

Discourse 33

“Vayikach Korach... - Korach took...”

Delivered on Shabbat Parshat Korach,
Shabbat Mevarchim Tammuz, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁴⁶ “Korach took etc.” Rashi explains, “He betook himself to one side with the intention of separating himself from the community to raise a protest against the priesthood. This is what Onkelos meant in translating [the word ‘*Vayikach*-ויקח] as ‘divided-*Etpaleg*-אתפלג,’ in that he separated himself from the rest of the community in order to maintain a quarrel.” About this our sages stated in the Mishnah,⁷⁴⁷ “Every dispute... that is not for the Name of Heaven... like the dispute of Korach and his assembly.”

Now, we must understand why this is called a dispute, for it was not an empty quarrel without reason and cause, but his argument was intellectually based. This is as Rashi cites, that his dispute with Moshe was because he had a complaint against the leadership of Elitzafan son of Uzziel, who Moshe had appointed over the sons of Kehot, though he was the youngest son.

⁷⁴⁶ Numbers 16:1

⁷⁴⁷ Mishnah Avot 5:17

This is especially so considering the explanation in Kabbalah and Chassidus,⁷⁴⁸ that Korach was a Levite, which is the aspect of Might-*Gevurah*, and his dispute was against Aharon, who is the aspect of Kindness-*Chessed*. This was because he wanted to cause the powers of Might-*Gevurot* to dominate over the powers of Kindness-*Chessed*, and that the powers of Might-*Gevurot* should be dominant.

This is like what will take place in the coming future when the powers of Might-*Gevurot* will be [more] elevated, and as it currently is even now in the aspect of the Ancient One-*Atik*, in which the root of the powers of Might-*Gevurot* are higher than the powers of Kindness-*Chassadim*.⁷⁴⁹

Thus, since his argument was based on intellect, and not that he just intended to dispute against Moshe and Aharon solely for the sake of argument, why is this called a “quarrel”?

2.

This may be understood by prefacing with an explanation of the teaching in Mishnah,⁷⁵⁰ “Every dispute that is for the Name of Heaven is destined to endure... What is [an example of] a dispute that is for the Name of Heaven? This is the dispute of Hillel and Shammai.”⁷⁵¹ About this the Maharal

⁷⁴⁸ Likkutei Torah, Korach 54c; See the end of the discourse entitled “*Vayikach Korach*” 5675 (*Hemshech* 5672 Vol. 2 p. 1,043) and elsewhere.

⁷⁴⁹ Likkutei Torah, Shir HaShirim 10a and elsewhere.

⁷⁵⁰ Mishnah Avot 5:17 *ibid*.

⁷⁵¹ In regard to the coming section see the discourse entitled “*Kol Machloket*” 5632 (*Sefer HaMaamarim* 5632 Vol. 2, p. 373 and on); 5678 (*Sefer HaMaamarim* 5678 p. 351 and on); Also see Ohr HaTorah, Korach p. 698; Beginning of the discourse entitled “*Kol Machloket*” 5672 (*Hemshech* 5672 Vol. 1 p. 33).

asked,⁷⁵² why was the dispute of Hillel and Shammai specifically referenced here? For there are many disputes between the sages of the Mishnah, and “both these and those are the words of the Living God,”⁷⁵³ and certainly they were all for the Name of Heaven.

This is proven by the conclusion of the Mishnah, that an [example of a] dispute that is not for the Name of Heaven is the dispute of Korach and his entire assembly. That is, only the dispute of Korach was not for the Name of Heaven, whereas the disputes between all the Tanaim and Amoraim were for the Name of Heaven, and they therefore are destined to endure.

We also must understand the words of the Mishnah, that a dispute for the Name of Heaven, such as the dispute between Hillel and Shammai, is destined to endure. Now, the meaning of this is known,⁷⁵⁴ that in the coming future, Torah law (*Halachah*) will be according to the house of Shammai.

To explain, even though “this Torah will never be exchanged,”⁷⁵⁵ and presently Torah law (*Halachah*) is according to the house of Hillel, such that [Talmud states],⁷⁵⁶ “[When] the house of Shammai [express an opinion] that the house of Hillel [disagree with, their opinion is considered as if it is] not a Mishnah.” However, in the coming future, Torah law (*Halachah*) will be according to the house of Shammai.⁷⁵⁷ This

⁷⁵² At the end of his Derech Chayim to Tractate Avot

⁷⁵³ Talmud Bavli, Eruvin 13b

⁷⁵⁴ Mikdash Melech to Zohar I 17a, cited in Likkutei Torah Korach ibid.

⁷⁵⁵ See the 9th fundamental principle of faith of the 13 fundamental principles (Pirush HaMishnayot L’HaRambam, Sanhedrin, introduction to Perek Chelek (Ch. 10)).

⁷⁵⁶ Talmud Bavli, Brachot 36b

⁷⁵⁷ Mikdash Melech to Zohar I 17a, cited in Likkutei Torah Korach ibid.

is because the court (*Beit Din*) of the coming future will be greater than the earlier [court,] both in wisdom and in number (and will thus be capable of nullify the ruling of the earlier court),⁷⁵⁸ and they will rule that Torah law (*Halachah*) is according to the house of Shammai.⁷⁵⁹

However, we still must understand this,⁷⁶⁰ since the words, “they are destined to endure,” seems to indicate that both opinions will endure simultaneously. However, at first glance, whichever way you look at it, since presently the law is only according to the house of Hillel, and in the coming future the law will only be according to the house of Shammai, this being so, when will they both endure simultaneously?

We also must understand the statement, “a dispute that is for the Name of Heaven is destined to endure,” meaning that even in the coming future, when “I will remove the spirit of impurity from the land,”⁷⁶¹ a matter of dispute will remain, which seems to indicate that there is an advantage to the matter of dispute. However, this is not understood. For, what advantage is there in this? Would it not be better for there not to be a matter of dispute in the first place?

We also must understand the meaning of the statement in the second passage, that a dispute that is not for the Name of Heaven is the dispute of Korach and his entire assembly. These words seem to indicate that the entire dispute – in which there

⁷⁵⁸ Mishneh Torah, Hilchot Mamrim 2:2

⁷⁵⁹ Also see Kunres b’Inyan “Torah Chadashah Mei’Eetee Teitzei” Ch. 7 (Sefer HaSichot 5751 Vol. 2 p. 571; Torat Menachem, Hitva’aduyot 5751 Vol. 3 p. 283).

⁷⁶⁰ Also see Kuntres b’Inyan “Halachot Torah SheBaal Peh SheEinan Beteilim L’Olam” Ch. 8 (Hitva’aduyot 5752 Vol. 1, p. 184; Torat Menachem, Hadranim Al HaRambam v’Sas p. 238).

⁷⁶¹ Zachariah 13:2

were two sides – was not for the Name of Heaven. However, this is not understood, being that only from the side of Korach and his assembly it was not for the Name of Heaven, whereas from the side of Moshe and Aharon, it was for the Name of Heaven.

3.

Now, to understand this, we first must explain the root of Korach's dispute, about which the verse states, "He took-*Vayikach*-ויקה etc.," which Targum Onkelos translates as "He divided-*Etpaleg*-אתפלג" (as mentioned above). The precision of the specific word "He divided-*Etpaleg*-אתפלג" (even though Onkelos could have used a different word for "dispute") is⁷⁶² because the assembly of Korach were reincarnations (*Gilgul*) of the generation of the dispersion (*Haflagah*-הפלגה).⁷⁶³ This is why the word "He divided-*Etpaleg*-אתפלג" was used, because it is of the same root as "dispersion-*Haflagah*-הפלגה," as in the verse, ["Ever fathered two sons; the name of one was Peleg-פלג] for in his days the earth was divided-*Niflegah*-נפלגה."⁷⁶⁴ This is also why the Torah calls them⁷⁶⁵ "Men of renown-*Anshei Shem*-אנשי שם," and our sages, of blessed memory, stated,⁷⁶⁶ "Renown-*Shem*-שם refers only to idol worship."

⁷⁶² Also see Ohr HaTorah, Korach p. 685

⁷⁶³ Megaleh Amukot, Ophan 181 citing Rabbeinu Bachaye (to Numbers 16:29).

⁷⁶⁴ Genesis 10:25

⁷⁶⁵ Numbers 16:2

⁷⁶⁶ Midrash Bereishit Rabba 38:8

However, there is an additional matter at the root of the dispute of Korach, which predates this. For, as known,⁷⁶⁷ when it states “He divided-*Etpaleg*-אֶת־פֶּלֶג,” this is like the firmament (*Rakiya*) which divides between water and water,⁷⁶⁸ this being the very first division we find in Torah, and is the root of all division [and dispute]. This is as stated in Midrash,⁷⁶⁹ “Why does it not say ‘and it was good’ about the second day? Because division was created on it, as the verse states,⁷⁷⁰ ‘And let it divide between water and water.’” The explanation is that the division between water and water was the root of the (sin of the tree of knowledge⁷⁷¹ and) the generation of the dispersion,⁷⁷² up to and including the dispute of Korach.

4.

The explanation is that our sages, of blessed memory, stated,⁷⁷³ “From the beginning of the creation of the world (when the world was water in water, and there was not yet the division between the upper waters and the lower waters brought about by the firmament that separates [them]), the praises of the Holy One, blessed is He, only arose from the water. This is analogous to a king who built a palace and settled mute people

⁷⁶⁷ Noam Elimelech to Numbers *ibid.*, cited and explained in Ohr HaTorah, Korach p. 697; p. 723; Discourse entitled “*Kol Peter Rechem*” 5627 (Sefer HaMaamarim 5627 p. 342 and on), and elsewhere.

⁷⁶⁸ See Genesis 1:6

⁷⁶⁹ Midrash Bereishit Rabba 4:6

⁷⁷⁰ Genesis 1:6

⁷⁷¹ Also see Sefer HaMaamarim 5627 p. 216

⁷⁷² Also see Likkutei Sichot Vol. 8 p. 105 and on.

⁷⁷³ Midrash Bereishit Rabba 5:1

in it, and they would rise early and inquire regarding the king's welfare with gestures etc."

About this it is explained⁷⁷⁴ that the mute residents who would praise Him with gestures, refers to the creatures of the concealed world (*Alma d'Itkasiya*) who are nullified in their Source etc. To explain, even though there was great elevation in the praise of the mute residents when the water was waters mixed with waters, nevertheless, there subsequently was the separation of the waters mixed with waters, by the firmament (*Rakiya*) that divides, in a way that [the verse states],⁷⁷⁵ "Let the waters be gathered... and let the dry land appear etc.," this being the matter of the revealed world (*Alma d'Itgaliya*), in which the creatures are specifically in a state of the existence of "something" (*Yesh*). However, the intention is not for the creatures remain as the existence of a "something" (*Yesh*). Rather, the ultimate intention is for the existence of the "something" (*Yesh*) to be a receptacle for Godliness.

This then, is the rectification of the matter of division and dispute. This is as our sages, of blessed memory, stated,⁷⁷⁶ "Even though 'it was good' was not written on the second day, nevertheless, on the third day 'it was good' was written twice, once for the work of the water etc." In other words, this is because through the division and dispute there [subsequently] was caused to be the matter of unity and inter-inclusion in a

⁷⁷⁴ See the discourse entitled "*Yikavu HaMayim*" 5627 (at the beginning of Sefer HaMaamarim 5627); Also see the discourse of earlier this year, 5727, entitled "*Berishit Barah Elokim* – In the beginning God created," Discourse 7, Ch. 3 and on (Sefer HaMaamarim 5627 p. 59 and on).

⁷⁷⁵ Genesis 1:9

⁷⁷⁶ Midrash Bereishit Rabba 4:6 *ibid*.

higher way, in that the existence of the “something” (*Yesh*) itself becomes a receptacle for Godliness.

This matter was introduced at the giving of the Torah, at which time the decree separating between the Upper and the lower was nullified, so that “the lower should ascent to the Upper, and the Upper should descend to the lower.”⁷⁷⁷ This is the bond between the spiritual and the physical brought about through fulfilling Torah and *mitzvot*. This is because the *mitzvot* manifest in physical things, and through fulfilling the *mitzvot*, the physical thing becomes a receptacle for Godliness.

The same is so of Torah study, in that a person’s physical brain becomes unified with the Torah that he learns and thereby becomes unified with Godliness. This is why the Torah was specifically given below. This is as our sages, of blessed memory, taught [that Moshe responded to the angels],⁷⁷⁸ “Did you descend to Egypt...? Is there an evil inclination amongst you?” Our sages, of blessed memory, similarly stated,⁷⁷⁹ “The entire Torah was given to bring peace into the world,” this being the matter of the bond between the Creator and the created, so that the world will “be a dwelling place for Him, blessed is He.”⁷⁸⁰

This likewise is the matter of a dispute that is for the Name of Heaven. To explain,⁷⁸¹ in the terminology of Kabbalah, the matter of the Name of Heaven (*Shem Shamayim*-

⁷⁷⁷ Midrash Shemot Rabba 12:3; Midrash Tanchuma Va’era 15; See Likkutei Sichot Vol. 8 p. 118.

⁷⁷⁸ Talmud Bavli, Shabbat 88b and on

⁷⁷⁹ Mishneh Torah, end of Hilchot Chanukah

⁷⁸⁰ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

⁷⁸¹ Also see Ohr HaTorah, Korach p. 704

שם שמים) refers to the union of *Zeir Anpin* and Kingship-*Malchut*. This is because, “Heaven-*Shamayim*-שמים” refers to *Zeir Anpin*, and “Name-*Shem*-שם” refers to Kingship-*Malchut*.

As this relates to our service of *HaShem*-יהו"ה, blessed is He, it refers to the bond between the spiritual and the physical. That is, “Heaven-*Shamayim*-שמים” indicates the spiritual, whereas “Name-*Shem*-שם” indicates this world. This is because a “Name-*Shem*-שם” is only a radiance (*Ha'arah*) and is not the essence (*Etzem*). About this our sages, of blessed memory, stated,⁷⁸² “The Holy One, blessed is He, traveled a distance of five hundred years to acquire a Name (*Shem*-שם) for Himself,” this being the distance between the firmament and the earth.⁷⁸³

This then, is the matter of division for the Name of Heaven (*Shem Shamayim*-שם שמים). That is, the intent in the division and separation etc., is to affect the bond between the spiritual and the physical (“the Name of Heaven-*Shem Shamayim*-שם שמים”) and as explained before, even the physical should be a receptacle for Godliness. This is the meaning of “a dispute (*Machloket*) for the Name of Heaven (*Shem Shamayim*-שם שמים) is destined to endure.” For, at the end of it all, the intention of the dispute will endure, which is to bring to oneness and inter-inclusion in an even higher way, in that even the physical will be bound to the spiritual and to Godliness.

⁷⁸² Midrash Kohelet Rabba 7:1 (2); Midrash Shmuel Ch. 23; See Likkutei Sichot Vol. 26 p. 207.

⁷⁸³ Talmud Bavli, Chagigah 13a

With the above in mind, we can understand why they said, “What is [an example of] a dispute for the Name of Heaven? This is the dispute of Hillel and Shammai.”⁷⁸⁴ This is because the general bond between “the Name of Heaven-*Shem Shamayim*-שם שמים,” the physical and the spiritual, the lower and the upper, is brought about in two ways, these being the two modes in which Shammai and Hillel differ, which also is the root of the dispute between all the Tana'im and Amora'im, namely, whether to be stringent and prohibit from the side of Might-*Gevurah*, or whether to be lenient and permit from the side of Kindness-*Chessed* (meaning that the thing is not bound and shackled in the hands of the external forces etc.)⁷⁸⁵

This is as explained in Likkutei Torah,⁷⁸⁶ in the discourse entitled “*Keitzad Merkadim*,” [about the teaching],⁷⁸⁷ “How does one dance before the bride? The house of Shammai say: [One praises] the bride as she is. The house of Hillel say: [One says] ‘a fair and attractive bride.’” That is, the house of Shammai are from the powers of Might-*Gevurot*, which is why he is called “Shammai-שמאי,” like our sages, of blessed memory, stated,⁷⁸⁸ “Whosoever estimates-*Sham*-שמ his ways,” meaning that he weighs his ways, of how and what he is etc. This is the meaning of, “[One praises] the bride as she is,” that

⁷⁸⁴ Also see the end of the discourse entitled “*Kol Machloket*” 5672 (*Hemshech* 5672 Vol. 1 p. 40).

⁷⁸⁵ See Tanya, Likkutei Amarim, Ch. 7

⁷⁸⁶ Likkutei Torah, Shir HaShirim 48b and on

⁷⁸⁷ Talmud Bavli, Ketubot 16b and on

⁷⁸⁸ Talmud Bavli, Mo'ed Katan 5a

commensurate to the ascent from below will be the drawing down from Above etc.

In contrast, the house Hillel is from the powers of Kindness-*Chassadim*, and disputes the argument of the house of Shammai, stating that the drawing down should not be commensurate to the ascent, but on the contrary, there first should be a drawing down from Above to below etc. This is why he is called “Hillel-הלל,” which is of the root [in the verse],⁷⁸⁹ “When His flame shone-*b’Heelo*-בהלו [over my head],” specifically referring to the light and revelation from Above to each and every Jew, even the lame and the blind,⁷⁹⁰ and through this they will come to be in the aspect of “a fair and attractive bride.”

This then, is the meaning of, “What is [an example of] a dispute for the Name of Heaven? This is the dispute of Hillel and Shammai.” This is because the bond of the world with Godliness (“the Name of Heaven-*Shem Shamayim*-שם שמים,” which is the ultimate purpose of a dispute that is for the Name of Heaven) comes about in two ways, from the ascent from below to Above (Shammai) and from the drawing down from Above to below (Hillel).

This is like the general difference between Moshe and Aharon. That is, Moshe was exacting with everything as to whether it accords to Torah etc., similar to “Whosoever estimates-*Sham*-שמ His ways,” whereas Aharon was “a lover of peace etc., a lover of the creatures etc.”⁷⁹¹ (This is why the

⁷⁸⁹ Job 29:3

⁷⁹⁰ See Talmud Bavli, Ketubot 17a *ibid*.

⁷⁹¹ Mishnah Avot 1:12; Also see Likkutei Sichot Vol. 24 p. 255

verse states,⁷⁹² “The entire house of Israel wept for Aharon.”) That is, [Aharon] is the matter of drawing down and revelation from Above to below.⁷⁹³ To point out, Moshe is the matter of Torah, in a way of drawing down from Above to below, and Aharon is the matter of prayer, in a way of ascent from below to Above.⁷⁹⁴

Thus, about this they said that a dispute for the Name of Heaven (*Shem Shamayim*-שם שמים), such as the dispute of Shammai and Hillel, is destined to endure. This is because in the coming future there will simultaneously be both the ascent (*Ha’ala’ah*) and the drawing down (*Hamshachah*).⁷⁹⁵ This is as explained in Likkutei Torah, in the discourse entitled “v’Samtee Kadkod,”⁷⁹⁶ on the teaching of our sages, of blessed memory,⁷⁹⁷ “They disagreed... one said [the walls of Yerushalayim] will be made of onyx (*Shoham*) and one said of jasper (*Yashfei*). The Holy One, blessed is He, said to them: Let it be like this and like that.”

That is, there will be both aspects in the coming future, in that there will be the ascent of the worlds from below to Above, in that the lower will ascend Above, and there also will be the revelation from Above to below, in that the upper will descend below.

This is because there is an element of superiority in each one of them. The element of superiority in the ascent of the

⁷⁹² Numbers 20:29 and Rashi there.

⁷⁹³ Also see Ohr HaTorah, Korach p. 704 *ibid*.

⁷⁹⁴ Ohr HaTorah, Va’erea p. 226

⁷⁹⁵ Also see Ohr HaTorah, Korach p. 705; End of the discourse entitled “*Kol Machloket*” 5672 *ibid*.

⁷⁹⁶ Likkutei Torah, Re’eh 28b

⁷⁹⁷ Talmud Bavli, Bava Batra 75a

lower, is that in addition to the fact that the element of superiority is that “a person prefers his own *kav*,”⁷⁹⁸ through his refinement he also unifies with the light in a more inner way (*b’Pnimiyyut*).

This is not so of the descent of the Upper to below, for since the receptacle has not been refined, even when there is a drawing down of revelation within him of a Supernal light, nevertheless, the revelation does not unify with the vessel to such an extent. However, the superiority of the descent of the Upper to below is that the drawing down of the light is from a much higher place, which why it can be revealed even lower.

6.

However, there also is a dispute that is not for the Name of Heaven (*Shem Shamayim*-שם שמים), this being the dispute of Korach and his entire assembly. That is,⁷⁹⁹ Korach and his assembly did not want the bond of the Name-*Shem*-שם (the existence of the “something” (*Yesh*)) with Heaven-*Shamayim*-שמים (Godliness). Rather, they wanted the “something” (*Yesh*) to remain separate. This is why they are called “men of renown-*Anshei Shem*-שם אנשי,” about which our sages of blessed memory, stated, “Renown-*Shem*-שם refers only to idol worship.”

⁷⁹⁸ Talmud Bavli, Bava Metziya 38a

⁷⁹⁹ Also see Ohr HaTorah, Korach p. 697

The explanation⁸⁰⁰ is that our sages, of blessed memory stated,⁸⁰¹ “Jews who are outside the land of Israel engage in idolatry in purity.” This is because “they decreed [impurity] on both its air and its clumps [of earth].”⁸⁰² This is because the Godly bestowal there is drawn down through many garments etc.,⁸⁰³ such that it manifests in the garment of the natural order, such that a person can ascribe importance to engaging in procuring his livelihood through [various] schemes etc., as if that is the primary matter in the bestowal [of livelihood]. It thus is like a person who bows down to the sun and the moon, in that to his eyes of flesh, it appears that sustenance is drawn down through them, as the verse states,⁸⁰⁴ “With the bounty of the sun’s crop, and with the bounty of the moon’s yield,” without contemplating that they merely are the mediums through which the bestowal is sent, and are nothing but “the axe in the hand of He who hews with it.”⁸⁰⁵

The same is so of the constellations etc., as our sages, of blessed memory, stated,⁸⁰⁶ “There is not a single blade of grass below that does not have a constellation above that strikes it and tells it to grow.” That is, they are nothing but the axe in the hand of He who hews with it. This is as Rambam wrote,⁸⁰⁷ that

⁸⁰⁰ See Sefer HaMaamarim 5632 *ibid.* (p. 375 and on); 5678 *ibid.* (p. 356 and on).

⁸⁰¹ Talmud Bavli, Avodah Zarah 8a

⁸⁰² Talmud Bavli, Gittin 8b

⁸⁰³ Also see Tanya, Iggeret HaKodesh, Epistle 25 (139b)

⁸⁰⁴ Deuteronomy 33:14

⁸⁰⁵ See Isaiah 10:15

⁸⁰⁶ See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10; Tanya, Iggeret HaTeshuvah Ch. 6 (96a); Iggeret HaKodesh, end of Epistle 20 (132a).

⁸⁰⁷ In the 5th fundamental principle of faith in the 13 fundamental principles of faith (Pirush HaMishnayot, Sanhedrin, introduction to Perek Chelek (Ch. 10).

“it is unbefitting to worship them in order that they be intermediaries to bring them closer to Him, but rather, they should direct their thoughts and leave everything besides for Him.” On the contrary, if a person considers the intermediaries as having any existence in and of themselves, he thereby separates them from their Source etc.

This then, is the meaning that a dispute that is not for the Name of Heaven (*Shem Shamayim*-שם שמים) is the dispute of Korach and his entire assembly. This is because, for Korach and his assembly, the dispute and division was entirely to be an existence of a “something” (*Yesh*) and not for the Name of Heaven (*Shem Shamayim*-שם שמים) which is to bring about that even the “something” (*Yesh*) should come to be bound and included in Godliness (as it was for Moshe and Aharon in the two above mentioned ways, from Above to below and from below to Above). Rather, they wanted the separation to remain, and that the “something” (*Yesh*) should remain as a separate something. This is because they only were from the aspect of the powers of Might-*Gevurot*, without the inter-inclusion of the powers of Kindness-*Chassadim*.

About this our sages said, “A dispute that is not for the Name of Heaven (*Shem Shamayim*-שם שמים) is not destined to endure.” Now, this statement is not the opposite of a blessing, Heaven forbid, but on the contrary, for since “no one banished from Him will remain banished,”⁸⁰⁸ this necessitates that the matter of division and separation will not remain, but at the end of it all, the “something” (*Yesh*) will be refined.

⁸⁰⁸ See Samuel II 14:14; Also see Tanya, Likkutei Amarim, Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3

This is because the ultimate intent of the separation and division is for refinement and repair, through which there will come to be an even greater elevation, in that even that which originally was opposed to holiness, becomes transformed into a receptacle for Godliness, this being the general matter of repentance (*Teshuvah*). This is as explained before (in chapter four) that this why about the third day of creation it states, “it was good” twice.⁸⁰⁹

The same is so of the dispute of Korach and his assembly in the literal sense, that even for them there is the matter of repentance (*Teshuvah*),⁸¹⁰ and about them the verse states,⁸¹¹ “He lowers to the grave and raises up.”

Moreover, through their dispute against the priesthood, they added greater elevation to the priesthood. This is as stated in the continuation of the Torah portion,⁸¹² “*HaShem*-יהוה” spoke to Aharon, ‘And I – behold, I have given you the safeguard of My heave-offerings etc.’ About this it states in Sifri,⁸¹³ “As in the folk proverb: “The leg of my cow was broken for my good. That is, is was for Aharon’s good that Korach protested against his priesthood.

This is analogous to a king who gifted a field to his friend without recording, sealing, and registering [the transaction]. Another person came and disputed his [ownership of it] etc. The king said to his friend, ‘Behold! I am recording, sealing, and registering it over to you.’ The same is so here,

⁸⁰⁹ See Ohr HaTorah, Bereishit 34a and on; Acharei p. 85.

⁸¹⁰ See Rashi to Numbers 26:11

⁸¹¹ Samuel I 2:6; Talmud Bavli, Sanhedrin 108a; 109b

⁸¹² Numbers 18:8

⁸¹³ Sifri to Numbers 18:20

that when Korach came and protested against the priesthood of Aharon, the Torah came and gave him twenty-four gifts of priesthood.”⁸¹⁴

⁸¹⁴ The conclusion of this discourse is missing.