

Discourse 25

“HaSam Nafsheinu BaChayim - He Who set our souls in life”

Delivered on Shabbat Parshat Korach,
3rd of Tammuz, 5718⁸⁵³
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁵⁴ “He who set our souls in life and did not allow our foot to falter.” About this, his honorable holiness, my father-in-law, the Rebbe, explained in a discourse of the same title, celebrating his redemption on the 12th of Tammuz,⁸⁵⁵ [the redemption of which actually began on the 3rd of Tammuz],⁸⁵⁶ that the life in which He set our souls is much higher than the life of the soul (as it is, in and of itself).

This is because the life of the soul is limited. That is, even though, the soul is essentially alive (and transcends the expression of life as the soul vitalizes the body, not only including the particular manifestations of the vitality, but even the general vitality),⁸⁵⁷ nevertheless, since the reason the soul

⁸⁵³ This discourse was subsequently edited by the Rebbe, and distributed as a pamphlet (*Kuntres*) for the 3rd of Tammuz, 5749.

⁸⁵⁴ Psalms 66:9

⁸⁵⁵ Of the year 5694, printed in Sefer HaMaamarim 5710 p. 255 and on.

⁸⁵⁶ See Sefer HaMaamarim, Kuntreisim Vol. 1, 175a; Likkutei Sichot, Vol. 4, p. 1,314 and on, and elsewhere.

⁸⁵⁷ See at length in Sefer HaMaamarim 5700 p. 31 and on; 5708 p. 6 and on, and elsewhere.

is essentially alive is because the Holy One, blessed is He, embedded into the nature of the soul (to be essentially alive), therefore, even the vitality (that stems from its being essentially alive) is limited.

Rather, the matter of “He who set our souls in life,” transcends the natural order (*HaTeva*-הַטֵּבָע).⁸⁵⁸ This then, is the meaning of the verse, “He who set our souls in life and did not allow our foot to falter.” That is, the empowerment that our foot will not falter, specifically stems from the life (*Chayim*-חַיִּים) that transcends the natural order.

2.

Now, we must understand why in the life of the soul itself, even life that stems from the essential life of the soul, it is nonetheless possible for “our foot to falter,” and that the empowerment that “does not allow our foot to falter” stems specifically from life (*Chayim*-חַיִּים) that transcends the natural order. We also must understand the relationship between this and the redemption of the 12th of Tammuz.

To understand this, we first must preface with what is stated at the beginning of this week’s Torah portion,⁸⁵⁹ “*Vayikach Korach*-וַיִּקַּח קֹרַח,” which Onkelos translated as, “Korach separated-*Va’etpaleg Korach*-וַאֲתַפְּלֵג קֹרַח.” Now,

⁸⁵⁸ This is further illuminated by what he cites at the beginning of the second chapter of the [above-mentioned] discourse, that Rabbi Ovadia Seforno explained the verse “He Who set our souls in life” to mean, “He enlivened us [and sustained His children] amongst the nations of the world in [a way] that contradicts the natural order.

⁸⁵⁹ Numbers 16:1

everywhere else in Torah where the word “*Vayikach*-וַיִּקַּח” is found, Onkelos translated it as “He took-*v’Naseev*-וְנָסִיב,” however here he translated it as “He separated-*Va’etpaleg*-וְאַתְּפִלֵּג.”

The No’am Elimelech⁸⁶⁰ explains that the words “(Korach) separated-*Va’etpaleg*-וְאַתְּפִלֵּג” can be understood like [the verse],⁸⁶¹ “[Let there be] a firmament [in the midst of the waters], and let it separate between the waters and the waters.” About this, the Tzemach Tzedek explained⁸⁶² that (the similarity between “Korach separated-*Va’etpaleg*-וְאַתְּפִלֵּג” and the firmament-*Rakiya*-רָקִיעַ that separates) is to be understood according to the statement in Zohar,⁸⁶³ that “the firmament (*Rakiya*-רָקִיעַ) that separates, was the division of the left against the right etc., and that the dispute between Korach and Aharon was similar to this.”

From this we can understand that the relationship between “Korach separated-*Va’etpaleg*-וְאַתְּפִלֵּג” and the firmament (*Rakiya*) that separates, is not just because the root of all dispute (whatever it may be) is in the firmament (*Rakiya*) that separates. This is as stated in Midrash,⁸⁶⁴ “Why does it not state ‘it was good’ [on the second day of creation]? Because division was created [on the second day], as written,⁸⁶⁵ ‘let it

⁸⁶⁰ No’am Elimelech, Korach, cited and explained in Ohr HaTorah, Korach p. 697, p. 723; Discourse entitled “*Kol Petter Rechem*” 5627 (Sefer HaMaamarim 5627 p. 318 and on (p. 341 in the 5760 edition), and elsewhere. [Also see the discourse entitled “*Vayikach Korach – Korach separated*” 5717, translated in The Teachings of The Rebbe, 5717 Vol. 2, Discourse 27, Ch. 8.]

⁸⁶¹ Genesis 1:6

⁸⁶² Ohr HaTorah, Korach *ibid.* p. 697.

⁸⁶³ Zohar I 17a

⁸⁶⁴ Midrash Bereishit Rabba 4:6

⁸⁶⁵ Genesis 1:6

separate between the waters and the waters.”” Rather, [the statement here] is that this particular dispute too – of Korach against Aharon – is similar (and rooted in) the division of the firmament (*Rakiya*) that separates.

That is, just as the firmament (*Rakiya*) that separates, is the division of left against right, this likewise is so of the division of Korach against Aharon. This is because Aharon [the *Kohen*] was of the line of kindnesses-*Chessed* to the right, whereas Korach, the Levite, was of the line of judgments-*Gevurot* to the left.

Now, we should add that these two matters [included] in “Korach separated-*Va’etpaleg*-וַאֲתַפֵּלֶג” – (that is, divisiveness, and that he had a dispute against Aharon) – are related to each other. For, the fact that the creation of divisiveness (the firmament-*Rakiya* that separates) was specifically on the second day, is because the first day is the quality of kindness-*Chessed* (the right), whereas the second day is the quality of might-*Gevurah* (the left), and it is because of the quality of might-*Gevurah* that there is room for divisiveness to exist.⁸⁶⁶ This is as stated in Zohar there, “The right is the perfection of all... upon it all perfection depends, but when the left was roused, divisiveness was roused.”

With the above in mind, it can be said that Korach’s primary characteristic was that of dispute and divisiveness. [This is also understood from the teaching of our sages, of

⁸⁶⁶ Also see [Tanya] Shaar HaYichud veHaEmunah, [translated as The Gate of Unity and Faith], end of Ch. 10, as well as Likkutei Torah, Shir HaShirim 30a, that the creation of the firmament (*Rakiya*) that separates was on the second day, since the second day is the quality of might-*Gevurah*.

blessed memory,⁸⁶⁷ “Whosoever perpetuates a dispute is in violation of a prohibition,⁸⁶⁸ as the verse states,⁸⁶⁹ “there shall not be one like Korach and his assembly.” That is, the fact that a person who perpetuates a dispute (whatever it may be) is like Korach and his assembly, demonstrates that the primary characteristic of Korach is that of dispute and divisiveness.] The fact that he disputed against Aharon (kindness-*Chessed*) and wanted to make judgments-*Gevurot* primary,⁸⁷⁰ is so that through this, divisiveness would be strengthened.

Now, this must be understood, for as known, “Korach was clever,”⁸⁷¹ and therefore it makes sense to say that his dispute against the priesthood of Aharon was because he erred in the ways of service of *HaShem*-יהו"ה, blessed is He.⁸⁷² This being so, it is not understood why he would want dispute and divisiveness.

About his dispute against Aharon, it could be explained that Korach reasoned that service of *HaShem*-יהו"ה, blessed is He, must be in the line of judgement-*Gevurah*, and he therefore disputed against Aharon whose service of *HaShem*-יהו"ה, blessed is He, was in the line of kindness-*Chessed*. However,

⁸⁶⁷ Talmud Bavli, Sanhedrin 110a, and likewise see Midrash Bamidbar Rabba, Korach 18:20; Tanchuma Korach 10; Also see Rashi to Numbers 16:2

⁸⁶⁸ This is especially so according to the opinion that it is not merely an *Asmachta* (allusion) from the Torah, but that it is counted amongst the negative prohibitions. (See Sefer HaMitzvot of the Rambam, Shores Shmini; Ramban there, and elsewhere.)

⁸⁶⁹ Numbers 17:5

⁸⁷⁰ Likkutei Torah, Korach 54c and elsewhere.

⁸⁷¹ Tanchuma Korach 5; Midrash Bamidbar Rabba Korach 8; Rashi to Numbers 16:7.

⁸⁷² This accords with what is also understood from the Chassidic teachings on the Torah portion of Korach (Likkutei Torah, Korach 54a and on; Ohr HaTorah and Sefer HaMaamarim 5627 *ibid.*, and elsewhere).

based on what was stated above, that Korach wanted to make the judgments-*Gevurot* primary in order to strengthen divisiveness, this is not understood. How was it possible for Korach to think that divisiveness is a path in serving *HaShem*-יהו"ה, blessed is He?

We also must understand why [Onkelos] translates it as “Korach separated-*Va’etpaleg*-ואתפלג,” and that his “separating-*Va’etpaleg*-ואתפלג,” is akin to the firmament (*Rakiya*) that separates. For, even his name Korach-קרח seems to hint at the firmament (*Rakiya*) that separates.⁸⁷³ On the verse, “Korach separated-*Vayikach Korach*-ויקח קרח,” the Tzemach Tzedek also explained that [the name] Korach-קרח hints at the firmament (*Rakiya*-רקיע) that separates, as the verse states,⁸⁷⁴ “A firmament (*Rakiya*-רקיע) like ice (*Kerach*-קרח).”⁸⁷⁵ This being so, what is added by [translating the word “took-*VaYikach*-ויקח” as] “Korach separated-*Va’etpaleg*-ואתפלג”?

3.

This may be understood with the well-known preface⁸⁷⁶ about the [verse],⁸⁷⁷ “[Let there be] a firmament [in the midst of the waters], and let it separate between the waters and the

⁸⁷³ That is, in addition to the fact that [the name] Korach-קרח which is of the same root as “baldness-*Korach*-קורח” also hints to divisiveness in general (as will be discussed in a later note), it also hints at the separating firmament (*Rakiya*-רקיע).

⁸⁷⁴ Ezekiel 1:22

⁸⁷⁵ [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the Cheereek-הַרְקֵק vowel.]

⁸⁷⁶ See Ohr HaTorah *ibid.* p. 723 and on; Sefer HaMaamarim 5627 *ibid.* Also see Likkutei Torah, VaEtchanan 11b; Imrei Binah, Shaar HaKriyat Shma, Ch. 4, and elsewhere.

⁸⁷⁷ Genesis 1:6

waters.” That is, water (*Mayim*-מים) refers to pleasure (*Ta’anug*), in that “water (*Mayim*-מים) promotes the growth of all kinds of pleasurable things”⁸⁷⁸ because it has the matter of pleasure (*Ta’anug*) in it.⁸⁷⁹ The firmament (*Rakiya*-רקיע) that separates between the upper waters and the lower waters, is the veil (*Parsa*) by which a separation is made between spiritual pleasures (the upper waters) and pleasures of this world (the lower waters).⁸⁸⁰

Now, the purpose of the firmament (*Rakiya*) that separates between the upper waters and the lower waters, is for the lower waters to ascend to a higher level than they were before their descent. That is, because of their descent below, they yearn to ascend above, in that “the lower waters cry out, ‘we wish to be before the King.’”⁸⁸¹ Through this yearning, they ascend to higher than they were before their descent, in that they ascend even higher than the upper waters.

This is what our sages, of blessed memory, meant when they said,⁸⁸² “On the third day of creation, ‘it was good’ was said twice, once for the completion of the work with the waters (*Mayim*-מים) [of the second day], and once for the completion of the work of the [third] day.” However, first glance, the work associated with the water (*Mayim*) was the matter of divisiveness, and if so, how could “it was good” be said about it?

⁸⁷⁸ Tanya, Likkutei Amarim, Ch. 1 (5b)

⁸⁷⁹ See Imrei Binah ibid. (17a)

⁸⁸⁰ [Also see the discourse entitled “*Vayikach Korach* – Korach separated” 5717, translated in The Teachings of The Rebbe, 5717 Vol. 2, Discourse 27, Ch. 8.]

⁸⁸¹ Tikkunei Zohar, Tikkun 5 (19b); Tosefot HaRosh (Hadar Zekeinim) beginning of Bereishit; Rabbeinu Bachaye to Leviticus 2:13.

⁸⁸² Midrash Bereishit Rabba 4:6; Rashi to Genesis 1:7

The explanation is that through man's service of *HaShem*-יהו"ה, blessed is He, refinement and ascent is brought about in the lower waters.⁸⁸³ Therefore, on the third day, with the verse,⁸⁸⁴ "Let the waters beneath the heavens be gathered into one area, and let the dry land appear," the land being the place for mankind, *HaShem*'s-יהו"ה Supernal intention in the work associated with the water was fulfilled.

That is, through the separation of the lower waters from the upper waters and their descent below, they then ascend higher than they were before their descent. That is, (as a result of this, ascent became possible) [and therefore, on the third day] it also states "it was good" about the work associated with the water [of the second day].

4.

Now, based on the above, we can understand why Korach wanted division. Korach thought that the intention of the lower waters being separated from the upper waters and their descent below, was for the superiority of physical pleasures, in and of themselves. This is because the root of physicality is higher than the root of spirituality.

⁸⁸³ That is, the fact that the lower waters **yearn** to ascend above is just in preparation for their refinement and ascent, whereas their **actual** refinement and ascent comes about through man's service of *HaShem*-יהו"ה, blessed is He, by offering the water libations upon the altar with the salt. (See Rabbeinu Bacheye to Leviticus 2:13 *ibid*; Also see Rashi to Leviticus *ibid*.) and other similar matters [in the service of *HaShem*-יהו"ה, blessed is He].

⁸⁸⁴ Genesis 1:9

[This is similar to the explanation in Torah Ohr,⁸⁸⁵ that about the upper worlds the verse states,⁸⁸⁶ “How great are Your works, *HaShem*-יהו"ה,” whereas the verse,⁸⁸⁷ “How many are Your works, *HaShem*-יהו"ה,” specifically refers to the lower worlds, and it is specifically great multiplicity that brings out the perfection of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in that although *HaShem*-יהו"ה is Singular, He nevertheless bears a multiplicity of particulars.⁸⁸⁸] Korach therefore wanted judgments-*Gevurot* [which are the source of multiplicity and division] to be primary.

The fact that “the lower waters cry out ‘we wish to be before the King,’” is because they sense the loftiness and superiority of revelations (*Giluyim*), (which are kindness-*Chessed* on the right side). Thus, since revelations (*Giluyim*) are primarily in the upper worlds, the lower waters (who do not have revelations-*Giluyim*) desire to leave their state of existence and ascend above.

However, because of Korach’s error in thinking that *HaShem*’s-יהו"ה Supernal intent is for physical pleasures, in and of themselves, and that the root of physicality should be revealed in them, the opposite [view resulted], that the superiority is primarily in the constrictions (*Tzimtzumim*) and

⁸⁸⁵ Torah Ohr Va’era 56a – cited in Ohr HaTorah Korach ibid., p. 723.

⁸⁸⁶ Psalms 92:6

⁸⁸⁷ Psalms 104:24

⁸⁸⁸ See Sefer HaMaamarim 5659 p. 70, where it states that the revelation of the great multiplicity of the Unlimited One, *HaShem*-יהו"ה, blessed is He, comes out of *HaShem*’s-יהו"ה title God-*Elohi*”מ-אלהי"ם (which is the quality of might-*Gevurah*). [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).]

judgments (*Gevurot*) themselves, since through them physicality comes into existence.⁸⁸⁹

However, since the revelation of the root of the lower waters themselves will only happen in the coming future, Korach erred in this, because in order for there to be the revelation of the root of the lower waters themselves, they first must sense the superiority of revelations (*Gilyim*). Through this they come to thirst and yearn to ascend above, and then the root of the lower waters themselves can be revealed.⁸⁹⁰

This is why, until the third day, the verse does not say “it was good” in reference to the work associated with the water, even though on the second day there also was superiority to the work associated with the water, in the very fact that the lower waters were **separated** from the upper waters and **descended below**. However, the revelation of this superiority will only

⁸⁸⁹ To further explain based on the explanation in Likkutei Sichot, Vol. 8 (p. 110 and on, p. 116 and on), the argument of Korach that (Numbers 16:3), “The entire assembly – all of them – are holy... why do you exalt yourselves over the congregation etc.” is that Aharon’s service of *HaShem*-יהו"ה, blessed is He, was (Numbers 8:2), “When you kindle the lamps (*b'Ha'alotcha et HaNeirot*),” meaning [that his toil was] to affect an arousal and the desire in the Jewish people to ascend above. It was in this that Korach argued against him, that since “the entire assembly (including those whose preoccupation is the refinement of permissible matters) are holy” and on the contrary “*HaShem*-יהו"ה is **within them**,” in that through their service they affect the drawing down of the Name *HaShem*-יהו"ה, which is the Name of His Essential Self (*Shem HaEtzem*). It therefore automatically follows, “Why do you exalt?” That is, [Korach argued that] it is not necessary to awaken the desire to ascend above in them (the term “exalt-*Tinasu*-תתנשאו” can also be translated as “Why do you uplift”). Also see later in Chapter 5, that the superiority of the refinement in permissible matters is similar to the superiority of the lower waters (*Mayim Tachtonim*).

⁸⁹⁰ This is similar to what is explained in Likkutei Torah cited in the next note, that the fact that in the future the judgments-*Gevurot* will ascend higher than the kindness-*Chassadim* [for which reason the *Halachah* will then be according to the Academy of Shammai] is “specifically after they first are subjugated to the kindnesses-*Chassadim*.”

happen in the coming future, whereas currently, the intention in the descent of the waters below is for them to ascend above, which was brought about specifically on the third day (as mentioned above).

The same is likewise so of the general matter of revelation (*Giluy*) – (which is the root of kindness-*Chessed*) – and constriction and restraint (*Tzimtzum*) – (which is the root of judgment-*Gevurah*). That is, the superior element in the restraint of *Tzimtzum* itself will be only revealed in the coming future, whereas currently, *HaShem*’s יהו"ה Supernal intention in the restraint of the *Tzimtzum* is for the purpose of revelation-*Giluy*.⁸⁹¹

5.

The same is so in man’s service of *HaShem* יהו"ה, blessed is He. That is, even though there is a superiority to serving Him in a way of, “know Him in all your ways,”⁸⁹² over

⁸⁹¹ See the end of the discourse entitled “*VaYikach Korach*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,043), that the error of Korach (in thinking that the judgments-*Gevurot* are primary) stemmed from the fact that the restraint of the *Tzimtzum* precedes the revelation of the line-*Kav*. He erred in this, since the restraint of the *Tzimtzum* is for the purpose of revelation-*Giluy*, “and the superiority of the restraint of *Tzimtzum* in and of itself, in that it has a preceding source in the Essential Self of *HaShem* יהו"ה, blessed is He, will be revealed in the coming future.” Also see Likkutei Torah Korach 54c, that Korach desired to make the judgments-*Gevurot* primary, just as it will be in the coming future, when the *Halachah* will be in accordance with the Academy of Shammai, “but in truth, his vision was muddled, since it is impossible for that conduct to be actualized until after the completion of the refinements (*Birurim*),” whereas right now there is a suckling of the vitality from the judgments-*Gevurot* by the external forces, and it is therefore necessary for the judgments-*Gevurot* to be secondary to the kindnesses-*Chassadim*.

⁸⁹² Proverbs 3:6; See Mishneh Torah, Hilchot De’ot Ch. 3; Tur and Shulchan Aruch, Orach Chaim 231; Shulchan Aruch of the Alter Rebbe, Orach Chaim 156:2;

and above serving Him through Torah and *mitzvot*, for through serving *HaShem*-יהו"ה, blessed is He, in a way of "know Him in all your ways" even in worldly matters (in all your ways) there is knowledge of *HaShem*'s-יהו"ה Godliness.⁸⁹³ Nonetheless, so that one's involvement in permissible matters ("your ways") be in a way that worldly matters do not cause him to [fall and] descend, God forbid, and on the contrary, that in these matters themselves he will perceive the particulars of *HaShem*'s-יהו"ה Godly supervision ("know Him"), this [must be preceded] by serving *HaShem*-יהו"ה, blessed is He, in a way of "all your deeds should be for the sake of Heaven."⁸⁹⁴

In other words, one's intention in being occupied in permissible matters is so that, through them, he then will be able to occupy himself in fulfilling Torah and *mitzvot*. [Therefore, since his entire involvement with worldly matters is so that he will be able to fulfill Torah and *mitzvot*, he therefore minimizes his involvement in them as much as possible, only as much as necessary.] Then, even when he is involved in worldly matters, he sees a revelation of *HaShem*'s-יהו"ה Godliness in them – "know Him."

[Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity.]

⁸⁹³ See Likkutei Sichot, Vol. 3, p. 907, p. 932, Vol. 18, p. 104 and on.

⁸⁹⁴ Avot 2:12; Mishneh Torah, Tur and Shulchan Aruch *ibid*. [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity *ibid*.] Also see the discourse of later this year, 5718, entitled "v'Hayah She'erit Yaakov – The remnant of Yaakov will be in the midst of many peoples," Discourse 27, copied in Likkutei Sichot Vol. 3, p. 932, Note 17), that the service of *HaShem*-יהו"ה that is "for the sake of Heaven," stems from the recognition that the restraint of *Tzimtzum* is **for the sake of** the revelation, whereas the service of Him in a manner of "Know Him in all your ways" stems from the recognition that the restraint of *Tzimtzum* **itself** reveals His perfection, blessed is He, and that He also possesses power over limitation (*Ko'ach b'Gvul*).

6.

With the above in mind, we can further understand the specific wording of our sages, of blessed memory,⁸⁹⁵ “We do not perpetuate divisiveness,” in which they specified “perpetuate-*Machzikin*-מחזיקין.” For, the existence of division – that the lower waters were separated from the upper waters – is something that was created by the Holy One, blessed is He, Himself. However, Korach’s sin was that he perpetuated (*Hechezeek*-החזיק) the divisiveness, being that he wanted this separation to be sustained, (that is, he wanted the lower waters to remain below and not yearn to ascend above).

We can add that just as *HaShem*’s-יהו"ה Supernal intent in creating the division (of the firmament-*Rakiya* that separates) on the second day, was for it be refined on the third day, at which point, even the firmament (*Rakiya*) that separates became good, this is likewise so of the divisiveness of Korach, that (as it stems from the One Above) His Supernal intent in this,⁸⁹⁶ is for there to then be peace (*Shalom*) in a way that is much loftier than it was before the dispute. As explained in the teachings of

⁸⁹⁵ Talmud Bavli, Sanhedrin 110a, and likewise see Midrash Bamidbar Rabba, Korach 18:20; Tanchuma Korach 10; Also see Rashi to Numbers 16:12

⁸⁹⁶ This may be elucidated by the known explanation of the verse (Psalms 66:5), “He is held in awe for his deeds toward mankind (נורא על בני אדם).” (See Midrash Tanchuma, Vayeishev 4; Torat Chayim, Toldot 13a and on and elsewhere.) See Likkutei Sichot, Vol. 5 p. 65 and on.

Chassidus,⁸⁹⁷ the reason that Moshe first spoke to Korach and his assembly with words of peace,⁸⁹⁸ is because Moshe thought that just as the third day (which is [the day of the *Sefirah* of] Splendor-*Tiferet*) refines the partition and separation of the second day, the same should likewise be so of Korach, that Moshe [who is the third,⁸⁹⁹ and is the [*Sefirah* of] Splendor-*Tiferet*⁹⁰⁰] will refine him. [However, this did not happen because Korach did not want it,⁹⁰¹ but instead wanted to **perpetuate** (*Lehachazik*-להחזיק) the divisiveness.]

With the above in mind, we can explain what Targum adds by translating “*Vayikach Korach*-וַיִּקַּח קֹרַח,” as, “Korach separated-*Va’etpaleg Korach*-וַאֲתַפְּלֵג קֹרַח,” and that it is similar to the firmament (*Rakiya*) that separates, even though (as explained before) the name Korach-קֹרַח itself hints at the firmament (*Rakiya*) that separates, (as in the verse,⁹⁰² “A firmament-*Rakiya*-רַקִּיעַ like ice-*Kerach*-קֶרַח”).

⁸⁹⁷ Sefer HaMaamarim 5627 p. 322

⁸⁹⁸ Rashi to Numbers 16:12; Talmud Bavli, Sanhedrin 110a *ibid*.

⁸⁹⁹ Talmud Bavli, Shabbat 88a; See Rabbeinu Nissim Ga’on there; Midrash Tanchuma, Yitro 10; See Midrash Mishlei Ch. 22.

⁹⁰⁰ See Ohr HaTorah *ibid*. p. 717.

⁹⁰¹ This is as stated in the discourse of 5627 cited before. To further elucidate based on what is explained in Torah Ohr, Vayishlach 24c about the matter of Yaakov desiring to refine Esav that, “the obstruction was on the part of Esav etc., who still remained below, in the state of the shattering (*Shevirah*) [of the vessels].” However, it can be said, that from the fact that he stated that Korach did not desire it, this indicates that even from the perspective of Korach’s level, there was no obstruction to his being refined through Moshe, except that he did not want it.

⁹⁰² Ezekiel 1:22; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of the Cheereek-הַקֶּרֶק vowel.]

That is, the name Korach-קרח,⁹⁰³ (which is related to the word⁹⁰⁴ “baldness-*Karchah*-קרחה,” the matter of which is division,⁹⁰⁵) indicates his nature (that he had a proclivity to be divisive) which the Holy One, blessed is He, Himself created. In contrast, when the verse states “Korach separated-*Vayikach Korach*-וַיִּקַּח קָרַח,” this refers to the act of divisiveness which Korach himself perpetrated, by his own choice and will.

This then, is what Targum Onkelos adds by translating “*Vayikach Korach*-וַיִּקַּח קָרַח” as “Korach separated-*Va’etpaleg Korach*-וַאֲתַפְּלֵג קָרַח,” similar to the firmament (*Rakiya*) that separates. That is, even though Korach’s act of dispute was by his own choice and will, it nevertheless was similar to the firmament (*Rakiya*) that separates, which was created by the Holy One, blessed is He, Himself. That is, just as *HaShem*’s-יהו"ה Supernal intention in creating the firmament (*Rakiya*) that separates, was for it to be refined on the third day, so likewise, (as it stems from the One Above) *HaShem*’s-יהו"ה Supernal

⁹⁰³ See Talmud Bavli, Yoma 83b: “Rabbi Meir would analyze names.” See there. See at length in Teshuvot uBiurim (Kehot 5734) section 1 (p. 4 (printed in Igrot Kodesh, Vol. 1 p. 288 and on)).

⁹⁰⁴ Talmud Bavli, Sanhedrin 109b

⁹⁰⁵ To elucidate, about the Torah’s juxtaposition of the [prohibition] “You shall not make a bald spot-*Karchah*-קרחה” with the prohibition “You shall not cut yourselves-*Lo Titgodedu*-לֹא תִתְגַּדְדוּ” (Deuteronomy 14:1), our sages, of blessed memory, explained (Talmud Bavli, Yevamot 13b), “You shall not make yourselves into many factions-*Agudot Agudot*-אֲגֻדוֹת אֲגֻדוֹת.” Also see Sefer HaMitzvot of the Rambam, negative prohibition 45. Also see Yalkut Shimoni to the verse (Deuteronomy 14:1), “You shall not cut yourselves-*Lo Titgodedu*-לֹא תִתְגַּדְדוּ – You shall not make yourselves in many factions-*Agudot Agudot*-אֲגֻדוֹת אֲגֻדוֹת, and “You shall not make a bald spot-*Karchah*-קרחה – just as Korach-קרח did in the Jewish people, by making them into many factions-*Agudot Agudot*-אֲגֻדוֹת אֲגֻדוֹת.”

intention in “Korach separated-*Va’etpaleg Korach* ואתפלג קרח-,” was for him to be refined through Moshe,⁹⁰⁶ as explained above.

7.

Now, it can be said that the reason Korach erred in thinking that *HaShem*’s-יהו"ה Supernal intent in the firmament (*Rakiya*) that separates, was for the separation itself, is because he did not have self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. That is, as explained (in chapter three), *HaShem*’s-יהו"ה Supernal intent in separating the lower waters from the upper waters, and their descent below, was for them to yearn and thirst to ascend above, thus bringing about the bond and inter-inclusion of two opposites.

This is because from the angle of the kindnesses-*Chassadim* (that is, revelations-*Gilyim*), the upper waters are superior, and the separation and descent of the lower waters from the upper waters was not necessary. However, from the angle of the judgments-*Gevurot*, the superiority is in revealing the root of the lower waters themselves, and the thirst and

⁹⁰⁶ [It is explained] in Likkutei Sichot, Vol. 8, p. 118 and on, that the comparison between “Korach separated-*Va’etpaleg Korach* ואתפלג קרח-,” and the separating firmament (*Rakiya*) is that the Supernal intention in the separation is for the subsequent elevation that will be brought about through this, which is that through the dispute of Korach, there was strength added to the priesthood of Aharon (see Rashi to Numbers 18:8). We may add that the Supernal intent in the separating firmament (*Rakiya*) is that there would subsequently be a refinement of the partition and separation itself, [for which reason, on the third day it says “it was good” regarding the work related to the water], and that the same may be said of “Korach separated-*Va’etpaleg Korach* ואתפלג קרח-,” that the Supernal intent in this was that Korach himself should be refined (only that this intention was not fulfilled at that time since Korach did not desire this).

yearning of the lower waters to leave their state of existence and ascend above was not necessary.

However, *HaShem*’s-יהו"ה Supernal intent in the descent of the lower waters – stemming from His quality of Splendor-*Tiferet*, which is the middle line (*Kav HaEmtza’ee*)⁹⁰⁷ that bonds the opposites of Kindness-*Chessed* and Might-*Gevurah* together, until “the left is included in the right”⁹⁰⁸ - was that they should thirst and yearn to ascend above. However, since such inter-inclusion (*Hitkallelut*) stems from the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He,⁹⁰⁹ therefore, in Korach, who lacked self-nullification (*Bittul*) to *HaShem*-יהו"ה, this matter was not established.

It therefore can be said that the same is true in serving *HaShem*-יהו"ה, blessed is He, in the way of “all your deeds should be for the sake of Heaven,”⁹¹⁰ which refers to having knowledge of *HaShem*’s-יהו"ה Godliness in worldly matters themselves. That even so, one’s entire involvement in worldly matters serves solely as medium by which to fulfill *HaShem*’s-יהו"ה Torah and *mitzvot*.

This comes about through nullifying (*Bittul*) oneself to serve *HaShem*-יהו"ה, blessed is He, by fulfilling His Supernal will. That is, since one’s service of *HaShem*-יהו"ה, blessed is

⁹⁰⁷ [See the preceding two discourses of this year, 5718, Discourse 23 entitled “*Karov HaShem* – HaShem Is Close,” Ch. 5 and on, and Discourse 24 entitled “*Shlach Lecha Anashim* – Send for yourself men,” Ch. 3 and on, and the citations there.]

⁹⁰⁸ See Zohar III 178a

⁹⁰⁹ See Torah Ohr, No’ach 10a and on. [Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 15, 20-21.]

⁹¹⁰ Avot 2:12; Mishneh Torah, Tur and Shulchan Aruch *ibid*. [Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (*The Vowels of Creation*), *The Gate of Unity (Shaar HaYichud)* *ibid*.]

He, is not for the purpose of satisfying his own thirst for a revelation of *HaShem's* יהו"ה Godliness in his soul, but he rather is given over to fulfilling the Supernal will of the Holy One, blessed is He, it therefore is of no consequence [and is not a distraction to him] that he (also) knows *HaShem's* יהו"ה Godliness in worldly matters, whereas his own desire is to fulfill the will of the Holy One, blessed is He, through Torah and *mitzvot*.

[Through this [approach] he will come to have a revelation of *HaShem's* יהו"ה Godliness in worldly matters too, as discussed (in chapter five). That is, through serving *HaShem*-יהו"ה, blessed is He, in a way of "all your deeds should be for the sake of Heaven," we come to attain "know Him in all your ways."]

8.

This then, is the meaning of the verse,⁹¹¹ "He Who set our souls in life and did not allow our foot to falter." That is, when a person is involved in fulfilling *HaShem's* יהו"ה Torah and *mitzvot*, he is in a state of the head (*Rosh*), whereas when he is involved in worldly matters, he is in a state of the foot (*Regel*). However, the empowerment that even his feet (meaning, his involvement in worldly matters) will not be in a way of faltering, stems from the life (*Chayim*) that *HaShem*-יהו"ה set us in, referring to life (*Chayim*) that transcends the natural order (*HaTeva*-הטבע) and even transcends the life of the

⁹¹¹ Psalms 66:9

soul itself, and even transcends the aspect that the soul is essentially alive.

That is, from the level of the life of the soul itself (even including the aspect of its essential life), it is possible for a person to desire revelations of *HaShem*'s יהו"ה Godliness in worldly matters. In such a case, since his desire in worldly matters is for (the revelation-*Giluy* within) worldly matters themselves, rather than for the sake of Heaven – that is, to fulfill Torah and *mitzvot* – then his feet (that is, his involvement in permissible matters) will falter.

However, for his feet not to falter – by involving himself in permissible matters for the sake of Heaven – this comes through life (*Chayim*) that transcends the natural order (*HaTeva*-הטבע) (and it can be said that the receptacle for this is one's self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.) For since [this life (*Chayim*)] transcends limitation, it brings about a bond between the two opposites of Kindness-*Chessed* and Might-*Gevurah*. That is, even though he is aware of the loftiness of refining permissible matters, nevertheless, his intention in engaging in permissible matters is for the sake of fulfilling *HaShem*'s יהו"ה Torah and *mitzvot*.

9.

Now, we can say that this is the connection between [the verse], “He Who set our souls in life etc.,” and the redemption of the 12th of Tammuz. For, as known,⁹¹² through the conduct of the natural order – which is a constant – there is the revelation

⁹¹² See Likkutei Sichot, Vol. 17 p. 150 and on.

of the matter indicated by the verse,⁹¹³ “I יהו"ה-*HaShem* have not changed.” (Only that this matter of “I יהו"ה-*HaShem* have not changed” as it is revealed through the natural order, is garbed in the limitations of the natural order-*HaTeva*.) However, through miracles, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends manifestation within the worlds, is revealed.

The root of these two matters is the kindnesses-*Chassadim* and the judgments-*Gevurot*. That is, the conduct of the natural order (constraint and limitation) stems from the judgments-*Gevurot*. [It can be said that the reason it is specifically within the natural conduct of the world that “I יהו"ה-*HaShem* have not changed” is revealed, is because the root of the judgments-*Gevurot* is higher than the root of the kindnesses-*Chassadim*.] The miraculous (which is revelation that transcends the limitations of the natural order), is from the kindnesses-*Chassadim*.

Now, the matter of bringing about the “inclusion of the left in the right”⁹¹⁴ is that the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, brought about through miracles, is not in a way that it overrides the natural order. Rather, even though the natural order remains in existence, we nevertheless see that that the miracle transcends the natural order.

⁹¹³ Malachi 3:6

⁹¹⁴ See Zohar III 178a

It thus can be said that when Tanya⁹¹⁵ states that the teaching,⁹¹⁶ “[At first it arose in thought to create the world through the quality of judgment. He saw that the world could not endure this, so] He partnered the quality of compassion (*Rachamim*) with it,” refers to “the revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and wonders in the Torah,” what (primarily) is meant are signs and wonders [brought about through the righteous *Tzaddikim*] which manifest in the natural order (“he partnered”).

That is, signs and wonders that transcend the natural order are from the kindnesses-*Chassadim*, whereas the natural order itself (within which the signs are manifest) is from the judgments-*Gevurot*. Therefore, signs and wonders such as this, are from the quality of compassion-*Rachamim*, which is [the *Sefirah*] of Splendor-*Tiferet*, that bonds the two opposites of Kindness-*Chessed* and Might-*Gevurah*.

This then, is the relationship between [the verse], “He Who set our souls in life etc.,” and the redemption of the 12th of Tammuz. For, the redemption of the 12th of Tammuz (including the beginning of the redemption, which took place on the 3rd of Tammuz), was an openly revealed miracle that transcended the natural order.

However, even so, it was not in a way of overriding and nullifying the natural order. Rather, the natural order remained in existence, and beyond this, at the time, the opposition even remained in their full strength. Nevertheless, they were forced

⁹¹⁵ Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity & Faith], beginning of Ch. 5.

⁹¹⁶ See Rashi to Genesis 1:1; Midrash Bereishit Rabba 12:15

to help in his emancipation and redemption (with and by means of their strength).⁹¹⁷ Through this there was a nullification of the partition between the lower and the upper and “the inclusion of the left in the right.”

Through this, strength and empowerment were then granted to each and every Jew to nullify the partition between involvement in permissible matters and fulfilling Torah and *mitzvot*, so that even while engaging in permissible matters, there can be a radiance and illumination of the light of Torah and *mitzvot*. This brings about the preparation which brings us close to the fulfillment of the prophecy,⁹¹⁸ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

That is, even physical flesh will perceive *HaShem*'s-יהו"ה Godliness.⁹¹⁹ All this is brought about through the signs and wonders wrought by the righteous *Tzaddikim*, who draw down the revelation of *HaShem*'s-יהו"ה Godliness that transcends the natural order, into the natural order, as it was in those days, and in our times.

⁹¹⁷ See Likkutei Sichot, Vol. 4 p. 1065 and on; Vol. 8 p. 121.

⁹¹⁸ Isaiah 40:5

⁹¹⁹ See Torah Ohr, Tetzave 482a and on [p. 329 in the new edition]; Shaar HaEmunah, Ch. 25; See Likkutei Sichot, Vol. 22 p. 37 (note 72).