

Weekly Shiur

28 Sivan 5772

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This evening we're in parashat Korach, who made a machlokes with Moshe RAbbeinu. It says that Mashiach will come in a generation in which Korach will admit to Moshe RAbbeinu, and then will become one with Moshe. Unlike the spies, Korach wanted to enter the land of Israel, because it would have been better for him to make the machlokes and take over Jewish society there. As we will see that there are two different type of blemishes when it comes to the Land of Israel. The first type is the person who doesn't want to leave chutz la'aretz and come to Eretz Yisrael. The other type is the one who wants to come and wants to exchange true Jewish leadership, like Moshe, for a false type of Jewish society based on foreign values. This is the first point, about the connection between the two parshiyot, Korach and Shelach.

Now, about the pasuk, ויקח קרח. What did Korach take? It says in the Zohar that he took bad advice. But, what we want to concentrate on is the two-letter root, קח, which comes from the 3-letter root לקח, but the lamed, the pei of the verb, falls off. Then the two words, ויקח and קרח have the two letters קח, in tandem. Interestingly, the remaining letters that weren't included, וי and ר together equal exactly twice קח. This is like the phrase from the gemara that the Rebbe liked a great deal, דידן נצח, which altogether equals 216, which divides into 4 times דן. What does 4 times קח equal then? It equals 2 times 216. And together they equal one of the synonyms for the earth, תבל. This is the synonym that specifically refers to a land that is civilized, full of people. It also equals עון נהר גן. But, just the first word, ויקח equals עון. So קרח equals the two remaining words, נהר גן. As we said, this is an allusion to the higher unification, the higher zivug, where Korach made a blemish. One cannot therefore say that he kept Shabbos in the proper manner with all the feelings of oneg Shabbos. So this is another connection with the previous parshah which ended with the man who gathered wood on Shabbos and blemished the Shabbos. The story of the man gathering wood comes just before the parshah of tzitzit, which is what Rashi brings was the machlokes that he made with Moshe, about a garment that is all techeles. According to the Zohar, these two parshiyot, the man gathering wood and the tzitzit are connected, because the wood he was gathering was kala ilan, the fake type of techelet that can be made from a particular type of plant. So Korach was a heretic when it came to all these things, tzitzit, Shabbat and Moshe. The secret of the Shabbat is the secret of shalom, of peace, and when Korach came to Moshe as it were to make peace in the people he was not at all interested in making peace but in making machlokes.

Returning to the sha'ar קח, the sha'ar from which קרה himself comes. If we add the lamed that fell from the 3-letter root to ויקח we would get the word, וילקח, and that would be equal to 1 and a half times קרה, the secret of a whole and a half. What is the connection with Korach?

Korach also means someone who is bald, קרה with a tzeirei. The first rectification of Korach was in Elisha the prophet about whom it says, עלה קרה עלה קרה. Later it was Rabbi

Akiva who was called a קרה, and according to another variant, Rabbi Yehoshua ben Korcha, Rabbi Akiva's son. Now if we fill the letters of korach we get, קוף ריש חית. Just the filling part equals 806, which is the value of אלישע רבי עקיבא, the two main rectifications of Korach. How do we know that Rabbi Akiva indeed rectified Korach, because we know that Moshe Rabbeinu was able to sit in his beis midrash and here his Torah and then be amazed that these were the true chiddushim that came out of his own teachings. So this was a very good sign that Rabbi Akiva had been able to rectify Korach apikorsos. The same is true with Elisha who completely surrendered before his own teacher, Eliyahu, the Moshe Rabbeinu of his generation.

There is a third meaning to the letters קרה, ice. There is the terrible ice above the firmament that Yechezkel saw. The ice is certainly cold, just as its first two letters indicate, קר. If you add the mem to it which indicates heat, then it changes. So it has the potential to warm up. It begins with Korach who is cold towards Moshe Rabbeinu but then ends with Elisha and especially Rabbi Akiva who are warm towards him. The phrase, הקרה הנורא, the terrible ice, is something positive, not negative, but the simple meaning in Korach as that certainly there is something terrible about this story.

We normally look at all the roots that come out of the gate, the sha'ar, the 2-letter root, but tonight we'll do something a bit different. There are four letters in Hebrew that interchange, לקח קלח קמח קנח. Now what happens if we reverse the order of the two letters קח, the reverse gate? We get חק, which is the partzuf of netzach within the larger partzuf of Albam (which begins with the gates, אל and בם and runs down the diagonal of our chart of all the gates, as explained elsewhere).

The backside then of חק is קח, meaning that Korach is the backside, the going against, like a machlokes and netzach also means to argue, להתנצח. How do we know that the Torah wants us to take note of the gate and its backside— חק and קח in this case? Because the next parshah is called חקת, from the word חק. Just as למנר can be added to קח, they can also be added to חק to form words in Hebrew: חלק, which can be something good like in חלק אלוהים ממעל ממש. If we add the mem we get חמק, somebody passing quickly and not being noticed, this is related to the sovev, to surrounding, going around. Then with the nun we get חנק, suffocation. Finally with the reish חרק which means to grind one's teeth. The word חרק can also spell the name of the vowel חיריק, which in Kabbalah corresponds to netzach also. To grind one's teeth is to exercise patience and to not reply, something that the tzadik many times has to do in order not to fall when confronted with a machlokes. So this is all background for us to get into the mood of קח and קרה. The fact that we accept Moshe Rabbeinu's opinion and not Korach's that is the law, the main part of the חק of the Torah. All the mitzvot are חקים, they are all laws, even the ones that seem to be understood by our rational mind, and only Moshe is privileged to know their secret, which we learn from the fact that he was the only one who knew the secret reason of the red heifer. Korach on the other hand has no חקים, he has no laws. For him everything has to be revealed. Like we've said many times, on paper democracy sounds very nice and charming, that is why Moshe has to fall on his face and truly ask himself whether he is really doing the right thing. Something similar happened to the Alter Rebbe, etc.

Korach was very wealthy. Because he was so wealthy he felt that he could run things, that his opinion was the most important, that he could lead the Jewish people. He was also wealthy in spirit, he had ru'ach hakodesh and saw that all his offspring would have ru'ach hakodesh as well. But, what he didn't see is that the reason for this was that they all did teshuvah and he didn't realize that he should do the same to warrant his ru'ach hakodesh. He only started doing teshuvah when he went down to gehenom and began to yell out that *משה אמת ותורתו אמת*. In our generation too there will stand a great Korach upon whom the entire geu'lah is dependent.

Earlier we noted the gilgulim according to the Arizal which replays the story of Cain and Hevel here with Korach and Moshe, respectively. What Korach received from Cain is his ru'ach, but his nefesh, his psyche which he received from birth (the ru'ach he received only near the story told here in the parshah, he wasn't born with it—and this is what motivated him to start his machlokes), the nefesh he had was the negative part of Hevel himself. So Korach, like Moshe was also connected to Hevel. What was this negative side of Hevel? What is the difference between Moshe and Korach then? Moshe Rabbeinu received all of Hevel, good and bad, but was able to transform the negative into good and include it within himself. The Arizal explains that Hevel had 37 good parts to him and 308 negative parts, 308 is the value of קרה. Moshe received all of them. But he rectified the 308 negative parts so altogether he had 345 parts, the value of Moshe. This is an important kavanah from the Arizal. Simple arithmetic. What do the 308 parts represent in Hevel? It says that 308 is the *שה* part of the word *השמל*, but standing alone, which according to the Arizal represents the kelipat nogah, or alternately it is what is between the kelipat nogah and holiness. *שה* is of course to be silent, *עת לשחוק*, and silence can be the silencing of holiness. Like in this case, Korach tries to silence Moshe Rabbeinu. Just like today there are powers in the establishment that don't want the voice of holiness to be heard. These are the negative parts of Hevel that Korach received. How did he use them? By turning them into an ideology that in his opinion is much better than Moshe's ideology.

There are people who are simply dictators who silence their people without any reason. But Korach is in a world of democracy, he doesn't silence people, but he claims to have a better ideology. Equality instead of having a king. That is his power to silence kedushah. But, Moshe Rabbeinu who has the same powers incorporates them into his holiness. He transforms the *שה* into the first stage of the Ba'al Shem Tov, submission separation and sweetening. He turns it into submission, surrender until he is able to cut away the negative aspect within this power to silence others. This is the self-silence that allows one to cut away the gevurot (the negative aspects of silencing others) from one's speech and then being able to speak in a way that is full of chesed.

Now let's open the Zohar and see a ma'amar that begins with a teaching from Rabbi Aba who corresponds to binah according to the writings of the Arizal. Binah is the origin, the source of Korach. Korach disputed with Moshe who comes from the waters, the waters of chochmah, of wisdom, from the higher waters, whose main aspect is actually knowledge, da'at. He has the higher consciousness (*דעת עליון, דעת הנעלם*), which allows him to see the world from Hashem's perspective where everything is as if it was

not even created. But, then he is able to come down from these waters, the higher waters, to be drawn out of them and teach the people from their perspective, from the perspective of the lower waters, which come to a consciousness of recognizing that Hashem creates the world.

What Korach wanted was Aharon's priesthood. Aharon is called איש החסד. Korach was wise too, like Moshe but without the wisdom that the Ba'al Shem Tov speaks about, which is the wisdom to have self-nullification before Moshe Rabbeinu. His wealth thought comes from binah, the source of wealth, like in the verse, מצפון זהב יאתה.

Among Rashbi and his disciples, Rashbi is the da'at, like Moshe Rabbeinu. And the man of chesed, is Rabbi Yehuda.

Rabbi Aba begins with the pasuk, הנחמדים מזהב ומפז רב ומתוקים מדבש ומנפת צופים, כמה עילאין פתגמי אורייתא. כמה יקירין אינון, טיבין אינון לעילא טיבין אינון לכולא. How high and exalted are the words of Torah, how cherished are they, they are good above and good for all. Before this pasuk in Tehilim come the six different pesukim that describe the greatness of Torah, which 5 words in each. And then comes the gold and paz (the richest type of gold), which according to Rabbi Aba, allude to Korach, who was wealthy. Still the one that is נחמד, the one who has a more נחמד face in the end is Moshe Rabbeinu, even though Korach is wealthier, the Torah is more valuable than all his wealth and it can be seen in the face. The next point in these pesukim is that Moshe is more "sweet" זיס then is Korach, מתוקים מדבש ומנפת צופים, Torah is more sweet than honey...

So the point here is that even though Korach is really something great, he is wealthy, he is very sweet, still you should choose Torah. We see how strong the compulsion to follow Korach is. If you have a Chabad house you need money to run it. There is a tremendous wish to follow Korach and get all you need for that. You will have the money, you will have the honey, the sweetness. That is why Rabbi Aba has to bring these pesukim to say that you should still choose Torah. To exalt Moshe he brings these four idioms, How exalted are the words of Torah, they are תאיבין above and they are תאיבין to all. There are a number of different explanations of what these words mean, Rav Chaim Vital who is brought by the Mikdash Melech says that these 4 phrases correspond to the 4 worlds. The Torah is in every one of these worlds. The Torah as it is in the world of Atzilut is called exalted. To say that the words of Torah are cherished, יקר, this word equals שי, the 310 worlds that Hashem will give in the future to come to every tzadik, that is the world of beri'ah. The idiom that Torah is wanted (תאיבין) above, that is the world of yetzirah, and to say that it is wanted, coveted by all, that is the world of asiyah.

Rabbi Levik explains this differently. He says that we are talking here of two different levels of binah and da'at. From binah, Korach, comes the root of all machlokes, מינה דינון מתערין, from it emanate harsh judgments, but even though he mentions this idea, Rabbi Levik goes in another direction. He explains that the first idiom is the higher ima, אימא עילאה. The second idiom, כמה יקירין, corresponds to higher da'at, and then the two final idioms are the אימא תתאה which is tevunah and the lower da'at which is the key that opens six, which covets all that is above.

How much does בנה דעת equal? 541, the value of ישראל . As we know from Pirkei Avot, binah and da'at have to go together, if there is no binah, there is no da'at and if there is no da'at there is no binah. So they have to go together, as we said that the geulah cannot come until Korach, the left, is willing to include itself within the right, Moshe Rabbeinu. That is why together they equal Israel.

The third commentary on this passage is from the Ramaz, who is far deeper than the first two. He says that since it calls the Torah here, פתגמי אורייתא , the words of Torah, the saying of Torah, then it reflects the revelation of da'at of פומא קדישא , this is where the da'at of Radla is revealed. The פומא קדישא is the 12th of the 13 tikunim of Dikna of Atik. These saying are reflections of the da'at of Radla (the highest head of the keter) which passes through the avira and is then concealed within the da'at of the mouth. When the words begin to come out of this place, this is the revelation of the entire Torah all at once, not saying by saying, like in the giving of the Torah.

The כמה עילאין reflects the makif of that da'at and the כמה יקרין reflects the pnimi of that da'at.

There are a number of beautiful chidushim here that I don't know a different source for. One of them is something that the Rebbe mentions in $\text{קונטרס ענינה של תורת החסידות}$, where he explains that above and beyond the Pardes of Torah there is a fifth level, the secrets of the secrets, the neshamah of the neshamah, the fifth level which is connected with Mashiach and this is the yechidah of the Torah, and he writes exactly what the Rebbe writes that this is the thread that ties all parts of the Pardes together. A simple thing, he says about the נר"ן of the Torah are the פ"ד of the Torah and the ח of the Torah goes together as a makif, and they correspond together to the ס of Pardes, the secrets of the Torah, but then the level of secrets is divided into two: the secrets and the secrets of the secrets. They correspond to the wine of Torah (the secrets) and the oil (the secrets of the secrets) of the Torah. The Ramaz continues that those souls who merit to learn these two higher levels (Kabbalah and Chassidut), they merit to receive the infinite wellspring, נביעת האין סוף . In everything that they learn, they have true chiddushim. He adds that anyone, even someone in the first three levels of Torah also has a mitzvah to be mechadesh every day, because it says that the Torah should be new in your eyes every day. But, the difference is that a person who is only in these first three levels repeats his learning every day and merits to taste something new in it, but it is not a completely new chiddush.

Now how did we begin the shiur tonight. That the whole parshah is about the gate, קח , which is the backside and חק which is the frontside. The order of קח is kabbalah before chassidut, so someone who learns Kabbalah first and then Chassidut is like Korach. But, someone who learns Chassidut before Kabbalah, he is more connected to the laws, to the חקים of Torah.

Now, one can say, what is special about this word, חסידות . But, if we add these two words together, קבלה חסידות we get 625, which is 5 to the fourth or 25 squared, the value of הכתר , which according to the Ramak which is the secret of all the Names of Hashem with their vowels.

Was there ever anyone else who said that there is something higher than Kabbalah? Yes. It was Rabbi Avraham Abulafia. He said that indeed the mekubalim are those who learn about the supernal sefirot. But, there are those who are higher, he calls them those who know God's Name, יודעי השם. This is what he calls Chassidut. His meaning was indeed that the one who learns Kabbalah based on sefirot is learning the order of things after the tzimtzum, but to learn what was before the tzimtzum, to be someone who is not content with just knowing the sefirot, that is to know God's Names. יודעי השם. To know Hashem.

In any case, we have a precedent even before the Ramaz for dividing between Kabbalah and what is above it. Again, the place that this is explained with the most depth is in the Rebbe's kuntres, ענינה של תורת החסידות.

The Ramaz explains that the first idiom that Rabbi Aba mentions all refer to the makifim of the da'at of פומא, the second idiom, about its inner light, the third on the two higher levels, the חיה יחידה of Torah and the fourth idiom on the final 3 levels of Torah, the פר"ד.

Let's end our discussion of the Ramaz's commentary with his sotry about Korach and the inner meaning of the parshah. In the Zohar after Rabbi Aba come teachings by Rabbi Yitzchak, then Rabbi Yehuda, the Rabbi Yosi, who correspond to binah, gevruah, chesed (Rabbi Yehudah), which the Ramaz says that sometimes he corresponds to hod, and then Rabbi Yosi, the malchut. So the order here is binah-gevurah-hod, and then malchut, the entire left axis and then malchut which also leans to the left.

Rabbi Yitzchak says that Korach's intent was to interchange the places of right and left, to take the priesthood from the Cohanim (right) and give it to the Levites (left). About this intent, it says in Chassidut, that Korach was very shrewd and had ru'ach hakodesh. Why? Because he saw that in the future that is exactly what will happen. In the Tanya this is explained in the 50th chapter, where in the future, the Alter Rebbe explains that the Levites are indeed destined to become Priests. What is the source for this in the Torah? After Cain brought his sacrifice, Hashem told him, after he was depressed about Hashem not receiving his sacrifice, that if you are able to overcome and carry your evil inclination (i.e., your depression, the left side is prone to falling down, to being depressed) you will get to a higher place than your brother. This is one of the principle of our teachings on Perek Be'avodat Hashem. The person who has a sense of being, yeshut, when he falls and doesn't succeed he goes into depression. What Hashem promises him, אם תשיב שאת, the word שאת refers to Priesthood, like by Reuven, יתר שאת ויתר. Priesthood is referred to as שאת because this means to lift, נשיאת כפים in blessing the people with the Priestly Blessing. But Cain was not able to carry, was not able to get out of his depression, and because he was depressed he ended up killing his brother.

Who was able to become good, this was Moshe Rabbeinu about whom it says, She saw him and he was good. In any case, Korach thinks that he can indeed rectify this fault of Cain and take over the priesthood. So as Rabbi Yitzchak says in the Zohar, Korach wanted to change the order and ensure that the right be included in the left.

Now the main point. There are 3 main problems that the left causes in the right, all by taking the right and including it into the left. What does it mean today "to take the

right.” This is like the left which speaks in the media and takes all the right to itself. There should be a left, we even love the left, but it should be included in the right. But, the left wants the right today to surrender and be included in the left, they want all the votes that go to the right to go to them.

The second explanation that Rabbi Yehudah gives is that the left doesn’t need the right at all, it has enough votes to itself. It just doesn’t want to be in any way, shape, or form, subservient to the right. It does not want to have to do anything that the right will dictate. It claims, I can get along altogether—I don’t need to make a government that includes the right at all. This is a different direction within the left.

There is the left that wants to convince people that it is the true right, that it represents the opinions of the right too, but this second type of left, it is true and authentic left, it is full of gevurah and doesn’t mind being alone in a very narrow government.

What possible other opinion could the left have? It seems that these are the only two options. Either swallow the right or get along without the right at all.

Btw, the same thing could also be in the right, there could be an extreme right that says that if you don’t want to keep Shabbos get out of the land altogether, but we don’t hold by that, we want this person to stay here anyway and eventually they will be included within the right.

Now a different way of understanding the first two blemishes that the left acts on the right are that in the first case they blemish the right, but in the second option the left is actually hurting itself, like a woman who says, I don’t need a husband at all. From this the third blemish follows, that the left hurts the middle axis. Rabbi Yosi explains this and he says that the middle axis is Shalom, yesod. Shalom is the secret of the Shabbat, this is where the blessing, שבת שלום appears in the Zohar, and this is the connection we noted earlier between Korach and the man gathering wood. What is the blemish that the left here creates in the middle axis? Here it hurts its very life-force. It is like Esau who lives upon his sword. The left here hates peace and loves conflict, he doesn’t believe that it is possible to make peace within the Jewish people. You have to be very headstrong and maybe even naïve in order to believe that peace can be made within the Jewish people. Indeed, you have to have faith. That is the forte of the right, that it has this faith.

So the three blemishes are: 1) the left wants to include the right, 2) it wants to sever itself from the right and rule alone, 3) it just wants conflict, this is the type of machlokes that Korach made according to Rabbi Yosi.

This Zohar is very foundational in this respect.

Let’s finish with the Ramaz. He says that the machlokes is entirely in the intellect, the mochin, between chochmah and binah. How does this figure? In the Arizal it says that in the beginning of the order of the emanation, Aba was entirely מה and Ima was entirely בן. But there was an inter-inclusion between them. To rectify them was to prepare them to an inner zivug, the inner union between Aba and Ima—which brings down new souls, including the soul of Mashiach into the world. What is the rectification? It is called “changing places,” אהליפו דוכתייהו. The idea is that externally, Aba would remain all מה but

now it would be made of *מה דמה* and *מה דבן*. At the same time Ima would be *בן דבן* and *בן דמה*.

Now these are just words unless we begin to explain that *מה* and *בן* reflect masculine and negative traits. The masculine is *mashpia* and the feminine receives and is *mushpa*. The *tikun* then is as follows: the man before getting married the man has *מה דמה*, his truly masculine side, but he also has *בן דמה*, which is feminine. The female also has two sides, her *בן דבן* which is completely feminine, and a masculine side which is *מה דבן*. But, in this situation they can have no real *zivug*. So when they get married, the man should give his feminine side, his *בן דמה* to his wife, and exchange it with her masculine side which is *מה דבן*. Marriage is *kinyan*, he possesses her, but she also has to agree to be with him. The result is that since she now has her husband's feminine side, which for her now becomes her relatively male side, she becomes open only to him. Likewise, the fact that he has her masculine side, which for him is relatively feminine, makes him into a conduit for her alone.

What then is Korach's problem? Korach wanted to turn the wheel back. He knew all these secrets, but he preferred the initial state that was before this exchange. He claimed that it is better for the name *מה* to be all *מה* and *בן* to be all *בן*. There will be no *zivug*, but the result will also be that the left will be stronger. The name *בן* is reality, the name *מה* is essence. What Korach wanted was that only the left would be connected with reality. The right (*מה*) would have no connection with reality. It's like today, the left claims that the right, especially the ones who are *frum*, *בnei Torah*, they are entirely spiritual and essential. They can't build a reality, a state. Korach also claimed, there are people who are realistic (the left) and the elite are all leftist, because only they can lead through reality. But the right, they are entirely spiritual, they have no connection with reality. How can this be the case? Only if you turn the wheels back and ensure that all the *בן* remain in the feminine. Take for instance *chinuch*. All of *chinuch* is *מה*, but if you turn the wheel back then even the *מה דבן* remains with the *nukva*. The right remains with only spirit, no touch with reality. *Aba* will remain all *מה* without any *בן*.

Now, as we said, the *Ramaz* explains this all in *Ima* and *Aba*, in the *mochin*. But *Rabbi Levik* explains exactly the same with *זו"ן*, *Za* and *Nukva*. The difference is that in *Zun*, every time they come together there is this exchange. In the *mochin* it is something permanent—never changing. Again, in *Zun*, *Zeer Anpin* and *Nukva* it is not a permanent switch, rather they remain as they were, just during their *zivug* the feminine aspect of the man comes together with the masculine part of the female. What this difference? Because the *zivug* between *Aba* and *Ima* is constant, *זווגיהו תדיר*, so the switch has to be permanent. But, the *zivug* of *Zun* is *לפרקים*, from time to time, so the switch does not have to be permanent.

We'll end this part of the *shiur* with the famous *remez* that *Korach* is destined to be rectified, soon in our days, that comes out of the *pasuk*, *צדיק כתמר יפרח*, where the final letters are *קרח*, *Korach*. The full verse is *צדיק כתמר יפרח כארו בלבנון ישגה*, which altogether equals $1848 = 308 \times 6$, so the average value of each word in the verse is *Korach* (*קרח*). In addition, 6×308 is the value of all 6 possible permutations of the name *קרח*.

Another exercise for the children in Cheider. We said the original Hevel had 37 good parts and 308 negative parts. Moshe rectified them all, which is why Yocheved saw that he was good, because all 308 negative parts of Hevel became good and rectified by him. Now, since Moshe has two parts, 37 and 308, let's make this into a fraction:

$$308/37 = 8.324324$$

We can say that the repeating part of the decimal fraction is either 324 or 243, or 432. The three options are then 8.32 with 432 repeating, 8.32 being the value of ארץ ישראל, and again returning to the question of what is a worse blemish not wanting to enter the land of Israel or wanting to enter like Korach but wanting to change the leadership to be one that is against Torah. 432 is then the value of תבל, that we saw before, or ויקח קרח or עון נהר גן. Now we said that צדיק בתמר יפרח בארו בלבנון ישגה is 6 times Korach, but looking at the rest of the final letters, they spell זנה, which means to follow, this is the verb used in parashat tzitzit to describe what the tzitzit saves you from, ולא תתרו אחרי לבבכם ואחרי עיניכם אשר אתם זנים, אחריהם. Following the heart is going against God and following your eyes is wanting someone else's woman. Now in the language of the Ramaz, this is equivalent to the left wanting to be the only one connected to reality, it wants all the "woman" (someone else's woman, in this case, the right's). All 6 final letters קרח זנה = 370, the value of דברי א-להים חיים, which is what Chassidut is called, hinting that we need to learn a lot of Chassidut in order to rectify Korach.

It says in the Zohar Chai by the Komarna Rebbe that if Korach had only come not in machlokes, but would have just suggested that in the future he would become the Kohen Gadol, Moshe Rabbeinu would have accepted this suggestion. The entire problem was that he didn't believe at all in any kind of peace, in the possibility of coming to some kind of cooperation. Like we said a few days ago, there cannot be cooperation if one side is always surrendering to the other. There has to be equality in this sense, with each side accepting the other's opinion from time to time. Moshe Rabbeinu knew this, so he would have accepted Korach's opinion, that is why Moshe Rabbeinu is the netzach, the correct way to argue and cooperate.

Last week in Ayin Beis we said that now for a few weeks the Rebbe will be talking about the pasuk, ה' אלקי אתה ארוממך אודה שמך כי עשית פלא עצות מרחוק אמונה אומן, עשית פלא, which he says is a higher light covering an even higher light. In the gemara it says, אלף בית - אלף בינה, that the alef teaches binah, a higher understanding than binah could have come to by itself from its created nature. On the other hand, פלא, wonder is the light of Aba that elevates to conceal the essence of the pleasure of Atik. This is very similar to what we just learnt about the exchange between Aba and Ima, where Aba gives his feminine nature to Ima.

What does Aba have that Ima doesn't, which is what he must teach her? Aba has an understanding that all of reality is all nothing before Hashem. Ima does not have this understanding because it is the beginning of reality. Korach wanted all of reality to be his, a complete separation between the essence, מהות and reality.

As we said, the relationship between Aba and Ima is like the relationship between essence and substance (reality), between nothing and something, then it is a great

chidush that chochmah will give Ima a taste of nothing. This is like what the Mittler Rebbe says about his father at the beginning of Kuntres Hahitpa'alut that his father's life was dedicated to giving even people who come from זרע בהמה a taste of bitul, a state in which even we as simple people can understand what it means that כולה קמיה בלא חשיב, beginning each one with himself.

In the continuation of the ma'amar he defines three states: עצם אין אור, self, nothing, and light. Self is God's self. Nothing is how everything is as naught before Him, the light too that is connected with the infinite, is still nothing. He says that all those who are from the root of binah are connected to hearing, ה' שמעתי שמעך יראתי, while the souls that are from the root of atzilut, of chochmah, see Divinity and they are able to sustain the lower souls from Beriah Yetzirah Asiyah. Even though someone who understands light below can understand something about light above in the supernal worlds, this is not the same regarding nothingness.

Nothingness is entirely "before Him," כולה קמיה. This includes all the lights. If we want to understand this idea, it is covered in the first article in Pelach Harimon. There he says that this nothingness is in all the lights of Atzilut, this is not just some nothingness, it is the source of all light, which is always before Him, the עצם, the self.

עצם אין אור = 468 = 26 times 18, חי ה' וברוך צורי. There are 3 words. The average value is then 156, or Yosef, יוסף. So it is Yosef who connects these three aspects together. There are 9 letters so the average value of each letter is 52, בן = אליהו.

Wisdom is meant to teach binah, by giving it a sense of yichudah ila'ah, how everything is as naught before Him. Therefore the entire secret of מעשה בראשית is not something from nothing, but nothing from something.

Even the greatest tzadikim who are souls of Atzilut, which are called "brothers" to Hashem, they need to receive this revelation of nothingness, of ayin from the Torah. But, he says, that in order to receive this revelation of יחודא עילאה, they have to receive it from the Written Torah. The Oral Torah is something else. This sounds like a chiddush. Who said something similar? This was Abulafia who mentioned earlier, that there are those who know Hashem's Name that are higher than the mekubalim, he also said that a tzadik reaches a level where all he needs is a Tanach, he doesn't need gemara at all. If there is a source for this in Chassidut it is the story of Rabbi Nachman who before he passed on he asked "כל טוב", all good. He explained that all he wanted was a Tanach, to hold a Tanach before his passing. He explained that the Tanach is "כל טוב אדניו בידו". This is a very strong source for the Written Torah being higher than the Oral Torah.

What does this add? It adds to what the Alter Rebbe writes in Likutei Torah that Chassidut (Kabbalah too) are included within the third of Torah that is mikra, מקרא, the Written Torah. The Rambam writes that the secrets of the Torah are in Talmud. But the Alter Rebbe is mechadesh that it is in the third of Mikra. This is one of the first ma'amarim learnt in every Chabad yeshivah, ברית מלח ה' אלקיך. Mikra is not about complete grasping, it is not like Talmud which has to be fully understood. So the Alter Rebbe paskins in his Shulchan Aruch that Chassidut and Kabbalah are part of the Written Torah, like the Tanach. This is in keeping with what we said about the Alter

Rebbe who dedicated his life to giving regular people a sense of *יהודא עילאה*, the higher unification.

Again, the Zohar says that *עשית פלא* is light enclothing light. meaning that the inner aspect of chochmah goes up to the keter and conceals something there. The fact that higher light enclothes within lower light—the secret of all the enclothment of the partzufim in the Arizal—is in order to change its essence. Each has its own essence, each has different sefirot. So if the light of the chochmah is now in the light of binah, it's not that it is concealed but rather that now it illuminates with the essence of binah. Likewise, the garment, the lower light which is now external to the light that is enclothed within it, experiences an elevation. The light of binah for instance experiences a sense of bitul, of selflessness. The mashal for this is the Rav and the talmid. If the Rav with his very high intellect comes down to teach his student, he resembles his student. His mind becomes adjusted to appear in the student.

Then he gives a different explanation. Not that chochmah goes down into binah, but rather like the *hishtalshelut*, the descent of the crowns, the *ketarim*. It is like a circle in a circle. The inner circle is not changed at all by being inside another circle. If there is no change of essence, then why do we call this *hishtalshelut*, evolution? Because there still is some lessening of the light, but no change of its essence.

Then he says that there is a third phenomenon, not *yosher* and not *igulim*. All these *ma'amarim* are all about bringing Mashiach by copying the *עצם*. For Mashiach to be able to destroy the *malchut* of *kelipat nogah* there has to be a drawing down, a copying of the *עצם*, the self. Apart from the two possibilities just discussed, the third is copying the self. This is not like the evolution of the *kav*. The regular *hishtalshelut* is lessening without changing essence. *העתקת העצמות* is therefore *הקטנה*, this is like the story about the Magid who saw the Alter Rebbe sleeping and he said, what a large God in such a small body. So *הקטנה* is like a miniaturization of the *etzem*. Or as Rebbe Hillel says, *בלי גבול בגבול*. Because the *etzem* is omnipotent, then even the infinite can enter and be enclosed in the finite. It is the same *etzem* that is passing from level to level, just becoming more miniaturized. Like Rebbe Elimelech who saw the Ba'al Shem Tov in his vision made up of 600,000 small Ba'al Shem Tavs. This is like how Moshe Rabbeinu can enter into every Jew.

So we have 3 types: change of essence, lessening of light, and then miniaturization. *העתקה* is just like copying, like copying a photocopy. There was a very large picture, which we want to miniaturize in order to make it small enough to fit in our pocket. This is not a lessening of the amount of light. We have to complete this structure to get 4 or 5 types that correspond to Havayah's letters.

What he doesn't discuss is a truly external garment that does indeed conceal. The lower worlds do indeed conceal that which is enclothed within them.

The first three types we discussed are from the lower, the lessening, to the changing, to the copying. There is a higher level, which would be where the essence itself extends, where the lower is the essence itself. This is called the *חשך העליון*. There there is no longer Hashem, just the *tzadik*—these are words that cannot be spoken. Under these three is the type where there is indeed a concealment:

engrossed in it. Like in the verse, *גִּיעַ כַּפֶּיךָ כִּי תֹאכַל אֲשֶׁרֶיךָ וְטוֹב לְךָ*. You labor with your hands, but only with your hands, not with your mind. It's not that you don't use your head at all—you have to think about everything you do, but you are not engrossed (נתפס) in it. You are free to let your mind think about other things as well.

But a soul that is a servant, is totally engrossed in the clarification. Even though it would seem to be engrossed is something negative, there are clarifications that lead to sparks being released that are much higher than if the person would not be engrossed in what he's doing. This appears in Chassidut in the kavanot of the mikveh, where the Alter Rebbe explains that there are people who their entire life are so taken in by this world, that even once in their life, they cannot think about God. Yet, still, this is better for this person than if he would have been a perfect tzadik completely involved in spirituality. So in the end, being engrossed is productive.

But the brothers, they are entirely free of being connected with the substance, being connected with reality and its toil.

The Written Torah is mostly for the souls of Atzilut, the brothers, and the Oral Torah is for the sons, the souls of Atzilut caught up in Biya. $507 = 169 \times 3$, or 3 times 13 squared. The Torah contains both so let's write $1118! (= \text{שמע ישראל ה' = } 1118)$. The initials of *כתב פה* are *כף*, there are dozens of idioms in the Tanach whose initials are *כף*. Earlier we said that all the good is in the Tanach, *כל טוב אדוני בידו*. But, for there to be a *כף נחת*, that means that you also have to know the Oral Torah. To rectify reality on purpose, one needs the mouth, the Oral Torah. With the first letter of *תורה*, we get *כתף* or *תכף*, 500, the value of *פרו ורבו*. This is called the kavanah of memory in the Arizal.

The final topic which is also related to the first two, is that the Written Torah, its letters are called "stones." These stones are made by heaven. But the letters of the Oral Torah are called *לבנים*, man made bricks. Usually bricks are defined as the letters of prayer, which are entirely man made, the main part of prayer are the spontaneous letters uttered by a person, not those which are said from a prayer book. These are entirely made by you, like in the verse, *הם לבי בקרבי בהגיגי תבער אש דברתי בלשוני*. The speech that comes from the heart, with one's full being, those are usually called bricks. It might be that these are the letters of the servants which are the most important. Just $137 = \text{אח בן עבד}$. *אח בן*, the two types of souls in Atzilut, which equals *אדון*, the master.

Now returning to the stones and the bricks. There are two types of bricks, the middle type of the Oral Torah he calls *לבנת הספיר*, the brick of Sapphire, these are the letters spoken by the Tannaim (Hebrew) and the Amoraim (Aramaic).

אבן לבנה לבנה, corresponds to Written Torah, Oral Torah, and Prayer. Letters are what are common to all three, *אות*. The *אות*, the letter corresponds to the yesod of Aba which descends through the entire Atzilut. *אבן* would then be in Ima, because *אבן* is related to binah. *לבנה*, both types are man made, either we make them with our mind, which are the *מוחין דז"א*, or these are the bricks, the *לבנים* made by our prayer, which is the nukva. So we have *אות אבן לבנה לבנה*. Above *אות* we would put light, *אור*, which is in the keter. The letter is the vessel and something has to enter into them and be encloded within, that is the light.