

Discourse 27

“Vayikach Korach - Korach separated”

Delivered on the second day of Shavuot, 5717

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁸⁴ “Korach son of Yitzhar, son of Kehot, son of Levi, separated himself.” Rashi explains stating, “It does not mention that Levi was the son of Yaakov, because Yaakov asked for mercy on himself that his name should not be mentioned together with their quarrel, as it states,⁶⁸⁵ ‘Let my honor not be joined in their congregation.’”⁶⁸⁶

Now, this must be better understood. For, it seems to indicate that were it not for Yaakov’s prayer, Korach’s act would be attributed to him as well. However, at first glance, how is it applicable to say this about our forefathers, especially Yaakov, who is “the choicest of the forefathers?”⁶⁸⁷

Furthermore, we must understand the statement in Talmud⁶⁸⁸ about the verse, “Korach the son of Yitzhar, the son of Kehot, the son of Levi, separated himself.” It states there,

⁶⁸⁴ Numbers 16:1

⁶⁸⁵ Genesis 49:6

⁶⁸⁶ Also see Midrash Tanchuma, Korach 4

⁶⁸⁷ Midrash Bereishit Rabba 76:1; Zohar I 119b, 147b; Shaar HaPesukim of the Arizal to Genesis 27:25 (Parshat Toldot).

⁶⁸⁸ Talmud Bavli, Sanhedrin 109b

“He is called Korach-קרח because through him baldness-*Karchah*-קרחה came about in Israel, he is called the son of Yitzhar-יצהר בן because he incited the wrath of the whole world upon himself like the midday sun-*Tzaharayim*-צהריים etc.” Now, we also must understand why when they wanted to explain and describe the effect caused by Korach’s deed, they specifically depicted it as a matter of “baldness-*Karchah*-קרחה,” which is an area empty of hair. Additionally, we must understand the meaning of the matter that, “he incited the wrath of the entire world upon himself like the midday sun-*Tzaharayim*-צהריים.” Moreover, we must understand why Targum translates the words “*Vayikach Korach*-ויקח קרח” as “and Korach separated himself (*Etpaleg*-אתפלג),” whereas everywhere else Targum translates the word “*Vayikach*-ויקח” as “and he took-*v’Naseiv*-ונסיב.” However, here it is translated as “He separated himself (*Etpaleg*-אתפלג).”

2.

We first must explain the first specification, that it indicates that if not for Yaakov’s request for mercy, Korach’s deed would also be attributed to Yaakov. This may be understood by first prefacing with the matter of our forefathers.⁶⁸⁹ As known, the matter of our forefathers was that of drawing down the revelation of Godliness into the world. That is, in and of itself, the world (*Olam*-עולם) is a matter of

⁶⁸⁹ See the discourse entitled “*Vayikach Korach*” 5673 (*Hemshech* 5672 Vol. 1 p. 272 and on).

concealment (*He'elem*-העלם).⁶⁹⁰ However, through the general service of *HaShem*-יהו"ה of our forefathers and especially through the service Yaakov – who is the choicest of the forefathers – they drew down a revelation of Godliness into the world.

About this the verse states,⁶⁹¹ “I appeared to Avraham, to Yitzchak and to Yaakov as *E”l Shadday*-א"ל שדי.” That is, the novel existence of the world is drawn to it through *HaShem*’s-יהו"ה title God-*Elohi”m*-אלהים-86, which shares the same numerical value as “the natural order-*HaTeva*-הטבע-86,”⁶⁹² and is the matter of hiddenness and concealment. However, through the forefathers there was a drawing down of His title *E”l Shadday*-א"ל שדי.⁶⁹³

Now, about the matter of *HaShem*’s-יהו"ה title *E”l Shadday*-א"ל שדי, in books of Kabbalah it states that it refers to the union of the *Sefirah* of foundation-*Yesod* with the *Sefirah* of kingship-*Malchut*.⁶⁹⁴ In the teachings of Chassidus⁶⁹⁵ it states that it refers to the union of the Elder Yisroel (*Yisroel Sabba*)

⁶⁹⁰ Likkutei Torah, Shlach 37d and elsewhere.

⁶⁹¹ Exodus 6:3; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁶⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled “*Hamargil*”); Shaalot u’Teshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on, and elsewhere.

⁶⁹³ The numerical value of *HaShem*’s-יהו"ה title *E”l Shadday*-א"ל שדי-345 is equal to *HaShem*-שם-345. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁶⁹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 2 (*Yesod*); Pardes Rimmonim, Shaar 23 (*Shaar Erchei HaKinuyim*), Ch. 1 (section entitled “*E”l HaHoda’ot*”), cited in Ohr HaTorah Va’era p. 157.

⁶⁹⁵ See *Hemshech* 5672 and Ohr HaTorah *ibid*.

with the stature of *Tevunah*, which generally refers to the drawing down of the *Sefirah* of understanding-*Binah*.⁶⁹⁶ This then, was the novelty introduced with the drawing down brought about by our forefathers. For, in and of itself, the existence of the world is drawn down from the *Sefirah* of Kingship-*Malchut*, but our forefathers brought about a drawing down from the higher *Sefirah* of Understanding-*Binah*.⁶⁹⁷

This is also the meaning of the verse,⁶⁹⁸ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world to the world.” About this Zohar⁶⁹⁹ comments, “The words, ‘from the world’ (*Min HaOlam*-מִן הָעוֹלָם) refer to the upper ‘hidden world’ (*Alma d'Itkasiya*) and the words ‘to the world’ (*Ad HaOlam*-עַד הָעוֹלָם) refer to the lower ‘revealed world’ (*Alma d'Itgaliya*),” for generally, the upper world (*Alma Ila'ah*) refers to the aspect of understanding-*Binah*. Thus, this is the matter that was drawn down by our forefathers.

The explanation is that in the matter of the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*), there are various levels, which are explained in various places through three analogies. The first is an analogy of the letters (*Otiyot*) of thought (*Machshavah*) and the letters (*Otiyot*) of speech (*Dibur*). The second is an analogy of the light of the sun. The third is an analogy of the overabundance of light to the eyes, which our sages, of blessed memory, called

⁶⁹⁶ See Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 2-3.

⁶⁹⁷ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of The Name (*Shaar HaShem*) ibid.

⁶⁹⁸ Psalms 106:48

⁶⁹⁹ See Zohar I 153b, 158b; Ohr HaTorah, Bereishit, Vol. 3, p. 551a.

“Great light-*Sagee Nahor*-סגי נהור,”⁷⁰⁰ [and means blindness]. These analogies correspond to the particulars of the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*) and generally consist of three levels.

The first level of the two above-mentioned worlds, is the relationship between the world of Creation, and the worlds of Formation and Action (*Briyah, Yetzirah, Asiyah*). Here, the world of Creation (*Briyah*) is called the concealed world (*Alma d'Itkasiya*) and the worlds of Formation and Action (*Yetzirah* and *Asiyah*) are called the revealed world (*Alma d'Itgaliya*). The second level is the relationship between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*). Here, the three worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are called the revealed world (*Alma d'Itgaliya*) and the world of Emanation (*Atzilut*) is called the concealed world (*Alma d'Itkasiya*).

However, more specifically, in the world of Emanation (*Atzilut*) itself, the *Sefirah* of Kingship-*Malchut* is the aspect of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) of the world of Emanation (*Atzilut*) and is called the revealed world (*Alma d'Itgaliya*) and *Zeir Anpin*, which is the primary aspect of the world of Emanation (*Atzilut*) at the end of the unlimited worlds, is called the concealed world (*Alma d'Itkasiya*).

The third level is within the world of Emanation (*Atzilut*) itself. That is, the seven lower *Sefirot* of the world of

⁷⁰⁰ See Talmud Bavli, Brachot 56a, 58a; *Hemshech* 5672 Vol. 1 p 275; Vol. 2 p. 1,024; Also see discourse 4 of this year 5717, entitled “*Na’aseh Adam*,” Ch. 2.

Emanation (*Atzilut*) – meaning, both *Zeir Anpin* and *Malchut* – are called the revealed world (*Alma d'Itgaliya*) and the *Sefirah* of understanding-*Binah* is called the concealed world (*Alma d'Itkasiya*). Corresponding to these three levels, there are the three above-mentioned analogies.

3.

The explanation is that the first level of these two general worlds, is within the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*). That is, the world of Creation (*Briyah*) is called the concealed world (*Alma d'Itkasiya*), whereas the worlds of Formation and Action (*Yetzirah* and *Asiyah*) are called the revealed world (*Alma d'Itgaliya*), as indicated by the verse,⁷⁰¹ “[I am the One] Who forms light (*Yotzer Ohr*-יוצר אור) and creates darkness (*u'Bor'e Choshech*-ובורא חשך).” That is, the world of Formation (*Yetzirah*) is light and revelation, whereas the world of Creation (*Briyah*) is darkness and concealment.⁷⁰²

In other words, even though the world of Creation (*Briyah*) is higher than the world of Formation (*Yetzirah*) – as indicated by the fact that when we come in our prayers to the words, “Who forms light (*Yotzer Ohr*-יוצר אור)” we should touch the *Tefillin* of the arm, whereas when we come to the words “and creates darkness (*u'Bor'e Choshech*-ובורא חשך)” we should touch the *Tefillin* of the head,⁷⁰³ and as known, the

⁷⁰¹ Isaiah 45:7; Also see the blessings of the *Shema* recital.

⁷⁰² See Likkutei Torah, Shir HaShirim 4c, 42d, and elsewhere.

⁷⁰³ Pri Etz Chayim, Shaar HaKriyat Shma Ch. 1; Likkutei Torah ibid.

Tefillin of the head are higher than the *Tefillin* of the hand⁷⁰⁴ - however, this itself is why because the world of Creation (*Briyah*) is higher, it is in a state of concealment and hiddenness, since it is not possible to receive such lofty light and illumination as this. In contrast, because the world of Formation (*Yetzirah*) is lower, it therefore is in a state of revelation.

It is about that we have the first analogy, that is, the analogy of the letters (*Otiyot*) of thought (*Machshavah*) and the letters (*Otiyot*) of speech (*Dibur*). To explain, speech (*Dibur*) is the matter of revealing to another. In contrast, thought (*Machshavah*) is concealed within oneself. For, a person can think all day long, without his friend knowing about it. Moreover, even if his friend senses that he is deep in thought, he will be incapable of knowing what he is thinking about.

Now, the reason the letters (*Otiyot*) of thought (*Machshavah*) are concealed from another person, is because they much more refined than the letters of speech and because thought (*Machshavah*) is unified with the soul. Therefore, in thought, there is a much greater radiance of the light of the soul. We clearly see this in the difference between thought (*Machshavah*) and speech (*Dibur*). That is, when a person is emotionally moved, to the point that his emotions are overpowering, he altogether will be incapable of speech. This is because, as they are, the strength of the emotions cannot be revealed. The same is true of intellect (*Sechel*), that when there is great abundance of intellectual light, it cannot be constricted into the letters of speech (*Dibur*). However, this is not so of

⁷⁰⁴ See Likkutei Torah, Shir HaShirim ibid.

thought (*Machshavah*), wherein there can be a radiance of abundant light of intellect (*Sechel*) and emotions (*Midot*). Thus, because of the abundant light and illumination of the soul in thought (*Machshavah*) the light cannot be revealed to his friend, but only to himself. For, since a person is “close” to himself,⁷⁰⁵ it therefore is specifically to himself that there can be a revelation of the light of his soul.

In other words, even in the closest kind of relationship with another, such as the closeness of a father or a brother, nevertheless, he still will be unable to sense the other’s thoughts. Rather, the revelation of the light of the soul in thought is specifically to himself, since a person is “closest” to himself. In other words, in such a revelation, there is no existence at all that is external to his essential self.

Nevertheless, we still must better understand this. For, in truth, even the letters (*Otiyot*) of one’s thought (*Machshavah*) are external and “other” relative to the essence of his soul. This being so, even in thought (*Machshavah*), how can there be a revelation of the light of the soul? For, even the general powers of the intellect are separate and “other” relative to the soul itself. That is, although, since it manifests in the intellect (*Sechel*), the soul is called the “intellectual soul” (*Nefesh HaMaskelet*), nevertheless, the intellect is something “other” than the essence of the soul. Furthermore, even within intellect (*Sechel*) itself, the natural intellect is something “other” relative to the Godly intellect. Moreover, even in regard to the natural intellect, the manifestation of conceptualizing a particular concept is “other” than the essential power of intellect (*Ko’ach HaSechel*).

⁷⁰⁵ Talmud Bavli, Yevamot 25b

Furthermore, even in this itself, the manifestation is in the vessel of the intellect, that is, the brain (*Mo'ach*), which is part of the body, which also is "other" than the essential power of intellect (*Koa'ach HaSechel*). This being so, how is it applicable to say that within thought (*Machshavah*) there is an illumination and radiance of the abundant light of the soul?

However, the explanation is that the superiority of thought (*Machshavah*) is in the fact that the letters (*Otiyot*) of thought are not sensed, but are rather in a state of sublimation and nullification (*Bittul*). Thus, because of their sublimation and nullification (*Bittul*) there is a radiance and illumination of the light of the soul within them. The same is true in regard to the general matter of intellect (*Sechel*). That is, even though the intellect (*Sechel*) is something "other" relative to the essential self of the soul, nevertheless, the intellect (*Sechel*) is nullified to the soul and unified with it. This is why the soul is called the "intellectual soul" (*Nefesh HaMaskelet*), being that it is unified with the intellect (*Sechel*). The same is true of thought (*Machshavah*), in that the letters (*Otiyot*) of thought (*Machshavah*) are nullified to the soul and unified with it.

However, this is not so of the letters of speech (*Dibur*). For, since they are sensed and are in a state of tangible existence (*Yeshut*), the light of the soul does not illuminate within them, as explained before. This itself is the difference between thought (*Machshavah*) and speech (*Dibur*). That is, thought (*Machshavah*) is in a state of sublimation and nullification (*Bittul*), and therefore there is much greater illumination of the light of the soul within it. However, because of this, it is concealed from one's friend. In contrast, speech (*Dibur*) is in a

state of tangible existence and sense of self (*Yeshut*), and therefore, there is not a great illumination of light within it, which why it comes into revelation to his friend.

In the same way, we can understand the difference between the world of Creation (*Briyah*) and the worlds of Formation and Action (*Yetzirah* and *Asiyah*). That is, in regard to the world of Creation (*Briyah*), even though it too is a novel creation and is specifically part of the created worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, and *Asiyah*), nevertheless, since the world of Creation (*Briyah*) is in a state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He – for as known, in the world of Creation (*Briyah*) there is not yet any tangible existence at all,⁷⁰⁶ but only the possibility for tangible existence – therefore, there is an illumination in it of the abundant light of the world of Emanation (*Atzilut*). Thus, because of the abundance of light of the world of Emanation (*Atzilut*) that illuminates in the world of Creation (*Briyah*), it is in a state of darkness and concealment relative to the levels below it.

In contrast, this is not so of the world of Formation (*Yetzirah*), which is not merely the possibility for tangible existence, but already is actual tangible existence. Therefore, because of its sense of tangible existence and sense of self (*Yeshut*), there cannot be an illumination of the light of the world of Emanation (*Atzilut*) in it and it therefore is in a state of outward illumination and revelation.

4.

⁷⁰⁶ See Sefer HaMaamarim 5662 p. 357 and elsewhere.

The second aspect in the two above-mentioned worlds, is the difference between the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*) and the world of Emanation (*Atzilut*). The analogy for this is the light of the sun, which is impossible to gaze at directly, except through an intermediary medium. This is like the difference between the light of the sun and the light of the moon. For, regarding the light of the moon, if one's power of vision is good, he can gaze upon it without any intermediary. However, this is not so of the light of the sun, which is impossible to look at except through an opaque lens (*Aspaklariya SheAino Me'irah*). In other words, the light as it is before it passes through the lens, is in a state of concealment from the beholder, whereas the light that passes through the lens is in a state of revelation to the beholder.

This is likewise understood as it relates to the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*). That is, the world of Emanation (*Atzilut*) is the world of *HaShem's* יהוה's Oneness, wherein, "He and His vitality and He and His organs are one."⁷⁰⁷ It therefore is concealed from novel created beings. In contrast, the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*) are brought into being through the aspect of an opaque lens (*Aspaklariya SheAino Me'irah*). That is, they are brought into being from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) through the medium of a separating veil (*Parsa*). Therefore, they are in a state of revelation. The same is true in the world

⁷⁰⁷ Introduction to Tikkunei Zohar 3b

of Emanation (*Atzilut*) itself, which, as mentioned above, is the difference between the aspect of Kingship-*Malchut* and the aspect of *Zeir Anpin*.

5.

The third aspect in the two above-mentioned worlds is the difference within the world of Emanation (*Atzilut*) itself, between the aspect of understanding-*Binah* and the aspect of *Zeir Anpin*. The analogy for this is from a blind person, who is called, “*Sagee Nahor*-סגי נהור,”⁷⁰⁸ [which literally means, “great light”]. Now, at first glance, it is not understood why our sages, of blessed memory, called a blind person by the term “great light-*Sagee Nahor*-סגי נהור,” which at first glance, seems to be “mocking the impoverished.”⁷⁰⁹ However, as known, the explanation is,⁷¹⁰ that in truth, the blindness is caused by “great light” (*Sagee Nahor*-סגי נהור).

To explain, as the light of vision is in the soul, it is entirely spiritual, and in and of itself, it is entirely inapplicable for it to grasp physical things. However, there is a point [the pupil of the eye] wherein all the light of vision gathers, which is covered by several layers of screens that restrain and conceal the light of vision until it can grasp physical things. Now, when there is a lacking in these screens, either from over-usage or

⁷⁰⁸ See Talmud Bavli, Brachot 56a, 58a; *Hemshech* 5672 Vol. 1 p 275; Vol. 2 p. 1,024; Also see discourse 4 of this year 5717, entitled “*Na’aseh Adam*,” Ch. 2.

⁷⁰⁹ Proverbs 17:5; Talmud Bavli, Brachot 18a

⁷¹⁰ See Ohr HaTorah Bereishit Vol. 6, p. 1,038b; *Hemshech* “*v’Kachah*” 5637 Ch. 73 (Sefer HaMaamarim 5637 Vol. 2, p. 574 and on); Discourse entitled “*Na’aseh Adam*” of this year 5717, Discourse 4, Ch. 2; Sefer HaSichot 5748 Vol. 2 p. 590; Hitva’aduyot 5748 Vol. 4, p. 184.

other reasons, there then can be too much illumination of light, and it then becomes incapable of grasping physical things. This is why a blind person is called, “great light-Sagee Nahor- סגִי נָהוֹר,” because of the overabundance of light.

Now, this analogy differs from the previous analogies. For, this analogy explains that even the revelation of the powers of man within himself (not just revelation to his friend, but even revelation to himself) is brought about through restraint (*Tzimtzum*) and concealment. It is in this manner that we may understand this as it applies to the Supernal man Above, meaning, in the world of Emanation (*Atzilut*) itself. That is, when there is an illumination of abundant light, even the world of Emanation (*Atzilut*) itself is caused to be in a state of concealment. That is, for the light to come into revelation in the world of Emanation (*Atzilut*) itself, it specifically comes through the matter of concealment. Thus, it is in this respect that the *Sefirah* of understanding-*Binah* is concealment relative to *Zeir Anpin*. In other words, even though the *Sefirah* of understanding-*Binah* is called the “Mother (*Imma*) of the children,” meaning that she is the source of *Zeir Anpin*, nevertheless, as known, the emotions as they are in the intellect – including the aspects of *NeHi”Y*⁷¹¹ of the mother-*Imma* – are much loftier than even the intellect of the emotions. It is for this reason that the *Sefirah* of understanding-*Binah* is a matter of concealment relative to *Zeir Anpin*.

⁷¹¹ The gut emotional *Sefirot* of Victory-*Netzach*, Submission-*Hod*, and foundation-*Yesod*.

This then, is the meaning of the verse,⁷¹² “I appeared to Avraham, to Yitzchak and to Yaakov as *E”l Shadday*-א”ל שד”י.” For, our forefathers drew down the revelation of *HaShem*’s-יהו”ה Godliness into the world. That is, the existence of the worlds was brought about through the restraint and concealment of the light of *HaShem*-יהו”ה, blessed is He. In other words, there first was the first restraint of *Tzimtzum*, in a way of complete withdrawal (*Siluk*), and it then was followed by one restraint (*Tzimtzum*) after another restraint (*Tzimtzum*) etc., as explained before about all the particular levels of the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*); that the revelation below comes about through the concealment of the higher more supernal light.

It is for this reason that the general totality of creation was brought into being through the *Sefirah* of Kingship-*Malchut*. For, as known,⁷¹³ the *Sefirah* of Kingship-*Malchut* has two aspects. There is the inner aspect (*Pnimiyut*) of the *Sefirah* of Kingship-*Malchut* and there is the external aspect (*Chitzoniyut*) of the *Sefirah* of Kingship-*Malchut*. The inner aspect (*Pnimiyut*) is called “the Ingathering of Israel” (*Knesset Yisroel*-כנסת ישראל),⁷¹⁴ because she gathers and collects all the upper supernal lights into herself. Through this, the external aspect (*Chitzoniyut*) of the *Sefirah* of Kingship-*Malchut*, which is called “the land” (*Eretz*-ארץ), becomes the source for the

⁷¹² Exodus 6:3

⁷¹³ See the prior discourse entitled “*Heenei Yaskeel Avdi* – Behold, My servant will become wise,” of this year 5717, Discourse 22, Ch. 3.

⁷¹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).

created beings below her. This is as stated,⁷¹⁵ “Let the waters... be gathered into one area, and let the dry land appear.” That is, as a result of the waters being gathered and collected into one area, the dry land appears in a different area (where there is no water).

Now, just as it is physically, so likewise, this is how it is above in *HaShem*’s-יהו"ה Godliness. That is, through the inner aspect (*Pnimiyyut*) of Kingship-*Malchut*, which is called the “sea” (*Yam*-ים), gathering all the upper Supernal lights into herself so that they are not revealed outside, there thereby is the revelation of the “dry land” (*Yabashah*-יבשה) in different place, this being the matter of the coming into being of the worlds through the external aspect (*Chitzoniyyut*) of the *Sefirah* of Kingship-*Malchut*.

Now, this does not contradict the explanation elsewhere,⁷¹⁶ that the matter of the appearance of the “dry land” (*Yabashah*-יבשה) is because of the sin. For, in truth, they are intertwined. That is, the very fact that there is any room for sin at all, is because of the concealment of the light of the *Sefirah* of Kingship-*Malchut*.

By way of analogy, this may be understood in our service of *HaShem*’s-יהו"ה, blessed is He. For, it states in *Zohar*,⁷¹⁷ “The strengthening of the body is the weakening of the soul.” The explanation is well-known,⁷¹⁸ namely, that the weakening of the soul causes the strengthening of the body. In

⁷¹⁵ Genesis 1:9

⁷¹⁶ See Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) Ch. 10 (section on “*Yabashah*-יבשה”).

⁷¹⁷ *Zohar* I 180b, 140b

⁷¹⁸ *Hemshech* 5672 Vol. 1 p. 278; *Sefer HaMaamarim* 5709 p. 63.

other words, if a person serves *HaShem*-יהו"ה, blessed is He, throughout the day as he should, then through the strengthening of his Godly soul – meaning that there is a greater illumination in him of the light of his Godly soul – he thereby causes the weakening of his animalistic soul. And though he does not necessarily transform the actual existence of evil in himself, since this the level of the service of *HaShem*-יהו"ה of the *Tzaddikim*, nevertheless, through serving *HaShem*-יהו"ה, blessed is He, throughout the day, at the very least he too causes the evil to be dormant and concealed within him. This is like an intermediate-*Beinoni* person who prays all day long,⁷¹⁹ through which he weakens the evil within himself.

By way of analogy, this may be understood from the limbs of the body. That is, when a person does not use a particular limb or power, then as a result of disuse, that limb or power becomes weakened. The same is understood as it relates to serving *HaShem*-יהו"ה, blessed is He, that as a result of the disuse of the powers of the animalistic soul, they become weakened. This is certainly so if the evil within him becomes dormant, in that not only is there disuse, but it even becomes dormant. That is, though evil still remains in him, nevertheless, at the very least, it is dormant and not expressed. Through this, he causes the weakening of the evil.

Now, all the above is true if he toils in his service of *HaShem*-יהו"ה, blessed is He, and there is an illumination of the light of his Godly soul within him. However, if his soul is weakened, meaning that he is lacking in his service of *HaShem*-יהו"ה, blessed is He, to the point that evil finds expression within

⁷¹⁹ See Tanya Ch. 13.

him, the physicality of his body is caused to be strengthened. That is, because of his lack of toil in serving *HaShem*-יהו"ה, blessed is He, the evil becomes dominant in him, to the point that it becomes strengthened. This is like the teaching of our sages, of blessed memory, who stated,⁷²⁰ "Such is the craft of the evil inclination: Today it tells him do this, and tomorrow it tells him do that etc." That is, he initially lusts for permissible things, but over time, his inclination entices him to lust for the forbidden.

This likewise is understood as it is above in *HaShem*'s-יהו"ה Godliness. Namely, that because of the concealment of the light of the *Sefirah* of Kingship-*Malchut*, there is caused to be room for the possibility of sin. Thus, this clarifies how the two (above) explanations of the verse, "Let the dry land appear," do not contradict each other. That is, the very fact that there can be room for sin is because of the concealment of the light of the *Sefirah* of *HaShem*'s-יהו"ה Kingship.

Now, the beginning of revelation was through Adam, the first man. For, through his service of *HaShem*-יהו"ה, blessed is He, Adam brought about a bond between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*). This is as our sages, of blessed memory, stated,⁷²¹ "With the light that the Holy One, blessed is He, created on the first day, Adam, the first man, could gaze from one end of the world to the other end." This refers to the bond between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma*

⁷²⁰ Talmud Bavli, Shabbat 105b

⁷²¹ Talmud Bavli, Chagigah 12a; Talmud Yerushalmi, Brachot 8:5; Midrash Bereishit Rabba 11:2, 12:6, and elsewhere.

d'Itgaliya).⁷²² That is, Adam was in the hall (*Heichal*) of the father-*Abba* (wisdom-*Chochmah*) and the mother-*Imma* (understanding-*Binah*)⁷²³ and drew down the light of understanding-*Binah*.

Nevertheless, the union (*Yichud*) brought about by Adam was only a union of back-to-back (*Yichud Achor b'Achor*).⁷²⁴ This being so, this was not a revelation of Godliness. For, a revelation of Godliness is specifically when there is the aspect of the face and innerness (*Panim*-פנים), rather than the hindside and externality (*Achod*-אחור). It is for this reason that in Adam's form of serving *HaShem*-יהו"ה, blessed is He, there was room for the possibility of sin.

This may be understood through understanding it in our service of *HaShem*-יהו"ה, blessed is He. That is, a back-to-back union (*Yichud Achor b'Achor*) takes place when there is a lack of inner investment (meaning that a person is not fully engaged and given over to serving *HaShem*-יהו"ה, blessed is He, in an inner way (*Panim*-פנים)). Therefore, even though he indeed fulfills Torah and *mitzvot*, nevertheless, since he lacks inner sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in a way of fully investing himself with complete commitment to *HaShem*-יהו"ה, therefore there is room for the possibility of sin here.

However, the primary inception of the revelation of *HaShem*'s-יהו"ה Godliness in the world was brought about

⁷²² See Ohr HaTorah, Bereishit Vol. 3 494a; Sefer HaMaamarim 5626 p. 96, and elsewhere.

⁷²³ See Mikdash Melech to Zohar I 35a

⁷²⁴ See Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach) Ch. 1 and on; Mikdash Melech to Zohar I 35a *ibid*.

through our forefathers, as stated, “I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shadday*-א”ל שד”י.” Now, *HaShem*’s יהו”ה title God-*E”l* א”ל corresponds to the *Sefirah* of kindness-*Chessed*,⁷²⁵ which is the matter of revelation. This is also the matter of His title *Shada”y* שד”י, which is of the same root expressed in the teaching,⁷²⁶ “[The verse states,⁷²⁷ ‘Test me, if you will, with this, says *HaShem Tzva’ot* צבאות-יהו”ה, [see] if I do not open up the windows of the heavens for you and pour blessings upon you beyond what is sufficient (*Ad Blee Dai* עד בלי די-די).’] What is the meaning of the words, ‘beyond what is sufficient (*Ad Blee Dai* עד בלי די-די)? It means, ‘until your lips will be worn out from saying ‘enough-*Dai* די-די.’” In other words, it indicates abundant bestowal of blessings far beyond what is sufficient-*Dai* די.

In other words, when the drawing down of influence to the world stems from the *Sefirah* of Kingship-*Malchut*, which is the root and source of the created beings, then the bestowal is limited. However, when the drawing down stems from the *Sefirah* of Understanding-*Binah*, which transcends the root of the worlds, then through the union (*Yichud*) and drawing down of influence from Understanding-*Binah* into Kingship-*Malchut*, there is a drawing down of influence to the creatures in a limitless way. That is, even though the drawing down was through a veil (*Parsa*) – since the nullification of the decree [separating the Upper and lower] was only nullified specifically

⁷²⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, Gate 6 (*Chessed*); Also see Pardes Rimmonim, Shaar 20 (Shaar HaShemot), Ch. 5; Shaar 23 (Shaar Erchei HaKinyuim), Ch. 1 (Section on “*E”l HaHoda’ot* א”ל ההודאות-*E”l*”).

⁷²⁶ Talmud Bavli, Shabbat 32b

⁷²⁷ Malachi 3:10

when the Torah was given,⁷²⁸ whereas everything that the forefathers drew down was through the veil (*Parsa*) – nevertheless, since the root of their drawing down was from the *Sefirah* of Understanding-*Binah*, therefore, even though it was drawn through the veil (*Parsa*), the bestowal was nevertheless abundant beyond what is sufficient (*Ad Bli Dai*–עד בלי די).

However, on a higher level, there is another explanation of *HaShem*'s-יהו"ה title *Shada'y*–שד"י, in that it is of the same root as “overriding-*Shidud*–שידוד the natural order.”⁷²⁹ In other words, the existence of the worlds is brought into being with *HaShem*'s-יהו"ה title God-*Elohi*’m–אלהי"ם-86 which shares the same numerical value as “the natural order-*HaTeva*–הטבע-86.”⁷³⁰ Now, the word, “the natural order-*HaTeva*” itself, is of the same root as in the verse,⁷³¹ “Sunken (*Toob'oo*–טבעו) in the Sea of Reeds,” indicating that *HaShem*'s-יהו"ה Godliness is sunken and hidden in the natural order (*HaTeva*–הטבע). For, even though the true reality is that even the conduct of the natural order is from *HaShem*'s-יהו"ה Godliness, and ““*HaShem*–יהו"ה, He is the God-*Elohi*’m–אלהי"ם,”⁷³² in that they are entirely one,”⁷³³ nevertheless, it is hidden and concealed.

⁷²⁸ Midrash Tanchuma Exodus 15; Midrash Shemot Rabba 12:3

⁷²⁹ See Ramban and Rabbeinu Bachaye to Genesis 17:1

⁷³⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *ibid.*; Pardes Rimmonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah Ch. 6 (section entitled “*v'Hamargeel*”); Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud v'HaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6; Likkutei Torah, Re'eh 22b and on.

⁷³¹ Exodus 15:4; Also see *Sefer HaMaamarim* 5678 p. 88 and on; 5698 p. 167 and on, and elsewhere. (With the addition of the *Kolel*, they also share the same numerical value.)

⁷³² Deuteronomy 4:39

⁷³³ Zohar II 26b

However, our forefathers drew down *HaShem*'s יהו"ה title *Shada* שד"י, which means to “override-*Shidud* שידוד the natural order,” and is the matter of conducting the world in a miraculous (*Neis*-נס) way that transcends the natural order. For, the word “*Neis*-נס” is means “to uplift,”⁷³⁴ so that the natural order does not conceal *HaShem*'s יהו"ה Godliness, but instead reveals *HaShem*'s יהו"ה Godliness.

In this regard, there is yet a third explanation of *HaShem*'s יהו"ה title *Shada* שד"י, in that it is of the root, “His Godliness is sufficient-*Dai*-די for every creature.”⁷³⁵ In other words, through drawing down miracles (*Nisim*-נסים) that manifest within the natural order (as will be explained), this also reveals the fact that *HaShem*'s יהו"ה Godliness manifests within the conduct of the natural order. This then, is the meaning of the words, “His Godliness is sufficient-*Dai*-די for every creature.” That is, even the bestowal of *HaShem*'s יהו"ה Godliness within every creature – meaning that it manifests within the conduct of the natural order (*HaTeva*-הטבע) – is also brought into revelation.

7.

However, even after all the elevation brought about by our forefathers, the verse nevertheless states,⁷³⁶ “By My Name

⁷³⁴ Rashi to Exodus 20:17 – “The word *Nasot*-נסות indicates exalting and greatness, and is of similar meaning to (Isaiah 62:10), ‘Lift up an ensign (*Neis*-נס)’; (Isaiah 49:22) ‘I will lift My ensign (*Nisi*-נסי)’; (Isaiah 30:17) ‘as an ensign (*Neis*-נס) on a hill’ – and an ensign is called *Neis*-נס because it is something raised on high.”

⁷³⁵ Midrash Bereishit Rabba 46:3

⁷³⁶ Exodus 6:3

HaShem-יהו"ה I did not make Myself known through them.” For, the Name *HaShem*-יהו"ה means “He is and He was and He will be as one (*Hoveh v’Hayah v’Yihiyeh*-ויהי"ה ויהי"ה ויהי"ה),”⁷³⁷ that is, He who transcends the natural order (*HaTeva*-הטבע). That is, the conduct that utterly transcends the natural order (*HaTeva*-הטבע) was not drawn down by our forefathers.

Now, although we explained above that our forefathers indeed drew down miraculous conduct that is beyond the natural order (*HaTeva*-הטבע), as known about the matter of miracles, there are two possible ways that they occur. The first way is miracles that manifest within the natural order, like the miracle of Purim. Even though this was openly miraculous, to the extent that all ends of the world recognized it as a miracle, nevertheless, the miracle was garbed within the natural order (*HaTeva*-הטבע). However, the second way is miracles that are not at all garbed within the natural order. This comes about through drawing down *HaShem*’s-יהו"ה Godliness that transcends understanding-*Binah*. This refers to the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends the worlds. This is the revelation that was newly introduced specifically when the Torah was given.

The explanation is as written,⁷³⁸ “You are He, *HaShem*-יהו"ה alone; You made the heavens, the most exalted heavens and all their hosts, the earth and all that is upon it, the seas and

⁷³⁷ See Zohar III 257b (Ra’aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud v’HaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

⁷³⁸ Nehemiah 9:6

all that is in them, and You give them all life; and the heavenly legion bows to You.” Now, as known, when it states, “You are He, *HaShem*, alone-*Atah Hoo HaShem Levadecha*-אתה הוא יהוה לבדך,” it refers to before the restraint of *Tzimtzum*.⁷³⁹

That is, when it says “You-*Atah*-אתה” here, it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, who transcends both concealment and revelation, such that even the greatest of the great cannot grasp His Being, but even so, His existence is openly revealed to all, in that “the name of Heaven is familiar in all mouths.”⁷⁴⁰ The word “He-*Hoo*-הוא” of the verse refers to the light (*Ohr*) of *HaShem*-יהוה, blessed is He, that filled the empty space and void before the restraint of the *Tzimtzum*, and this light is in a state of concealment. The Name *HaShem*-יהוה in the verse refers to the estimation that He made within Himself in potential, for all beings (*Havayot*-הויות) that are destined to be brought into existence.⁷⁴¹ However, all this is before the restraint of *Tzimtzum*, and it thus states, “[You are He, *HaShem*-יהוה] alone-*Levadecha*-לבדך.”

However, for there to be the existence of the worlds, in this regard the verse continues, “You (*Atah*-את) made the heavens, the most exalted heavens and all their hosts, the earth and all that is upon it, the seas and all that is within them, and

⁷³⁹ As it states, “Before the Creation of the world, there was Him and His Name alone.” See Pirke d’Rabbi Eliezer, Ch. 3; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

⁷⁴⁰ See Torah Ohr, Va’era 14b; Maamarei Admor HaZaken 5565 Vol. 1, p. 12; Sefer HaMaamarim 5689 p. 23 and on.

⁷⁴¹ See Torah Ohr, Va’era 56c; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11 (for an elucidation of all of these aspects).

You give them all life; and the heavenly legion bows to You.” This word “You-*Atah*-אתה” in the continuation of the verse, is spelled missing the letter *Hey*-ה (אהה), because it is missing the *Hey*-ה-5 statures (*Partzufim*) from the aspect of the crown-*Keter* until the aspect of Kingship-*Malchut* of the Unlimited One. That is, this is the matter of the restraint of the *Tzimtzum* that took place in the limitless light of the Unlimited One, so that all that remained was the aspect of Kingship of Kingship-*Malchut* of *Malchut* of the Unlimited One alone, which became the source for the existence of the worlds etc.

Now, just as this is so with the first restraint of *Tzimtzum*, so likewise, is it this way with all the subsequent restraints of *Tzimtzum*, to bring forth the existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) from the world of Emanation (*Atzilut*). That is, for their existence to be, there was a lacking of the five statures, so that all that remained is the aspect of Kingship-*Malchut* alone, and it is from this that all of novel existence is brought into being.

Now, because the manner of their coming into being is through the concealment of the *Hey*-ה-5 statures (*Partzufim*), therefore, it also is so that in the drawing down from Above, there are several levels. This then, explains that our forefathers drew down a lower level. For even though they indeed drew down *HaShem*’s-יהו"ה Godliness into revelation in the world, nevertheless, what they drew down was solely from the aspect of understanding-*Binah*, which is the light of *HaShem*-יהו"ה, blessed is He, that relates to worlds. However, the true drawing down of *HaShem*’s-יהו"ה Godliness into the world occurred specifically when the Torah was given.

With the above in mind, we can understand the words, “*Vayikach Korach*-וִיקַח קֹרַח,” which Targum translates as, “and Korach separated (*Etpaleg*-אֶתְפַּלֵּג)” (as explained in Megaleh Amukot).⁷⁴² The book No’am Elimelech,⁷⁴³ explains that the matter indicated by the words, “and Korach separated (*Etpaleg*-אֶתְפַּלֵּג),” may be understood like the verse,⁷⁴⁴ “Let there be a firmament in the midst of the waters, and let it separate between (the upper) waters and (the lower) waters.”

That is, water is the matter of pleasure (*Ta’anug*).⁷⁴⁵ The upper waters (*Mayim Elyonim*) refer to the matter of pleasure in *HaShem*’s-יְהו"ה Godliness, whereas the lower waters (*Mayim Tachtonim*) refer to physical pleasures. This then, is what is meant by the words, “and Korach separated (*Etpaleg*-אֶתְפַּלֵּג).” That is, he wanted to make a separation between physical pleasure and spiritual pleasure. However, in truth, even in physical pleasures, one must sense the spiritual in them. That is, all one’s physicality should be directed towards matters of Godliness.⁷⁴⁶ However, Korach wanted to make a separation between the physical and the spiritual.

Now, the root that gives room for the possibility of sin is the concealment of the light of *HaShem*’s-יְהו"ה Kingship-

⁷⁴² Megale Amukot, Ophan 181

⁷⁴³ No’am Elimelech, Korach

⁷⁴⁴ Genesis 1:6

⁷⁴⁵ Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 2; Tanya, Likkutei Amarim, Ch. 1

⁷⁴⁶ Mishneh Torah, Hilchot De’ot 3:2

Malchut. That is, the upper lights are concealed within the inner aspect (*Pnimityut*) of Kingship-*Malchut*, and through this, the external aspect (*Chitzoniyyut*) of Kingship-*Malchut* becomes the root of created beings below. This matter (of the separation of the upper lights from the aspects below) is the root of the deed of Korach, who wanted to separate the physical from the spiritual.

It is about this that Yaakov requested mercy that the deed of Korach should not be attributed to him. For, even though our forefathers drew down revelations of *HaShem*'s-יהו"ה Godliness in the world, nevertheless, since they only drew down from the aspect of understanding-*Binah*, whereas they did not draw down the higher light of *HaShem*-יהו"ה, blessed is He, that utterly transcends the worlds (as explained above), therefore, as a result of this, with the many of chainings down from level to level, there became "room" for the possibility of the matter indicated by "and Korach separated (*Etpaleg*-אתפלג)." This then, is why Yaakov requested mercy. That is, the matter of his asking for mercy is that he requested that additional light of *HaShem*-יהו"ה, blessed is He, be drawn down, akin to what was drawn when the Torah was given, and that as a result of this drawing down, there will be no room at all for the incident of Korach.

This likewise is the meaning of the statement of our sages, of blessed memory, "He is called Korach-קרח because through him baldness-*Karchah*-קרחה came about in Israel." That is, "baldness-*Karchah*-קרחה" is a place that is empty of hairs (*Sa'arot*-שערות). Now, as known regarding the matter of hairs (*Sa'arot*-שערות), they have only very constricted vitality

in them. This is why when they are cut, no pain whatsoever is felt. However, even so, they indeed have a minimal amount of vitality, which is drawn to them through their adhesion to the brain, only that this adhesion is through the separation of the bone of the skull (*Gulgolet*). Nevertheless, there still is a matter of adhesion.

The explanation, as it is spiritually, is that even physical matters, in which the vitality is extremely constricted, must nevertheless be in a state of adhesion to the upper waters (*Mayim Elyonim*). However, Korach, wanted to completely separate the physical from the spiritual, thus causing a “baldness-*Karchah*-קרחה,” which is an empty place devoid of hair (*Sa'arot*-שערות), thus eliminating the matter of adhesion (*Dveikut*).

This also explains the continuation, “He is called ‘the son of Yitzhar-יצהר-בן יצהר’ because he incited the wrath of the whole world upon himself, like the midday sun-*Tzaharayim*-צהריים etc.” Here, the explanation is not according to the literal meaning. In other words, this is not included as part and parcel of the sin of Korach, but rather, refers to the rectification of the incident of Korach, just as the substance of every punishment is to rectify sin.

To further explain, the word “oil-*Yitzhar*-יצהר” refers to the study of the inner teachings (*Pnimiyut*) of the Torah,⁷⁴⁷ for through this, the deed of Korach is rectified. In other words, it is through the inner teachings (*Pnimiyut*) of Torah that we bring about a bond between the physical and the spiritual.

⁷⁴⁷ See Ohr HaTorah, Korach p. 693

This likewise is the meaning of the Rashi's conclusion to his explanation,⁷⁴⁸ "And where is his (Yaakov's) name indeed mentioned in connection to Korach? In regard to the platform (*Duchan*) [in the Holy Temple where the Levites sang] as it states,⁷⁴⁹ 'Eviasaph, the son Korach, the son of Yitzhar, the son of Kehot, the son of Levi, the son of Israel.'" This refers to the matter of song, about which our sages, of blessed memory, stated,⁷⁵⁰ "A song of praise is only recited over wine (*Yayin*-יין)," referring to the matter of,⁷⁵¹ "Wine that gladdens God-*Elohi*"m-אלהי"ם." What this indicates is that the matter of wine (*Yayin*-יין) is *not* that it is of a level in which there is no concealment caused by *HaShem*'s יהו"ה title God-*Elohi*"m-אלהי"ם, for if that was the case, it would be inapplicable to state that wine (*Yayin*-יין) gladdens God-*Elohi*"m-אלהי"ם. Rather, the intention is that even though there indeed is the concealment caused by *HaShem*'s יהו"ה title God-*Elohi*"m-אלהי"ם, even so, wine gladdens God-*Elohi*"m-אלהי"ם. This refers to the matter of drawing down the light of *HaShem*-יהו"ה, blessed is He, even after the concealment of His title God-*Elohi*"m-אלהי"ם. This is the meaning of the teaching,⁷⁵² "when wine (*Yayin*-יין-70) enters, secrets (*Sod*-סוד-70) come out," referring to the matter of the drawing down the light of understanding-*Binah*, even to a place of concealment.

In other words, even though the existence of physicality is brought into being through *HaShem*'s יהו"ה title God-

⁷⁴⁸ See Rashi to Numbers 16:1

⁷⁴⁹ Chronicles I 6:22-23

⁷⁵⁰ Talmud Bavli, Brachot 35a

⁷⁵¹ Judges 9:13

⁷⁵² Talmud Bavli, Eruvin 65a