

Discourse 35

*“Vayakumu Lifnei Moshe... Kree’ei Moed -
They stood before Moshe... Those summoned”*

Shabbat Parshat Korach, 5th of Tammuz, 5722

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

1.

The verse states,¹¹⁴¹ “They rose up before Moshe [with two hundred and fifty men from the children of Israel, congregational leaders], those summoned for meeting (*Kree’ei Mo’ed*-קראי מועד), [men of renown].” It states in Zohar,¹¹⁴² (and is explained in Biurei HaZohar of the Tzemach Tzeddek) that,¹¹⁴³ “The word ‘those summoned-*Kree’ei*-קראי’ is written missing a letter *Yod*-י.

Why is it written missing a *Yod*-י? The explanation is as follows: The earthly kingdom is similar to the Heavenly Kingdom. This is the secret of all those upper crowns (the ten *Sefirot* of *Ba”N*-ב”ן) that the Holy Name (meaning the Name of *Ma”H*-מ”ה) unites with. They all come from the place called ‘Holy-*Kodesh*-קדש,’ (the aspect of Wisdom-*Chochmah*). This is the meaning of the verse,¹¹⁴⁴ ‘They are called holy-*Mikra’ei*

¹¹⁴¹ Numbers 16:2

¹¹⁴² Zohar III 176b

¹¹⁴³ Biurei HaZohar Vol. 1 p. 483 and on; Also see Biurei HaZohar of the Mittler Rebbe, Korach 44b and on, and with the glosses in Biurei HaZohar of the Tzemach Tzeddek Vol. 2, p. 977 and on.

¹¹⁴⁴ Leviticus 23:2, 23:4

Kodesh-קדש-מקראי.’ And when is this? When the time of meeting-*Mo’ed*-מועד comes to the world.

(That is, on Shabbat the essence of the intellectual faculty of the father-*Abba* (Wisdom-*Chochmah*) is drawn down into *Zeir Anpin*, and similarly, on the festivals (*Yom Tov*) the intellectual faculty of the mother-*Imma* (Understanding-*Binah*, within which is the aspect of *NeHi”Y* of the father-*Abba* (Wisdom-*Chochmah*) is drawn down.)¹¹⁴⁵

Just as the upper crowns come from the upper holiness (*Kodesh Ila’ah*-קדש עלאה), so is it with the lower holiness (*Kodesh Tata’ah*-קדש תתאה) (referring to Kingship-*Malchut* of the world of Emanation-*Atzilut*, which also is called Wisdom-*Chochmah*, called the Wisdom of Shlomo, and called the Lower Wisdom-*Chochmah Tata’ah*).¹¹⁴⁶

She too calls her legions (the souls and angels of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*)), and crowns and elevates them to her... All these hosts are called to be crowned with the lower holiness (*Kodesh Tata’ah*-קדש תתאה) when the time of meeting-*Mo’ed*-מועד rests in the world.

(That is, on Shabbat and Yom Tov there is a drawing down to them of additional revelation of light and illumination from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), similar to the drawing down of additional light and illumination in *Zeir Anpin* from the Upper Wisdom (*Chochmah Ila’ah*)).

¹¹⁴⁵ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹¹⁴⁶ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

Just as her hosts stand with her above, this likewise is so of those appointed over the nation, who are likened to them below. They thus are called ‘those summoned for meeting-*Kree’ei Mo’ed*-קראי מועד.’ Because they are below, they are called ‘summoned-*Kree’ei*-קראי’ missing the letter *Yod*-י, but nevertheless, are in a state of greater perfection.”

The Tzemach Tzedek explains¹¹⁴⁷ that the matter of this teaching in Zohar comes to explain how it is that the leaders of the generation are called “those summoned for meeting (*Kree’ei Mo’ed*-קראי מועד).” About this it states, “The earthly kingdom is similar to the Heavenly Kingdom.”

That is, the worlds are conducted by means of the emotional qualities of the world of Emanation (*Atzilut*), which are called “those summoned for meeting (*Kree’ei Mo’ed*-קראי מועד).” Likewise, the bestowal of influence from Kingship-*Malchut* of the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), is through the twelve angels called “the camp of the Indwelling Presence of *HaShem*-יהו"ה, (*Machaneh HaShechinah*),” and also the twelve tribes (*Shevatim*). That is, these are the highest angels and souls that receive the bestowal first, and through them, it then is drawn down to the particulars etc.

Below in this world these are the heads of the congregation who conduct the congregation. For, this is the order of bestowal of Godliness to the souls of the Jewish people, that it first is drawn down to the general souls etc. They therefore are called “those summoned for meeting (*Kree’ei*

¹¹⁴⁷ Biurei HaZohar ibid.

Mo'ed-מועד,” just as it is above, only that this is written missing the letter *Yod*-י. However, it specifically is the congregation of Korach who are missing the letter *Yod*-י, stemming from their lack of self-nullification (*Bittul*).

2.

He continues and explains the matter of the “time of meeting-*Mo'ed*-מועד,” this being Shabbat and Yom Tov, at which time there is a drawing down of the intellectual aspects (*Mochin*) of the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Binah* (the Understanding-*Binah*) to *Zeir Anpin*.

However, at first glance, this is not understood. For, the drawing down of the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Binah* (Understanding-*Binah*) to *Zeir Anpin* is constant, even according to the order of the chaining down of the worlds (*Seder Hishtalshelut*), and how much more so when it comes about through toil in serving *HaShem*-יהו"ה, blessed is He.

However, the explanation is that on Shabbat and Yom Tov there is a drawing down of additional light from the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Binah* (Understanding-*Binah*) to *Zeir Anpin*, so much so, that the additional drawing down is much more abundant, to no end, over and above the requisite measure required for their sustainment and vitality.

This additional light (*Ohr*) is drawn from the aspect of the Crown-*Keter*. For, as known, all additions of novel light coming from the Unlimited One, *HaShem*-יהו"ה, blessed is He, are by means of the Crown-*Keter*. About this it states, “They

all come from the place called ‘Holy-Kodesh-קדש,’” since the matter of holiness (*Kedushah*-קדושה) is in the Crown-*Keter*.

He continues and explains why this revelation is specifically on Shabbat and Yom Tov, based on the analogy of a king of flesh and blood¹¹⁴⁸ (as stated above that “the earthly kingdom is like the Heavenly Kingdom.”) That is, usually the king sits in his palace court and is not seen by everyone. Rather, only his name is called upon them, but he does not reveal his essential self. However, this is not so in a time of joy, such as when he is victorious in war. At such a time he makes a great feast for his ministers and servants and reveals himself to them.

The analogue to this as it is Above, is that the light and vitality drawn to all worlds is solely from the aspect of His Name (*Shmo*-שמו). However, on Shabbat and Yom Tov there is the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He. This is because of the victory in war, this being the matter of the refinements (*Birurim*) that man refined during the six work days, as the verse states,¹¹⁴⁹ “To make the Shabbat,” and,¹¹⁵⁰ “One who toiled on the eve before Shabbat [will eat on Shabbat],” and the same applies to Yom Tov. Thus, due to this, additional drawing down of light (*Ohr*) from the aspect of the Crown-*Keter* is caused.

¹¹⁴⁸ Also see Likkutei Torah, Shmini Atzeret 88d

¹¹⁴⁹ Exodus 31:16

¹¹⁵⁰ Talmud Bavli, Avodah Zarah 3a

Now, through the drawing down at the “meeting times” (*Mo’adim*) of Shabbat and Yom Tov, when there is a drawing down of additional light (*Ohr*) into *Zeir Anpin* and Kingship-*Malchut* from the father-*Abba* and mother-*Imma* by the Crown-*Keter*, the matter of joy (*Simchah*) is caused, and together with this, the matter of self-nullification (*Bittul*) is also caused.

This is the matter of the inter-inclusion (*Hitkallelut*) of the intellectual aspects of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*). For, as known,¹¹⁵¹ the intellectual quality of the mother-*Imma* (Understanding-*Binah*) is the matter of joy (*Simchah*), and the intellectual quality of the father-*Abba* (Wisdom-*Chochmah*) is the matter of self-nullification (*Bittul*).

This is as explained¹¹⁵² about the verse,¹¹⁵³ “God did not lead them by way of the land of the Philistines (*Plishtim*) etc.” Namely, that on the side of holiness (*Kedushah*) there also is an aspect called the Philistines (*Plishtim*-פְּלִשְׁתִּים), which is of the same root as an “open thoroughfare (*Mavoy Mefulash*-מְבוֹי מְפֻלָּשׁ).”¹¹⁵⁴ This refers to the revelation of joy (*Simchah*) in a way of openness, revelation, and expansiveness etc.

¹¹⁵¹ See Zohar I 219a; Zohar II 84a, 85b; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “*Eim HaBanim*-אֵם הַבָּנִים”; Likkutei Torah, Shmini Atzeret ibid.; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 5 & 6, and Ch. 26.

¹¹⁵² See Torah Ohr, Beshalach 61c and on; Torat Chayim, Beshalach 143c and on; Also see the preceding discourse of the 11th of Nissan of this year, 5722, entitled “*Gadol HaOneh Amen* – The one who answers ‘Amen’ is greater”, Ch. 6.

¹¹⁵³ Exodus 13:17

¹¹⁵⁴ Mishnah Eruvin 9:4

However, from joy (*Simchah*) alone, it is possible to come to the aspect of the Philistines (*Plishtim*-פְּלִשְׁתִּים) as it is on the side opposite holiness,¹¹⁵⁵ Heaven forbid. It therefore is necessary for there to be the matter of self-nullification (*Bittul*) and the acceptance of the yoke (*Kabbalat Ol*), through which the joy (*Simchah*) will be in the appropriate manner.

This likewise is the general matter of the inter-inclusion of the intellectual aspects (*Mochin*) on Shabbat and Yom Tov. In other words, there should not only be the matter of joy (*Simchah*) stemming from the intellectual quality of the mother-*Imma* (Understanding-*Binah*), but there also must be the matter of self-nullification (*Bittul*) stemming from the intellectual quality of the father-*Abba* (Wisdom-*Chochmah*), and even though self-nullification (*Bittul*) and joy (*Simchah*) are two opposite matters,¹¹⁵⁶ nevertheless, when there is a revelation of an even higher light, the two opposites unite.

This is why [the festivals] are, “called holy-*Mikra’ei Kodesh*-מִקְרָאֵי קֹדֶשׁ,” since in addition to the joy (*Simchah*) there also is a matter of self-nullification (*Bittul*) in them that is rooted in the aspect of Wisdom-*Chochmah*, which is called “holy-*Kodesh*-קֹדֶשׁ.”

This matter is also emphasized in the leaders of the generation, since, in them too, there are the two matters of joy (*Simchah*) and self-nullification (*Bittul*). They therefore are called “those summoned for meeting (*Kree’ei Mo’ed*-קְרִיאַי מוֹעֵד).” For, just as on the holidays (*Mo’ed*-מוֹעֵד) there is the

¹¹⁵⁵ See *Derech Chayim* of the Mittler Rebbe, translated as *The Way of Life*, Ch. 6

¹¹⁵⁶ See *Shaar HaYichud* of the Mittler Rebbe, Ch. 5 & 6 *ibid*.

matter of joy (*Simchah*) and self-nullification (*Bittul*), there also is this aspect in “those appointed over the nation.”

However, about the congregation of Korach the verse states, “those summoned for meeting (*Kree’ei Mo’ed*- קראי מועד),” missing the letter *Yod*-י. This is because they did not want there to be the inter-inclusion of joy (*Simchah*) stemming from the intellectual aspect (*Mochin*) of the mother-*Imma* (Understanding-*Binah*) together with self-nullification (*Bittul*) stemming from the intellectual aspect (*Mochin*) of the father-*Abba* (Wisdom-*Chochmah*) as it is above, in which they are the aspect of “two lovers who never separate.”¹¹⁵⁷

Rather, they only wanted the joy (*Simchah*) stemming from the intellectual aspect (*Mochin*) of the mother-*Imma*, without the matter of self-nullification (*Bittul*). This was the matter of the dispute of Korach’s congregation against our teacher Moshe, resulting from the lack of self-nullification (*Bittul*) etc.

4.

It should be added that the effect of the leaders of the generation, who are the general souls of the Jewish people, is similar to the effect of the drawing down that takes place on the festivals (*Mo’ed*-מועד), this being a drawing down that transcends the chaining down of the worlds (*Seder Hishtalshelut*).

¹¹⁵⁷ See Zohar II 56a; Zohar III 4a (and the Ohr HaChamah there); Likkutei Torah, Re’eh 18b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and elsewhere.

This may be understood according the explanation in Tanya,¹¹⁵⁸ in elucidation of the teaching of our sages, of blessed memory,¹¹⁵⁹ “At first it arose in thought to create the world through the quality of judgment (which is the matter of a drawing down that accords to the order of the chaining down of the worlds – *Seder Hishtalshelut*). He saw that the world could not withstand this, so He included the quality of compassion.” [Tanya explains that] this refers to the revelation of Godliness through the signs and miracles of the Torah, and that this also includes the signs and miracles drawn down through the righteous *Tzaddikim*.¹¹⁶⁰

An example is the holiday (*Mo'ed*-מועד) of the 12th of Tammuz, on which there was a drawing down of revelation that transcends the chaining down of the worlds (*Hishtalshelut*), through the one who was redeemed, that is, his honorable holiness, my father-in-law, the Rebbe and leader of the generation. Because of this revelation, the matter of joy (*Simchah*), as well as the matter of self-nullification (*Bittul*) was necessary, as explained above.

However, for there to be both joy (*Simchah*) and self-nullification (*Bittul*), the union of two opposites is necessary. This matter is possible amongst “those appointed over the nation,” whereas this is not so...¹¹⁶¹

¹¹⁵⁸ Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 5.

¹¹⁵⁹ Midrash Bereishit Rabba 12:15; Pesikta Rabbati, Pesikta ‘Bachodesh HaShvi’i” (41:2); Rashi to Genesis 1:1

¹¹⁶⁰ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 5 *ibid.*; Likkutei Torah Tazriya 23a

¹¹⁶¹ This is where the transcript of the discourse concludes. The continuation and end of this discourse is missing.