of the recipient – that reveal the transcendent encompassing light (*Ohr Makif*).

The same is likewise so in regard to the general order of the bestowal of intellect from teacher to student. That is, at first the study must be in a simple orderly fashion of one teaching followed by another teaching etc. Only afterwards can the student ascend further, in a manner that is not at all gradual.

This is also true when it comes to serving *HaShem*-יהו"ה, blessed is He. That is, it is specifically through the precursor of love of *HaShem*-יהו"ה, blessed is He, that accords to reason and

¹⁴⁶⁰ See Ohr HaTorah, Bereishit Vol. 6, 1,068b and elsewhere.

intellect, that is, the levels of love indicated by the verse, “You shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul,” that one can then to come to the love of *HaShem*-יהו"ה, blessed is He, indicated by the words, “with all your being.”

This also applies to Torah study, in that grasping and comprehending alone, is inadequate. Rather, Torah study must be with fear of *HaShem*-יהו"ה, blessed is He, specifically with the acceptance of the yoke of His kingship. This is why a prayer shawl (*Tallit*) that is entirely made of blue (*Techeilet*) is not exempt from having tassels (*Tzitzit*), because the tassels (*Tzitzit*) are the matter of fear of *HaShem*-יהו"ה, blessed is He, as the verse states,¹⁴⁶¹ “That you may see it and remember etc.” This also is the matter of the blue (*Techeilet*-תכלת) of the *Tzitzit*. For, as explained above, the term “blue-*Techeilet*-תכלת” is of the same root as “consumes and expires-*Acheel* ו' *Shatzee*-אכיל,” and is the aspect of judgments-*Gevurot* and fear of *HaShem*-יהו"ה, blessed is He.

Similarly, a house that is full of Torah scrolls is not exempt from the *mitzvah* of *Mezuzah*. This is because the *Mezuzah* contains two Torah portions (*Parshiyot*) in it, the Torah portion of “*Shema Yisroel*-Listen Israel,”¹⁴⁶² and the Torah portion of,¹⁴⁶³ “*V'Hayah Im Shamo'a*-It shall be that if you listen.” The substance of these two portions is the acceptance of the yoke of the Kingship of Heaven and the

¹⁴⁶¹ Numbers 15:39; Also see Talmud Bavli, Menachot 43b, and Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, 21.

¹⁴⁶² Deuteronomy 6:4-9

¹⁴⁶³ Deuteronomy 11:13-21

acceptance of the yoke of *HaShem*'s-יהו"ה commandments.¹⁴⁶⁴ This is as our sages, of blessed memory, stated,¹⁴⁶⁵ "First accept My Kingship and afterwards accept My decrees."

In other words, it is specifically through fear of *HaShem*-יהו"ה, blessed is He, and the acceptance of the yoke of His kingship, that the study of Torah is as it should be. This is as stated,¹⁴⁶⁶ "Fear of *HaShem*-יהו"ה, that is his treasure."¹⁴⁶⁷ Regarding this, our sages, of blessed memory, said,¹⁴⁶⁸ "This is analogous to a person who told his emissary, 'Bring a *kor* of wheat to store up in the attic for me.' The emissary went and brought it up for him. He asked him, 'Did you mix a *kav* of *Chomton* preservative into it?' He responded that he did not. He then said to him, 'It would have been better had you not brought it up.'" For, it is specifically through the fear of *HaShem*-יהו"ה, blessed is He, and the acceptance of His yoke, that Torah is preserved and sustained. In other words, when one has "fear of *HaShem*-יהו"ה, that is his treasure," then he has both the matter of Torah, as well as the matter of fear of *HaShem*-יהו"ה, blessed is He.

From all this it is understood that it is specifically through the inner light (*Ohr Pnimi*) that we can come to the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He. Therefore, even in the coming future, when there will be a revelation of the unlimited light of *HaShem*-יהו"ה,

¹⁴⁶⁴ Talmud Bavli, Brachot 13a

¹⁴⁶⁵ Mechilta Yitro 20c and elsewhere.

¹⁴⁶⁶ Isaiah 33:6

¹⁴⁶⁷ See Talmud Bavli, Brachot 33b

¹⁴⁶⁸ Talmud Bavli, Shabbat 31a

blessed is He, which transcends and surrounds all worlds (*Sovev Kol Almin*), nonetheless, the drawing forth will specifically be through the Line-Kav. This is why even in the coming future there still will be the aspects of *Zeir Anpin* and kingship-*Malchut*. That is, even though in the coming future there will be a revelation of the root of the *Sefirah* of kingship-*Malchut*, as it states,¹⁴⁶⁹ “An accomplished woman is the crown of her Husband,” nevertheless, the bestowal of influence will specifically be through (“her husband”) *Zeir Anpin*.

¹⁴⁶⁹ Proverbs 12:4