

## Section One

The Rebbe said this *ma'amar* on Gimmel Tammuz, Shabbos Pashas Korach, in 5718 (1958). It is based on a *ma'amar* which the Frierdiker Rebbe said on Yud Bais Tammuz 5793 (1933) on a verse from Tehillim, 66:9. This chapter of Tehillim is talking about praising Hashem, and describes Him as:

השם נפשנו בחיים ולא נתן למוט רגלנו.  
The One who kept our souls alive and did not let our feet stumble.

Based on a question on this verse, the *ma'amar* will explore the mistake of Korach in his argument against Aharon and its connection to Gimmel and Yud Bais / Yud Gimmel Tammuz.

Historically, the Rebbe would *farbreng* on Gimmel Tammuz because of its significance in the story of the Frierdiker Rebbe's arrest and eventual liberation on the 12<sup>th</sup> and 13<sup>th</sup> of Tammuz, 5687 (1927). On Gimmel Tammuz, the Frierdiker Rebbe was released from jail and sentenced to exile in Kostroma. Although this did not seem like fantastic news at the time, after the Frierdiker Rebbe was completely freed on the 13<sup>th</sup> of Tammuz, it became clear that the events on Gimmel Tammuz were actually the beginning of the process of his liberation.

The *ma'amar* begins with a question on our verse:

השם נפשנו בחיים ולא נתן למוט רגלנו<sup>1</sup>, ומבאר כ"ק מו"ח אדמו"ר במאמרו ד"ה זה דחג הגאולה י"ב תמוז<sup>2</sup> [שהתחלת הגאולה היתה בג' תמוז<sup>3</sup>], דהחיים שבהם שם נפשנו הם חיים נעלים יותר מחיי הנפש (מצד עצמה).

The phrase "השם נפשנו בחיים" (The One who kept our souls alive) can also be translated as, "He is the One who placed within our soul an **additional** level of life. This implies that, in addition to the fact that our soul **is** alive (being alive is an essential quality of a soul – a soul **must** be alive), Hashem grants our soul an **additional** measure of life beyond what it would have "naturally."

Why would we need any additional "life" if the soul is already alive?

דחיי הנפש הם מוגבלים, דהגם שהנפש הוא חי בעצם (שלמעלה מהתפשטות החיות שמחיי את הגוף, ולא רק מחיות הפרטי אלא גם מחיות הכללי)<sup>4</sup>, מ"מ, כיון דזה שהנפש הוא חי בעצם הוא מפני שהקב"ה הטביע בהנפש טבע זה (שיהי חי בעצם), לכן, גם חיות זה (דבחינת חי בעצם) הוא בהגבלה, והחיים שבהם שם נפשנו הם למעלה מהטבע<sup>5</sup>.

A fundamental principle in Chassidus is that anything that Hashem includes in nature – the default state of existence – is limited. For example, Hashem decided to make mountains tall. When Hashem actually created the mountains, He decided that a mountain will be a certain height – exactly that height and not

more. Even though the "concept" of being tall has no limit, the practical application is always limited. Any given mountain is as tall as it is – and no more.

The same is true with the soul. When Hashem created the soul, Hashem decided that it has to be "alive" just like a mountain has to be "tall." (If it's not tall it's not a mountain – if it's not alive, it couldn't be a soul.) However, since this is part of the **nature** of a soul, the practical application of **how alive** the soul is must be limited.

Our verse means that in addition to this level of life, Hashem granted the soul an **additional** level of life which is beyond the limits of nature. An alternate reading of "השם נפשנו בחיים" could be, "He is the One who placed within our soul (which is already alive) an **additional** level of life."

Why do we need this additional level of life?

וזהו השם נפשנו בחיים ולא נתן למוט רגלנו, שהכח על זה שרגלנו לא יהיו למוט הוא דוקא מהחיים שלמעלה מהטבע.

The verse continues to say that **because** He granted us an additional measure of "life," **therefore** we are prevented from stumbling.

#### Question One:

Why do we need this additional level of life to prevent us from stumbling? Isn't the life of the soul enough to keep us on the right path?

#### Question Two:

What does this extra measure of "life" have to do with the redemption of the Friediker Rebbe? (Remember, the Friediker Rebbe said a *ma'amar* on this subject on Yud Bais Tammuz.)

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In order to answer these questions, the Rebbe discusses a question on Parshas Korach:

ב) ולהבין הטעם על זה שמצד חיי הנפש עצמה, גם מצד בחינת חי בעצם, אפשר להיות למוט רגלנו, והכח על זה שלא יהי למוט רגלנו הוא דוקא מהחיים שלמעלה מהטבע, וגם להבין השייכות דענין זה להגאולה די"ב תמוז, יש להקדים מ"ש בריש פרשתנו<sup>6</sup> ויקח קרח ותרם אונקלוס ואתפלג קרח. דבכ"מ שנאמר ויקח תרגם ונסיב וכאן תרגם ואתפלג.

In the beginning of Parshas Korach, *Onkelus* translates the phrase "ויקח קרח" (And Korach **took**) as "ואתפלג קרח" (and Korach **separated** [himself from the rest of the Jews]).

#### Question Three:

The standard translation for the word "ויקח" (and he took) is "ונסיב"; why does *Onkelus*' change from his standard translation?

ואיתא בספר נועם אלימלך<sup>7</sup> דואתפלג (קרח) הוא ע"ד רקיע המבדיל בין מים למים. ומבאר הצ"צ<sup>8</sup>, דפירוש זה (שואתפלג קרח הוא ע"ד רקיע המבדיל) הוא ע"פ מה דאיתא בזהר<sup>9</sup> דרקיע המבדיל הוה מחלוקת שמאלא בימינא כו' כגוונא דא מחלוקת קרח באהרן.

The *Noam Elimelech* explains that the word "ואתפלג" (and Korach **separated**) hints to the **separation** between the lower waters and the upper waters on the second day of creation. The Tzemach Tzedek explains that the *Noam Elimelech* is based on the Zohar, which states that the separation of the upper and lower waters is the "argument of the 'left' with the 'right'" – which is the argument of Korach against Aharon. (The concepts of "left" and "right" will be explained below.)

### Initial Answer to Question Three:

We now understand why *Onkelus* used the word "ואתפלג" (and Korach **separated**); he was hinting to the fact that Korach's argument with Aharon is rooted in the **separation** of the upper and lower waters.

On the surface, one could understand this answer as follows:

- Korach argued with Aharon regarding the *kahuna*.
- All arguments (which are **separations** between people) originate in the separation of the upper and lower waters on the second day of creation.
- Therefore, *Onkelus* used the word "ואתפלג" because all arguments – such as this one – come from the separation of the upper and lower waters.

In other words, one could understand that the general concept of an argument is related to the separation of the waters – but there is nothing special about **this** argument in particular.

From the fact that the Zohar specifically relates the separation of the waters to Korach and Aharon, we see that this is a special argument:

דמזה מובן, שהשייכות דואתפלג קרח לרקיע המבדיל היא לא רק מפני שהשרש דמחלוקת (איזו מחלוקת שתהיי) היא מרקיע המבדיל, כדאיתא במדרש<sup>10</sup> למה אין כתיב בשני כי טוב כו' שבו נבראת מחלוקת שנאמר<sup>11</sup> ויהי מבדיל בין מים למים, אלא שגם מחלוקת זו בפרט, מחלוקת קרח באהרן, היא דוגמת (ושרשה היא) המחלוקת דרקיע המבדיל. דכמו שהמחלוקת דרקיע המבדיל היא מחלוקת שמאלא בימינא, עד"ז היא מחלוקת קרח באהרן, דאהרן הוא בקו החסד, ימין, וקרח שהי' לוי הי' מבחינת גבורות, שמאל.

True, **all** arguments stem from the separation of the upper and lower waters. The Torah doesn't say "כי טוב" (that it was good) on the second day of creation because the ability to argue was created on that day. However, the argument between Korach and Aharon has a **special** relevance to the separation of the waters because it is the same "format" as the separation of the waters; "left" against "right."

Aharon and the "upper waters" are the "right side," *chesed*. The quality of *chesed* represents the drive to give to someone else, and in a spiritual context it represents Hashem's desire to reveal G-dliness to His creation. In general, Chassidus explains that a Kohen (such as Aharon) represents *chesed*.

Korach and the "lower waters" are the left side, *gevurah*. The quality of *gevurah* is the drive to place limits on the amount that is given to someone else, and in a spiritual context it represents Hashem's desire to conceal Himself from his creation. In general, Chassidus explains that a Levi (such as Korach) represents *gevurah*.

The tension between these two opposing forces – giving and holding back – was brought into being on the second day of creation, and enabled the ability for two opposing sides (argument) to exist within the world. The argument between Korach and Aharon is a perfect reflection of this, as they represent these two forces.

**ויש להוסיף, דשני ענינים אלו שבואתפלג קרח (מחלוקת), וזה שחלק על אהרן שייכים זה לזה.**

What is the cause of the conflict between Korach and Aharon?

We could understand the cause for this argument to be the fact that Korach (left) and Aharon (right) are opposites. It makes sense that any two opposites would not see eye-to-eye, which would result in a conflict or argument.

In truth, there is a deeper significance to this specific argument:

דהנה זה שבריאת המחלוקת (רקיע המבדיל) היתה ביום השני דוקא הוא, כי יום הראשון הוא מדת החסד (ימין) ויום השני הוא מדת הגבורה (שמאל), ומצד הגבורה יש נתינת מקום למחלוקת<sup>12</sup>. וכדאיתא בזהר שם ימינא איהו שלימא דכולא כו' ביי תליא כל שלימו, כד אתער שמאלא אתער מחלוקת.

The seven days of creation represent the seven *midos* of Hashem; the first day is *chesed*, the second is *gevurah*, and so forth. *Chesed* represents giving to anyone and everyone without judgment, which makes an argument impossible. *Gevurah* represents judging others to determine if they are worthy of receiving anything at all. Not only is *gevurah* the opposite of *chesed*; it's the single property that makes arguments possible! This is why it says in the Zohar, "The right is the ultimate expression of completeness, and all completeness depends on it; when the left was created, separation was created."

Above, we focused on how *chesed* and *gevurah* are opposites, which is a generic recipe for conflict. We now understand that *gevurah* (Korach) is all about arguments!

ועפ"ז יש לומר, שעיקר ענינו של קרח הוא מחלוקת [כמובן גם מזה שארז"ל<sup>13</sup> כל המחזיק במחלוקת עובר בלאו<sup>14</sup> שנאמר<sup>15</sup> ולא יהי כקרח וכעדתו, דמזה שהמחזיק במחלוקת (איזו

מחלוקת שתהיי) הוא כקרח ועדתו, מוכח, שעיקר ענינו של קרח הוא מחלוקת], וזה שחלק על אהרן (חסד) ורצה לעשות הגבורות עיקר<sup>16</sup>, הוא שעיי"ז יהיי חיזוק למחלוקת.

We see from here that Korach's main priority was creating an argument. Since Aharon's main priority was creating peace, this put Korach at odds with him, leading to their argument. In other words, their argument was an argument about arguing! Korach was pro-argument, and Aharon was anti-argument.

So we're saying that Korach was arguing for arguments? What's the point of that?

וצריך להבין, הרי קרח פיקח היי<sup>17</sup>, ומסתבר לומר שהמחלוקת שלו על כהונת אהרן היתה מפני שטעה בדרכי העבודה<sup>18</sup>, ואינו מובן, למה רצה במחלוקת.

A simple reading of the Torah would seem that Korach was simply a difficult and self-centered person that resented the fact that he wasn't in a position of leadership. However, the Midrash teaches us that Korach was actually quite bright, and was driven by a desire to serve Hashem.

Korach was driven by his desire to serve Hashem to advance his cause of... arguments? How could that be?

דזה שחלק על אהרן, אפשר לבאר, שקרח סבר שעבודת ה' צריכה להיות בקו הגבורה, ולכן חלק על אהרן שהיתה עבודתו בקו החסד. אבל לפי הנ"ל דזה שקרח רצה לעשות הגבורות עיקר הוא בכדי שיהיי חיזוק למחלוקת, אינו מובן, האיך חשב קרח שמחלוקת הוא דרך בעבודת ה'.

If we would explain that the argument between Korach and Aharon was whether Hashem wants to be served through *chesed* or *gevurah*, that would make sense. (This would parallel the initial way that we described the *chesed* vs. *gevurah* conflict above – the conflict is that they are opposites.)

But according to what we just explained, it wasn't just that they disagreed; Korach's explicit goal was to create an argument between them!

#### Question Four:

How could Korach think that creating an argument is a method of serving Hashem?

וגם צלה"ב מה שמתרגם ואתפלג קרח, דואתפלג הוא ע"ד רקיע המבדיל, דלכאורה, הרי גם שמו של קרח עצמו רומז על רקיע המבדיל<sup>19</sup>, כמ"ש הצ"צ עה"פ ויקח קרח שקרח רומז על רקיע המבדיל כמ"ש<sup>20</sup> רקיע כעין הקרח, ומהי ההוספה דואתפלג קרח.

Now that we know that Korach's main goal was to create an argument, we need to revisit question three: why did *Onkelus* translate the word "ויקח" (and he took) as "ואתפלג" (and he **separated**)? Above, we answered that he was hinting to the fact that Korach's argument with Aharon is rooted in the **separation** of the upper and lower waters.

We now understand that Korach's main purpose is to create an argument. The Tzemach Tzedek points out that this is hinted to in the name Korach, as the verse in *Yechezkel* says, "רקיע כעין הקרח" (an ice-colored "רקיע" (firmament) like the "רקיע" which separated between the upper and lower waters). The word "קרח" (ice) has the same letters as the name "קרח" (Korach).

**Question Five:**

If Korach's name already implies the concept of separation, why did *Onkelus* need to use the word "ואתפלג"? Isn't the name "קרח" itself a sufficient hint?

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The Rebbe begins to address these questions by exploring the significance of the separation of the higher and lower waters. So far we've focused on the **separation** aspect; now the *ma'amar* explains the **water** aspect.

ג) **ויובן** זה בהקדים הידוע בענין רקיע המבדיל בין מים למים<sup>21</sup>, דמים הם תענוג, דזה שהמים מצמיחים כל מיני תענוג<sup>22</sup> הוא לפי שבהם יש ענין התענוג<sup>23</sup>.

As explained in the first chapter of *Tanya*, water represents the concept of pleasure. Since water represents pleasure, therefore "water makes all types of pleasurable things grow."

Now that we understand that water represents pleasure, what is the significance of separating between the "higher pleasure" and the "lower pleasure?"

והרקיע המבדיל בין מים עליונים למים תחתונים היא הפרסא שעל ידה נעשית ההבדלה בין התענוגים בענינים הרוחניים (מים עליונים) ותענוגי עוה"ז (מים תחתונים).

This separation, which happened on the second day of creation, created a distinction between having pleasure from spiritual things (*davening*, learning a *ma'amar*, etc.) and having pleasure from physical, worldly things (examples not necessary).

What is the purpose of this separation? Is it to define one type (spiritual) as good, and the other (physical) as bad? No.

והכוונה ברקיע המבדיל בין מים עליונים למים תחתונים היא בכדי שע"ז יתעלו מים התחתונים למעלה יותר מכמו שהיו קודם ירידתם. דע"י ירידתם למטה, נעשה בהם התשוקה והצמאון לעלות למעלה, מים תחתונים בוכין אגן בעינן למהוי קמ"י מלכא<sup>24</sup>, ועי"ז הם מתעלים למעלה יותר מכמו שהיו קודם ירידתם, ולמעלה יותר גם ממים העליונים.

Before the *ma'amar* explains the purpose of the two types of pleasure, we first explain the spiritual purpose of the separation of the waters.

The reason for the separation between the higher and lower waters can be explained in several steps:

First, the separation of the lower waters creates a feeling of distance between the lower and upper waters.

Then, this feeling of distance results in a sense of yearning and desire within the lower waters. As the *Tikkunei Zohar* says, "the lower waters cry, saying 'we want to be before the King!'"

Finally, this strong yearning creates such a powerful drive within the lower waters that they are able to propel themselves to an even higher level than where they started, even higher than the higher waters are able to reach.

We see from here that the purpose of the separation is for the **ultimate benefit** of the lower waters.

This explains another question that one might ask:

וזהו מה שארז"ל<sup>25</sup> דזה שביום השלישי נאמר שני פעמים כי טוב הוא אחד למלאכת המים ואחד למלאכתו של יום, דלכאורה, הרי מלאכת המים הו"ע של מחלוקת ואיך נאמר על זה כי טוב.

If the Torah didn't say "כי טוב" (that it was good) on the second day because the possibility for conflict was created, why did it say "כי טוב" twice on the third day – once for the third day, and once for the second day? If it wasn't good yesterday, why is it suddenly good today?

והביאור בזה, שע"י עבודת האדם נעשה הבירור והעלי דמים התחתונים<sup>26</sup>, ולכן, ביום השלישי כשהי יקוו המים מתחת השמים אל מקום אחד ותראה היבשה<sup>27</sup>, דיבשה היא מקומו של האדם, נשלמה הכוונה דמלאכת המים, שע"י הבדלת מים התחתונים ממים העליונים וירידתם למטה הם מתעלים למעלה יותר מכמו שהיו קודם ירידתם, ואז (לאחרי שנעשית האפשריות דעלי זו), גם מלאכת המים היא טוב.

Even though the **separation itself** that created the possibility for conflict wasn't good (the second day), the ultimate benefit of the separation started to reveal itself on the third day.

On the third day of creation, Hashem gathered the seas to reveal a place for dry land. Dry land is the place where people will live, and people are the ones that will enable the eventual transformation of the "lower waters" to their ultimate state (by correctly utilizing the physical world, as explained later in the *ma'amar*). Since the creation of dry land was the first step in achieving the ultimate purpose of the separation created on the second day, the Torah can now say "כי טוב" – we can begin to see the eventual benefit that will be achieved from this separation.

In the next section, the Rebbe will explain the rationale behind Korach's plan and the practical application of these concepts in a Jew's approach towards physical worldly matters.

## Section Two

So far, the *ma'amar* has progressed through the following stages:

### Stage One: Questions on Our Verse and its Relevance to 12 Tammuz

The *ma'amar* is based on the verse “השם נפשנו בחיים ולא נתן למוט רגלנו” (The One who kept our souls alive and did not let our feet stumble). The literal translation of “השם נפשנו בחיים” is “The One who **placed** our souls in life,” indicating that Hashem **placed** life into the soul.

A body is something that could be alive, or could not be alive; it would therefore make sense to say that Hashem “placed a **body** in [a state of] life.” But a soul can **only** be alive – being alive is a core characteristic of being a soul. Why would Hashem need to “place our **soul** in [a state of] life?”

Since a soul is already alive, we explained that this “life” that Hashem grants the soul is an **additional** level of life that the soul wouldn’t naturally have on its own. And the soul depends on this life in order to “prevent its feet from stumbling.”

What is this additional level of life – and why do we need it to keep us from stumbling?

And why did the Frierdiker Rebbe specifically discuss this verse on Yud Bais Tammuz?

[**Ed’s note:** Even though the Frierdiker Rebbe said his *ma'amar* on Yud Bais Tammuz, the Rebbe said this *ma'amar* on Gimmel Tammuz. One might say that a chassid should be asking himself a similar question; why did the Rebbe say this *ma'amar* on Gimmel Tammuz?]

### Stage Two: Onkelus’ Translation of Parshas Korach

The Rebbe leaves the initial questions on the side and focuses on a question from Parshas Korach. (This is a common structure in *ma'amarim*; the Rebbe will later apply the answer to the question about Korach to our initial question on the verse.)

*Onkelus* translates the phrase “ויקח קרח” (And Korach **took**) as “וואתפלג קרח” (and Korach **separated** [himself from the rest of the Jews]). The standard translation for the word “ויקח” (and he took) is “וונסיב”; why does *Onkelus*’ change from his standard translation?

### Stage Three: Korach vs. Aharon = Gevurah vs. Chessed

The *ma'amar* explained that Korach represents *gevurah* and Aharon represents *chessed*. This *chessed* / *gevurah* conflict mirrors the separation between the upper and lower waters on the second day of creation. *Onkelus* used the word “וואתפלג” (and he **separated**) to hint to the connection between this conflict and the **separation** of the waters on the second day of creation.

Although this *chessed* / *gevurah* conflict created the possibility for **all** conflict in the world, this case of Korach vs. Aharon is a perfect reflection of what happened on the second day of creation. Just like in our case the conflict was initiated by Korach (*gevurah*), on the second day of creation the separation happened due to the force of *gevurah*.



Based on the Midrash, the *ma'amar* explained that Korach was not malicious; he truly thought that creating an argument against Aharon was the proper way to serve Hashem!

How could it occur to Korach that Hashem wants to be served through arguing?

We also added a question about the translation of *Onkelus*. Based on a verse from Yechezkel, the Tzemach Tzedek points out that Korach's name hints to the firmament that separated the upper and lower waters on the second day. If his name already hints to this connection, why did *Onkelus* also need to use the word "ואתפלג"?

### Stage Four: Water = Pleasure

The *ma'amar* explained that "water" refers to pleasure; the "upper waters" refer to spiritual pleasure, and the "lower waters" refer to physical pleasure. The ultimate purpose of separating the waters to create physical pleasures was in order to create the possibility to use these physical pleasures for the service of Hashem. The proper usage of the "lower" physical world can achieve an even greater level of G-dly revelation than "higher" spiritual pursuits.

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We see from the last point that there **is** a benefit that comes from **separating** the lower waters and the higher waters – this leads to an even greater revelation of G-dliness through the proper use of the physical world. Maybe this could help us understand Korach's intentions?

ד) **ועפ"ז** יובן מה שקרח רצה במחלוקת, כי קרח חשב שהכוונה בזה שמים התחתונים נבדלו ממים העליונים וירדו למטה הוא בשביל המעלה שישנה בהתענוגים הגשמיים עצמם, דשרש הגשמיות הוא למעלה יותר משרש הרוחניות. [וע"ד המבואר בתו"א<sup>28</sup> דבעולמות העליונים נאמר<sup>29</sup> מה גדלו מעשיך, וענין מה רבו מעשיך<sup>30</sup> הוא בעולמות התחתונים דוקא, וענין הריבוי מורה על השלימות דא"ס, שעם היותו יחיד, הוא נושא גם ריבוי פרטים<sup>31</sup>].

In the previous sections of the *ma'amar*, we explained that the separation of the lower waters from the higher waters enabled an even greater revelation of G-dliness than there would have been had they stayed united. However, we learned that this revelation can only be unlocked when the lower waters "cry" (understand that they alone cannot achieve their mission) and say that they want to "be before the King" (experience a revelation of G-dliness which will allow them to transform themselves out of their lowly state.)

Korach must have learned about this, but somehow missed the second half! He knew that the ultimate purpose would be achieved through the physical world (which is created through *tzimtzum* / *gevura* / the separation of the lower waters), but mistakenly thought that it didn't need any contribution from the spiritual world (*chessed* / revelation) to get there!

This explains why he thought that "arguing" was the way to serve Hashem:

ולכן רצה שהגבורות יהיו העיקר, כי זה שמים התחתונים בוכין אנן בעינן למהוי קמיי מלכא הוא מפני שנרגש בהם העילוי דענין הגילויים (חסד, ימין), וכיון שהגילויים הם בעיקר בעולמות העליונים, לכן מים התחתונים (שאינן בהם גילויים) רוצים לצאת ממציאותם ולעלות למעלה. אבל לפי טעותו של קרח שהכוונה היא בתענוגים הגשמיים עצמם, שיתגלה בהם שרש הגשמיות, הרי אדרבא, עיקר המעלה היא בהצמצומים והגבורות, שמהם מתהוים הדברים הגשמיים<sup>32</sup>.

Aharon represents *chessed*, which is all about revelation. Spiritual pleasures are called "spiritual" because they involve the experience of G-dliness – the "upper waters" which are already "before the King." Apparently, the lower waters are very attracted to this, and feel that they also want a share of the G-dly revelation!

Korach felt that the lower waters should not be crying, and the grass is not greener on the other side! "True, they have revelation," he could have said, "but you have the essence of Hashem! I know you can't feel it, but you are the ones to accomplish the ultimate purpose of creation! Who needs those upper waters anyway?"

Until this point in the *ma'amar* we've been translating the word "מחלוקת" as "argument," but a more accurate translation might be "rebellion." He thought that *gevurah* had to stay away from the influence of *chessed* in order to reach the ultimate purpose.

Korach was a visionary ahead of his time; he understood the ultimate purpose, but didn't know the right way to get there:

אבל קרח טעה בזה, כי גילוי השרש דמים התחתונים (גשמיים) עצמם יהי לעיל, ובכדי שיהי גילוי השרש דמים התחתונים עצמם, צריך להיות בהם תחלה ההרגש דמעלת הגילויים, שעיי הרגש זה יש בהם הצמאון והתשוקה לעלות למעלה, ועייז יהי גילוי השרש דמים התחתונים עצמם<sup>33</sup>.

It's true that the ultimate revelation of G-dliness will be achieved through the physical world, but this won't happen until the time of Moshiach. In the meantime, the way that we pursue the goal of revealing the ultimate purpose of the physical world (which the *ma'amar* calls "השרש דמים" (the spiritual source of the lower waters)) is through appreciating and yearning for a revelation of G-dliness, which can then reveal the ultimate purpose of the physical world.

In other words, Korach thought that we can **directly** reveal the ultimate purpose of the physical world through the physical world itself. In truth, the only way to reveal the ultimate purpose of the physical world is through an **indirect** way; when we have a longing to experience the feeling of being close to Hashem (revelation), we can indirectly reveal the ultimate purpose of the physical world. (The *ma'amar* will explain this point in chapter five.)

We can now understand why the Torah waited until the third day to call the second day "good:"

וזהו שלא נאמר כי טוב במלאכת המים עד ליום השלישי, אף שישנה מעלה גם במלאכת המים כמו שהיתה ביום השני, בזה שנבדלו מים התחתונים ממים העליונים וירדו למטה, כי הגילוי דמעלה זו יהי רק לע"ל, ועכשיו, הכוונה בירידת המים למטה היא בכדי שיעלו למעלה (כנ"ל), דענין זה נעשה ביום השלישי דוקא.

As explained earlier in the *ma'amar*, the Torah **doesn't** say "כי טוב" (and it was good) on the second day of creation, the day when the lower waters were separated from the upper waters. In this context, "טוב" (good) means **revealed good**, and, until Moshiach comes, there isn't any **revelation** of G-dliness in the "lower waters" – the physical world.

In other words, we see from here that *gevurah* (the second day) on its own can't achieve the ultimate purpose – it needs the "third day" (the coming of Moshiach) in order to actually reveal the G-dliness hidden inside it. This is why it only says "כי טוב" for the second day on the **third** day.

This specific case of the lower vs. upper waters reflects the larger concept of revelation vs. concealment as explained by Chassidus:

ועד"ז הוא בכללות הענין דגילוי (שרש החסד) וצמצום (שרש הגבורה), דהמעלה שבהצמצום עצמו יתגלה רק לע"ל, והכוונה בהצמצום כמו שהוא עכשיו הוא בשביל הגילוי<sup>34</sup>.

There are several parallel concepts that are often dealt with in Chassidus:

Left	Right
<i>Gevurah</i>	<i>Chessed</i>
<i>Tzimzum</i> (concealment)	<i>Giluy</i> (Revelation)
<i>Atzmus</i> (Hashem's essence)	<i>Giluyim</i> (A limited revelation of G-dliness)

Before Moshiach comes, the function of the "left" side is to serve the "right" side. Hashem expresses Himself in a limited way (*gevurah, tzimtzum*) in order that His limited creation (us) can receive (*chessed*) from Him (*giluy*). The downside of this stage is that we only receive a limited revelation of Hashem (*giluyim*) and not a revelation of *Atzmus*. In Chassidus, this is called "צמצום בשביל הגילוי" (a concealment for the sake of revelation).

The ultimate purpose, however, is that the "right" side serves the "left"; the revelations that we create through our Torah and Mitzvos before the coming of Moshiach eventually reveal the fact that Hashem's **essence** is revealed through the limited physical world. The *ma'amar* calls this "דהמעלה שבהצמצום" (the intrinsic positive quality of concealment).

Now that the *ma'amar* has explained the correct way to reveal the ultimate purpose of the physical world in a general sense (by focusing on creating a yearning for a revelation of G-dliness – just like the lower waters that cry to be before the King), the Rebbe now applies this to our practical day-to-day lives.

As background information for the upcoming paragraph, it's important to understand two "approaches" to the service of Hashem that Chassidus explains through two phrases from the Torah:

1. "כל מעשיך יהיו לשם שמים" – All your actions should be for the sake of Heaven.  
The Mishna in Pirkei Avos teaches us that everything that we do, no matter what it is, should be for Hashem's sake. The Rambam discusses how even going to sleep can be part of the service of Hashem. If someone goes to sleep because **he** is tired, that's a personal benefit focused on his own life. On the other hand, if someone goes to sleep in order to be well rested to *daven*, learn, and do mitzvos the next day with energy and focus, that sleep is "for the sake of **Heaven**."
2. "בכל דרכיך דעהו" – Know Him in all your ways.  
This verse from Mishlei implies a more direct relationship between the everyday action one does and its relevance to one's service of Hashem. Rather than sleeping for Hashem's **sake** (to be able to do a mitzvah or learn Torah **later**), the sleeping itself becomes a way to know Hashem. For example, learning about why Hashem created the need for a Jew to sleep each night (He could have created us with consistent energy throughout our whole life) and going to sleep while thinking about this purpose enables a Jew to know Hashem **directly** through the act of sleeping.

At first glance, it would seem that it's much better to skip the first (indirect) approach ( כל מעשיך יהיו ) ( לשם שמים ) and go straight to the direct approach (בכל דרכיך דעהו)! Why invest now to know Hashem in the future (after I sleep) if I can know Him right now while I'm going to sleep!

That seems to make sense! Maybe Korach's mistake wasn't so foolish after all...

ה) **ועד"ז** הוא בעבודת האדם, שהגם שיש יתרון בהעבודה דבכל דרכיך דעהו<sup>35</sup> על העבודה דתורה ומצוות, שע"י העבודה דבכל דרכיך דעהו ידיעת אלקות היא גם בעניני העולם (בכל דרכיך<sup>36</sup>), מ"מ, בכדי שעסקו בדברי הרשות (דרכיך) יהי באופן שעניני העולם לא יפעלו בו ירידה ח"ו ואדרבא בהם עצמם יראה השגחה פרטית (דעהו), הוא ע"י העבודה דכל מעשיך יהיו לשם שמים<sup>37</sup>, שכוונתו בזה שעוסק בעניני הרשות היא בכדי שע"י יוכל לעסוק בתורה ומצוות [ומכיון שכל עסקו בעניני העולם הוא בשביל קיום התומ"צ לכן הוא ממעט בהם ככל האפשרי ועוסק בהם רק עד כמה שמוכרח], ואז גם כשעוסק בעניני העולם, הוא רואה בהם גילוי אלקות, דעהו.

Despite the fact that the approach of knowing Hashem directly through one's physical life is **ultimately higher**, it can't be reached directly. Building on the example from above, focusing on the service of Hashem through sleeping (that sleep itself is a method of knowing Hashem) is too difficult to achieve in a world where we don't see Hashem in a revealed way. Despite the fact that someone will start with good intentions, it's too easy to lose focus on Hashem and slip into a focus on physicality for its own sake.

(Did we just say that it's too easy to "slip"? Sounds a little bit like our question on the original verse, doesn't it?)

From a very practical perspective, focusing directly on sleep could lead someone who needs eight hours of sleep to sleep ten hours every night – after all, they're just spending more time knowing Hashem! Since those extra hours are unnecessary for one's health, one cannot use them for the service of Hashem, just like eating extra food purely for the sake of your own enjoyment can't be used for the service of Hashem.

On the other hand, if a Jew maintains his focus on Torah and mitzvos and is conscious of how all his other activities, such as eating, sleeping, and making a living, help him perform Torah and mitzvos, this will ultimately enable him to know Hashem **even through these mundane activities**. Explained simply, if a person is focused on Torah and mitzvos, Hashem is on his mind. If Hashem is on his mind, he's much more likely to be aware of the *hashgacha pratit* (seeing the direct involvement of Hashem) in daily life, and he's more likely to appropriately choose the amount of time and effort he spends on mundane activities. He'll aim to work, eat, and sleep **exactly** the amount that he needs to (because he wants to get his focus back to Torah and mitzvos), and is therefore is not "weighted down" with extra physicality that can't be used in the service of Hashem. However, since he knows that the **ultimate purpose** is to know Hashem through these activities themselves, he will gradually develop a sensitivity to knowing Hashem through his everyday actions.

The point here is that the method of "בכל דרכיך דעהו" is ultimately higher than "כל מעשיך יהיו", but can't be reached directly. The only way to reach "בכל דרכיך דעהו" is by following the path of "כל מעשיך יהיו לשם שמים" **while realizing that it's not the ultimate purpose**. Even though one's explicit priority is always Torah and mitzvos, you realize that the entire purpose of Torah and mitzvos is to reveal Hashem's presence within the physical world.

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Returning to the topic of Korach, we're now able to understand Hashem's intention behind the argument of Korach against Aharon:

ו) וע"פ הנ"ל יובן גם דיוק לשון רז"ל שאין מחזיקין במחלוקת, מחזיקין דייקא, דמציאות המחלוקת עצמה, זה שמים התחתונים נבדלו ממים העליונים, היא בריאה שנבראה ע"י הקב"ה. וחטאו של קרח הי' שהחזיק במחלוקת, שרצה שתתקיים ההבדלה (שמים התחתונים ישארו למטה ולא יהי בהם הצמאון לעלות למעלה).

The Gemara says, "אין מחזיקין במחלוקת" (usually translated as "don't involve yourself in an argument"). More literally translated, the word "מחזיקין" means "strengthen" – don't "add strength" to an argument. As explained above, the existence of conflict in the world – the fact that opposites exist – is a creation of Hashem. There's nothing intrinsically wrong with two opposites existing in the world.

Korach's mistake was that he thought that the conflict was meant to **stay** in conflict. In reality, Hashem creates conflicts for us to **resolve** – the lower waters cry that they "want to be before the King" – which enables us to reach even higher than we would without a conflict.

ויש להוסיף, דכמו שהכוונה בבריאת המחלוקת (רקיע המבדיל) ביום השני היא בכדי שיתברר ביום השלישי, שאז גם הרקיע המבדיל נעשה טוב, עד"ז הוא גם בנוגע למחלוקת קרח, שהכוונה בזה (כמו שהי מצד למעלה<sup>38</sup>) היתה בכדי שע"ז יהי שלום באופן נעלה יותר מכמו שהי קודם המחלוקת.

Just as in the order of creation the ultimate intent of the second day (separation) was realized on the third day (dry land was created for man to live on), Hashem intended that the same pattern would be followed with the conflict between Korach (*gevurah*) and Aharon (*chessed*). The peace that would result from resolving their conflict would bring the Jews to a higher level than they were before the conflict started.

We see that Moshe tried to make this plan a reality:

וכמבואר בהדרושים<sup>39</sup>, דזה שבתחלה דיבר משה אל קרח ואל עדתו והי מחזר אחריהם בדברי שלום<sup>40</sup>, הוא, כי משה חשב דכמו שיום השלישי (ת"ת) בירר את המחיצה וההבדלה שנעשה ביום השני, עד"ז יהי גם בנוגע לקרח, שמשה [שהי שלישי<sup>41</sup>, ת"ת<sup>42</sup>] יברר אותו. [אלא שלא הי כן, כי קרח לא רצה בזה<sup>43</sup>, ורצונו הי להחזיק במחלוקת].

After the conflict started, Moshe approached Korach and his supporters to try to bring peace between both sides. Just like the third day of creation brought resolution to the conflict of the second day, Moshe – who was the third child born to his mother and represents the third *sefirah*, *tiferes* – tried to bring resolution to the conflict between *chessed* and *gevurah*.

Unfortunately, Korach wasn't willing to negotiate, as he mistakenly thought that the intent of the conflict was to **remain** a conflict. As the *ma'amar* will explain later, Korach was only able to see the possibility to serve Hashem through his **own** way – *gevurah*.

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Based on the explanation above, we can now understand the answer to question five:

If Korach's name already implies the concept of separation, why did *Onkelus* need to use the word "ואתפלג"? Isn't the name "קרח" (which hints to the "ice colored firmament" like the firmament that separated the waters on the second day of creation) itself a sufficient hint?

**ועפ"ז** יש לבאר מה שמוסיף התרגום שויקח קרח הוא ואתפלג קרח ע"ד רקיע המבדיל, אף ששמו של קרח עצמו רומז (כנ"ל) על רקיע המבדיל (רקיע כעין הקרח), כי שמו של קרח<sup>44</sup> (מלשון קרחה<sup>45</sup> שענינה הוא פילוג<sup>46</sup>) מורה על הטבע שלו (שהי נוטה למחלוקת) שנברא ע"י הקב"ה. משא"כ ויקח קרח הוא מעשה המחלוקת שעשה ברצונו ובבחירתו.

The fact that Korach's name hints to the separation on the second day of creation only tells us that Korach's nature lends itself towards conflict, as Korach is from the side of *gevurah*. There is nothing

intrinsicly wrong with conflict, as long as it is used in the way that Hashem intended – to reach a higher resolution that would be impossible without the conflict at all.

The phrase “ויקח קרח” could be understood to mean that Korach’s **nature** is a creation of Hashem, but the fact that Korach actually created an argument is **against** the intention of Hashem.

This understanding is incorrect.

To prevent us from having this misunderstanding, *Onkelus* used the word “ואתפלג”:

וזהו מה שמחדש התרגום אונקלוס דויקח קרח הוא ואתפלג קרח ע"ד רקיע המבדיל, שגם המעשה דמחלוקת קרח, אף שזה היי ברצונו ובבחירתו, הוא ע"ד רקיע המבדיל שנברא ע"י הקב"ה. דכמו שהכוונה בבריאת הרקיע המבדיל היא בכדי שיתברר ביום השלישי, עד"ז הוא גם ואתפלג קרח, שהכוונה בזה (מצד למעלה) היא בכדי שיתברר ע"י משה<sup>47</sup>, כנ"ל.

By using the word “ואתפלג”, *Onkelus* is comparing the **actual** conflict with Aharon – not just the **nature** of Korach (represented by the name “Korach”) – to the separation between the upper and lower waters on the second day of creation. Just as the **actual** separation between the waters (not just the nature of *gevurah*) is part of Hashem’s plan, Hashem **wanted** the disagreement between Korach and Aharon to happen.

However, Hashem wanted the conflict to be resolved by Moshe, which would have both strengthened the *kehuna* of Aharon **and** brought Korach to a higher level. Korach’s mistake – focusing on the conflict, rather than the resolution – prevented this from happening.

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By this point in the *ma’amar*, we’ve answered question three (why did *Onkelus* change from the standard translation of “ויקח” and use the word “ואתפלג”), question four (how could Korach think that arguing is a method of serving Hashem), and question five (why isn’t the name Korach a sufficient hint to the separation of the waters).

We still need to understand the purpose of the extra level of “life” hinted to in the verse “השם נפשנו” (question one) and the connection of the verse to Yud Bais Tammuz (question two).

In the next section, the Rebbe will conclude the *ma’amar* by explaining the quality that Korach was missing that led him to his mistake – and how we can learn from his mistake to follow the correct path in serving Hashem.



## Section Three

So far in the *ma'amar*, we've learned:

- The conflict between Korach and Aharon represents the struggle between *gevurah* and *chessed*.
- *Chessed* and *gevurah* represent (respectively) revelation and concealment, and each one has an advantage and disadvantage. While *chessed* **reveals** G-dliness, it is only capable of a limited revelation. *Gevurah* doesn't have the advantage of revelation, but the **lack** of revelation enables *gevurah* to connect to Hashem's unlimited essence.
- Not only are Aharon (*chessed*) and Korach (*gevurah*) opposites – which is sufficient to cause a conflict – the **whole idea** of *gevurah* is concealment and separation – which is **sure** to cause a conflict!
- The existence of conflict is not a negative thing. Hashem created conflict in the world on the second day of creation when He separated the upper and lower waters.
- However, conflict alone is not effective; it's only productive when it is used to create a resolution. When a resolution is created, both sides of the conflict reach a higher level than they would have been able to without a conflict.
- Just like Hashem created the separation of the upper and lower waters, Hashem **wanted** the disagreement between Korach and Aharon to happen.
- However, Hashem wanted the conflict between Korach and Aharon to be resolved by Moshe, who represents *tiferes*.
- Korach's mistake was in thinking that *gevurah* – since it connects to Hashem's essence – is superior to *chessed*, and therefore Hashem's intention is that *gevurah* should stay **separate** from *chessed*.

The *ma'amar* then applied these concepts to the service of Hashem:

Spiritual activities (Torah and mitzvos) correspond to *chessed*, as they have an obvious (revealed) connection with serving Hashem. In the approach of "כל מעשיך יהיו לשם שמים" (everything you do should be for the sake of Heaven), we look at our physical, mundane tasks as a **tool** to enable our service of Hashem. Our primary focus is on Torah and mitzvos, and everything else serves that purpose.

A deeper level of serving Hashem comes from knowing Hashem **directly** through your physical, mundane actions. This approach of "בכל דרכיך דעהו" (know Him in all your ways) corresponds to *gevurah*, and is superior because it enables you to connect to Hashem's essence rather than a **revelation** of G-dliness.

Although it would seem that one should pursue the deeper level (בכל דרכיך דעהו), we learned that this can't be reached directly. Because we live in a world where Hashem is concealed, it is too difficult and risky to deal with the physical world on its own. However, when we make Torah and mitzvos our priority in the correct way (which will be explained in the next section), we will automatically come to know Hashem even through our mundane tasks.

This will be the focus of the next section.



In order to understand the correct way to approach the physical world, the *ma'amar* explains the reason behind Korach's mistake.

ז) ויש לומר, שהסיבה לזה שקרח טעה וחשב שהכוונה ברקיע המבדיל היא ההבדלה עצמה, היא, מפני שלא הי' בו ענין הביטול.

The reason that Korach thought that *gevurah* is the ultimate purpose of creation was because *gevurah* was **his way** of seeing the world. Because of his excessive sense of self and unwillingness to see a perspective that was different from his own, he was **only** able to focus on *gevurah*. In Chassidus, we call this self-focused perspective a lack of *bittul*. A lack of *bittul* prevents someone from receiving anything from the outside – he takes up all his mental “space” with his own perspective and doesn't leave room for anything new.

והענין הוא, דזה שנת"ל (סעיף ג) שהכוונה בזה שמים התחתונים נבדלו ממים העליונים וירדו למטה היא בכדי שיהי' בהם התשוקה והצמאון לעלות למעלה, הוא חיבור והתכללות דשני מדות הפכיות. כי מצד החסדים (מעלת הגילויים), המעלה היא במים העליונים ולא הי' צריך שמים התחתונים יובדלו ממים העליונים וירדו למטה, ומצד הגבורות, המעלה היא בגילוי השרש דמים התחתונים עצמם, ואין צריך שבמים התחתונים יהי' תשוקה וצמאון לצאת ממציאותם ולעלות למעלה.

If *chessed* and *gevurah* are only capable of seeing the world from their own (opposite) perspectives and priorities, they will **never** come to a resolution. In the case of the upper and lower waters:

- The upper waters (*chessed*) value **revelation** above all else. They have no idea why the lower waters would even consider separating from them in the first place! Why go anywhere else – you have everything you could ever need right here!
- *Gevurah* has the opposite perspective. Now that the lower waters left the upper waters, they can get past the “limited revelation” that they were previously confined to and can connect to Hashem's essence. They would never consider going back! They have no longing for “home” – they're happy to get out of there!

Earlier in the *ma'amar*, we explained that the purpose of the separation of the lower waters is that they should yearn to be with the upper waters and cry, “We want to be before the King!” We now see that this isn't so simple – why would the lower waters (*gevurah*) yearn to go back to a life of revelation when they're pursuing the essence?

In order to awaken within themselves this yearning, they need to incorporate the perspective of *chessed* as well. Even though the **ultimate purpose** is connecting to Hashem's essence (*gevurah*), the **way to get there** is by longing for a revelation of G-dliness (*chessed*).

Even though Hashem's essence can be found in *gevurah* more than *chessed*, Hashem wants us to **reveal** His essence in the physical world. From a technical perspective, this seems impossible:

- Revelation can only happen when it is preceded by concealment. In simple terms, you can only reveal a secret to someone if they don't know about it already! This means that in all cases of revelation, there is a superior "revealer" and an inferior "receiver." Our physical world **conceals** the truth of Hashem's existence, so our world can therefore experience a **revelation** of G-dliness.
- When Hashem's essence is revealed, it becomes clear that Hashem is the essence of **everything**. If so, both the "revealer" and "receiver" are both part of Hashem's essence, and the difference between them disappears. Therefore, it's impossible to **reveal** Hashem's essence, as all revelations require a "revealer" and "receiver" – who are immediately nullified as soon as the essence is revealed!

To apply this to the case of the upper and lower waters, if the lower waters "go up" to be "before the King," there won't be any such thing as "upper waters" and "lower waters" anymore – there will just be "water" – which is where we started!

To apply this to the physical world, Hashem wants a *dirah b'tachtonim* – for us to reveal His essence within the physical world. But if we reveal His essence, then there won't be any difference between the physical and spiritual worlds anymore! It will all just be Hashem's essence!

There is no logical answer to this question. Because Hashem is the source of both opposing sides, He is able to make them coexist. When Moshiach comes, the physical world will still exist, and it will nevertheless reveal Hashem's essence. It is impossible to comprehend how this will happen.

If bringing together two opposites is impossible, how are we supposed to accomplish it? By having *bittul* to Hashem, we tap into His ability to bring together two opposites. This unity of two opposites is represented by *tiferes*:

וזה שהכוונה בהירידה דמים התחתונים למטה היא שיהי' בהם הצמאון לעלות למעלה הוא מצד הת"ת, קו האמצעי, שמחבר ההפכים דחסד וגבורה, שיהי' לאכללא שמאלא בימינא<sup>48</sup>. ולהיות דענין ההתכללות הוא מצד הביטול<sup>49</sup>, לכן קרח שלא הי' בביטול, לא הונח אצלו ענין זה.

*Tiferes* is the "middle path," which unites both the right and the left (two opposites) – and therefore requires the quality of *bittul*. Since Korach was too focused on his own natural perspective and wasn't open to anything from the outside, he was unable to get past the limitations of his own perspective and reach *tiferes* – the ultimate purpose of the separation of *chessed* and *gevurah*.

Based on this, we can understand the correct approach towards mundane activities:

ויש לומר, שעד"ז הוא בנוגע להעבודה דכל מעשיך לשם שמים, דזה שהגם שיודע גודל העילוי דבכל דרכיך דעהו, ידיעת אלקות בעניני העולם עצמם, ומי"מ יהי' כל עסקו בעניני העולם רק אמצעי בשביל קיום התומ"צ, הוא ע"י הביטול לקיים רצון העליון.

Despite the fact that we appreciate that Hashem's **essence** is ultimately found in the physical world, we still realize that the way to get there is by focusing on **revealing** Hashem through Torah and mitzvos (the lower waters cry to be before the King). In other words, even though we understand that the physical world is ultimately superior, our sense of *bittul* to Hashem allows us to act in a way that contradicts our understanding.

How can this sense of *bittul* be applied to a Jew's motivation for Torah and mitzvos?

דמכיון שעבודתו היא לא לרוות את צמאונו שיהי גילוי אלקות בנפשו, אלא שהוא מסור ונתון לקיים רצון הקב"ה, לכן אין נוגע לו הגילוי שידע אלקות (גם) בעניני העולם, וכל רצונו הוא בקיום התומ"צ, קיום רצון הקב"ה. [ועיי'ז יהי לו גם הגילוי אלקות שבעניני העולם, וכנ"ל (סעיף ה), שעיי' העבודה דכל מעשיך לשם שמים מגיעים לבכל דרכיך דעהו].

If a Jew's religious motivation is in order to quench his own spiritual "thirst," then he will be motivated to pursue the path that is most beneficial to **him**. Once he learns that Hashem's essence is present in the physical world, his desire for spirituality will drive him to try to reach "בכל דרכיך דעהו" **directly** (which can't be done, as explained above). Even though this is a lofty and spiritual goal, it's ultimately a selfish goal – the exact mistake of Korach!

However, if a Jew is motivated to serve Hashem only because it's His will (regardless of his own spiritual benefit), it will make no difference to him that he could get more spiritual fulfillment by pursuing the essence of Hashem in the physical world! Instead, he will put all his focus and energy into doing what Hashem has commanded him – Torah and mitzvos! By showing this level of *bittul* to Hashem he is able to reach the level of *tiferes*, and ends up performing the impossible task of revealing Hashem's essence in the physical world and reaching "בכל דרכיך דעהו".

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With this new understanding of the correct perspective that a Jew should have on the physical world, we can now understand the remaining questions that were asked at the beginning of the *ma'amar*:

1. The verse "השם נפשו בחיים" implies that Hashem gives the soul an **additional** measure of "life" beyond what it would have naturally. Why does the soul need this additional level of life? And what does it mean to have additional "life?" Either something is alive or it's not, right?
2. How is this verse connected to Yud Bais Tammuz – the day when the Frierdiker Rebbe was completely freed from his imprisonment and exile?

ח) וזהו השם נפשו בחיים ולא נתן למוט רגלנו, דכשהאדם עוסק בתומ"צ הוא בבחינת ראש וכשהוא עוסק בעניני העולם הוא בבחינת רגל, והכח על זה שהרגלים שלו (העסק בעניני העולם) לא יהיו למוט, הוא מהחיים שבהם שם נפשו, החיים שלמעלה מהטבע, שלמעלה מחיי הנפש עצמה, גם מבחינת חי בעצם,

The end of our verse says that because Hashem will grant our souls an additional level of "life," therefore "ולא נתן למוט רגלנו" (He will prevent our feet from stumbling).

A Jew's service of Hashem has an aspect of "head" and an aspect of "feet":

- Just like the head (brain) is where the soul of a person is most revealed (a person's self-identity is connected to his understanding, and his highest capability is his intellect), the "head" aspect of a Jew's service of Hashem is where He is most revealed – in doing Torah and mitzvos.
- The foot represents the lowest and most basic capability that a person has (which he shares with even the most basic of all animals); his ability to move. A person's soul is least revealed in his ability to move, as this capability is equal in all people. Therefore the "foot" aspect of a Jew's service of Hashem is dealing with the physical world, where Hashem is the least revealed.

Our ability to properly serve Hashem even when dealing with the "foot" (the mundane physical world) comes from this additional "life" that Hashem has given us.

Why wouldn't the soul's natural level of "life" be enough?

כי מצד הדרגא דחיי הנפש עצמה (כולל גם בחינת חי בעצם), אפשר שירצה בהגילוי אלקות שבעניני העולם, וכאשר עסקו בעניני העולם יהי בשביל (הגילוי שב)עניני העולם עצמם, ולא לשם שמים בשביל קיום התומ"צ, אז הרגלים שבו (התעסקותו בעניני הרשות) יהיו למוט,

By "life," we mean the natural drive and desire of the soul based on its nature. Since the soul is spiritual, its natural drive is to get as much G-dliness as possible. If it can get revealed G-dliness, it will pursue revelation. If it has a way to reach the essence of Hashem, it won't be able to withstand its attraction to the essence and will pursue this at the expense of everything else. On its own, a soul would be most attracted to pursuing Hashem's essence through the physical world.

But, as we learned above, this type of pursuit would be a bad choice for the soul. Since the soul exists in a physical body and a physical world, the distraction of physicality would end up preventing the soul from reaching the essence of Hashem.

In other words, if the soul just pursued the essence of Hashem based on its own nature, its "feet" (involvement in the physical world) would "stumble" (prevent him from connecting to Hashem).

How can he prevent this from happening?

ובכדי שהרגלים שלו לא יהיו למוט, ע"י שעסקו בדברי הרשות הוא לשם שמים כנ"ל, הוא ע"י החיים שלמעלה מהטבע (די"ל שהכלי לזה הוא הביטול), שלהיותם למעלה מהגבלה הם מחברים שני ההפכים דחסד וגבורה, דהגם שיודע העילוי שבבירור דברי הרשות, מ"מ כוונתו בעשיית דברי הרשות היא בשביל קיום התומ"צ.

Through the *bittul* of putting his own needs aside and simply committing himself to fulfilling the will of Hashem, the Jew creates within himself the "space" to accept this extra level of life which is **beyond** nature and is capable of uniting two opposites (*tiferes*).

In the end, this allows him to ultimately reveal Hashem's essence within the physical world.

Based on all the above, we can now answer the final question of the *ma'amar*; how is this concept connected to Yud Bais Tammuz?

[Ed's note: As mentioned above, a chassid might ask himself why the Rebbe said this *ma'amar* on **Gimmel** Tammuz.]

First, the Rebbe connects the ideas we've learned so far to the relationship between nature and miracles:

ט) ויש לומר שזהו הקשר דהשם נפשנו בחיים גוי עם הגאולה די"ב תמוז, דהנה ידוע<sup>50</sup> שע"י הנהגת הטבע, שהיא תמיד באופן א', מתגלה הענין דלא שניתי<sup>51</sup> (אלא שהענין דלא שניתי כמו שמתגלה בהנהגה הטבעית הוא מלובש בהגבלת הטבע), וע"י הנסים נמשך גילוי אור א"ס הבלי גבול שלמעלה מהתלבשות בעולמות.

Chassidus explains that the constant cycle of nature – for example, the fact that the sun comes up every day and never loses its' momentum – reveals the fact that "I [Hashem] never change." This refers to the essence of Hashem, and how His essence never changes despite the fact that He creates many creations; all creation is part of His essence and there is no existence besides Him.

(The word "reveals" here is used loosely, as this "revelation" is hidden within the bounds of nature. This parallels the presence of Hashem's essence in the physical world from the previous section of the *ma'amar*, as will soon be explained.)

On the other hand, miracles reveal the fact that Hashem is above the limitations of nature.

As you might expect, these two concepts relate to *chessed* and *gevurah*:

והשרש דבי ענינים אלו הוא חסדים וגבורות. דהנהגת הטבע (צמצום והגבלה) היא מהגבורות [וי"ל דזה שבהנהגה הטבעית דוקא מתגלה הענין דלא שניתי הוא מפני ששרש הגבורות הוא למעלה משרש החסדים], והנסים (גילוי שלמעלה מהגבלת הטבע) הם מהחסדים.

The cycle of nature comes from the aspect of *gevurah*; just as nature is limited, *gevurah* is about limitation. Similarly, just as Hashem's essence is found more in *gevurah* than in *chessed*, Hashem's essence is revealed in the cycle of nature more than through miracles.

Miracles, which are moments when we see that Hashem dominates nature and we see His direct involvement in our world, come from *chessed*.

Following the model of our *ma'amar*, what is the "nature vs. miracles" equivalent of combining *gevurah* and *chessed* through *tiferes* (*bittul*)?

וענין לאכללא שמאלא בימינא הוא, שהגילוי דאור א"ס הבל"ג שע"י הנסים הוא לא באופן דשידוד הטבע, אלא דהגם שהטבע נשאר במציאותו, רואים בגילוי שהוא נס שלמעלה מהטבע.

Logically, a miracle should – by definition – overrule the natural order when it occurs. Nature has no miracles, and miracles are not natural; they cannot exist together. However, there are some miracles that occur in such a way that nature remains in full force, but it's still clear that a miracle is happening.

A classic example of this is the story of Purim; even though Hashem's name is never mentioned in the Megillah (there's no splitting of the sea or other unnatural event), it's clear that the events that unfold are miraculous.

This type of miracle is a revelation of *tiferes*, which brings together the opposites of *chessed* and *gevurah*, allowing a miracle and the natural world to coexist.

Based on Tanya, the Rebbe clarifies which type of miracle is the ultimate example of this concept:

ואולי יש לומר, דמ"ש בתניא<sup>52</sup> דענין שיתף בו מדת רחמים<sup>53</sup> הוא התגלות אלקות ע"י צדיקים ואותות ומופתים, הכוונה בזה היא (בעיקר) להאותות ומופתים [שע"י הצדיקים] המלובשים בטבע (שיתף בו), שהאותות והמופתים שלמעלה מהטבע הם מהחסדים, והטבע (שבו מלובשים המופתים) הוא מהגבורות, ולכן אותות ומופתים אלו הם ממדת הרחמים, ת"ת, שמחברת שני ההפכים דחו"ג.

It says in the Midrash that "Hashem initially planned to create the world with the attribute of judgment. When he saw that the world would not be able to exist this way, he partnered the attribute of *rachamim* (mercy) together with judgment." In Tanya, the Alter Rebbe explains that the attribute of *rachamim* can be seen in creation through *tzadikim* and "wonders and miracles."

When the Alter Rebbe refers to "wonders and miracles," this is primarily referring to miracles performed by *tzadikim* which are "partnered" with nature (meaning, they don't appear to break the bounds of nature). As explained above, this type of miracle comes from *rachamim* (*tiferes*), which is able to unite miracles (*chessed*) with nature (*gevurah*).

[Ed's note: It's interesting to note how the Rebbe learns this part of Tanya. The original text reads "התגלות אלקות על ידי צדיקים, ואותות ומופתים שבתורה". The simple reading of Tanya is clearly saying that the revelation of *rachamim* happens through two separate things: *tzadikim* in general and the miracles of the Torah. In our *ma'amar*, the Rebbe omits the word "שבתורה" and reads it as "[שע"י הצדיקים]."]

We now see the connection of our *ma'amar* to Yud Bais Tammuz:

**זוהי** השייכות דהשם נפשנו בחיים גוי להגאולה די"ב תמוז, כי הגאולה די"ב תמוז (כולל גם התחלת הגאולה שהיתה בג' תמוז) היתה נס גלוי שלמעלה מהטבע, ואעפ"כ לא הי' זה באופן דשידוד וביטול הטבע, אלא שהטבע נשאר במציאותו, ויתירה מזו שגם המנגדים

נשארו אז בתקפם, ומ"מ הוכרחו לסייע (וע"י התוקף שלהם) בהשחרור והגאולה<sup>54</sup>. ועי"ז נתבטלה המחיצה בין התחתונים לעליונים, לאכללא שמאלא בימינא.

The miracle of the Frierdiker Rebbe's release from jail to exile (on Gimmel Tammuz) and total freedom (on Yud Bais Tammuz) was clearly a miraculous event – a religious Jewish leader was not the most likely candidate to receive special treatment by the Russians at that time, to say the least! Nevertheless, there wasn't any specific event that broke the rules of nature. The enemies remained enemies, but still helped the Frierdiker Rebbe attain his freedom.

These opposites coming together shows that the miracle of Yud Bais Tammuz was a perfect example of a miracle through the attribute of *rachamim* (*tiferes*). This type of miracle has the ability to unite two opposites: *chessed* and *gevurah*, a physical world with the essence of Hashem.

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The Rebbe concludes with the impact of this miracle on each one of us:

ועי"ז ניתן לאחי"ז הכח לכאו"א מישראל לבטל המחיצה בין עסק בדברי הרשות לקיום התומ"צ, שגם בעניני הרשות יאיר אור התורה והמצוות, וזה נעשה הכנה קרובה לקיום היעוד<sup>55</sup> ונגלה כבוד הוי' וראו כל בשר יחדיו כי פי הוי' דיבר, שגם הבשר הגשמי יראה אלקות<sup>56</sup>. וכל זה נעשה ע"י האותות ומופתים שע"י הצדיקים, שממשיכים בהטבע גילוי אלקות שלמעלה מהטבע, כמו שהי' בימים ההם בזמן הזה.

Free translation:

*Through this miracle of Yud Bais Tammuz, each and every Jew gained the ability to remove the separation between mundane activities and the fulfillment of Torah and mitzvos. Doing this is a perfect preparation for the fulfillment of the verse, "And the Glory of Hashem will be revealed and all **physical flesh will see with their physical eyes** that Hashem has spoken." We will see G-dliness within our physical world – and this is made possible through the miracles done by tzadikim who bring a miraculous presence of Hashem into our natural world. Just like this happened on the first Yud Bais Tammuz, we experience this again every year!*

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One of the core messages of the *ma'amar* is that there is a time when the "lower waters" are separated from the "upper waters." Even though this brings out the true essence of the lower waters, they should realize that in order to **reveal** their true essence, they must yearn to be together again with the upper waters and experience the revelation that they are missing. This yearning, together with a *bittul* to do whatever it is that they were commanded, allows the lower waters to achieve their ultimate purpose.

Why do you think the Rebbe said this *ma'amar* on Gimmel Tammuz?

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## Notes

- \* (יצא לאור בקונטרס ג' תמוז – תשמ"ט", לקראת ג' תמוז הבעל"ט, יום צאת כ"ק אדמו"ר מהוריי"צ מבית האסורים, שאז הותחלה הגאולה די"ב-י"ג תמוז . . ר"ח תמוז תשמ"ט.)
- 1 (תהלים סו, ט.
  - 2 (דשנת תרצ"ד, נדפס בשה"מ ה'תש"י ע" 255 ואילך.
  - 3 (ראה סה"מ קונטרסים ח"א קעה, א. לקו"ש ח"ד ס"ע 1314 ואילך. ובכ"מ.
  - 4 (ראה בארוכה סה"מ ה'ש"ת ע" 31 ואילך. ה'תש"ח ע" 6 ואילך. ובכ"מ.
  - 5 (להעיר גם מזה שמביא בהמאמר רפ"ב מהרע"ב ספורנו דפירוש השם נפשנו בחיים הוא שהחינו כו' בין אוה"ע נגד הטבע.
  - 6 (קרח טז, א.
  - 7 (עה"פ, הובא ונתבאר באוה"ת פרשתנו ע' תרצז. שם ע' תשכג. ד"ה כל פטר רחם תרכ"ז (סה"מ תרכ"ז ע' שיח ואילך (בהוצאת תש"ס ואילך – ע' שמא ואילך)). ובכ"מ.
  - 8 (אוה"ת שם ע' תרצז.
  - 9 (ח"א יז, א.
  - 10 (ב"ר פ"ד, ו.
  - 11 (בראשית א, ו.
  - 12 (ראה גם שעה"ה"א ספ"י ולקו"ת שה"ש ל, א, שבריאית הרקיע המבדיל היתה ביום השני כי ביום השני הוא מדת הגבורה.
  - 13 (סנהדרין קי, א. וכ"ה במדב"ר פרשתנו פי"ח, כ. תנחומא פרשתנו י. וראה ג"כ פרש"י עה"פ טז, יב.
  - 14 (ובפרט להדיעה שאינה אסמכתא כ"א מן התורה ובמנין הלאוין (ראה סה"מ"צ להרמב"ם שורש שמיני, רמב"ן שם. ועוד).
  - 15 (פרשתנו יז, ה.
  - 16 (לקו"ת פרשתנו נד, ג. ובכ"מ.
  - 17 (תנחומא שם ה. במדב"ר שם, ח. פרש"י פרשתנו טז, ז.
  - 18 (וכמובן גם מהמבואר בהדרושים דפי קרח (לקו"ת שם נד, א ואילך. אוה"ת וסה"מ תרכ"ז שבהערה 7. ועוד).
- ואין סתירה לזה מפרש"י (ריש פרשתנו, מתנחומא שם א) "נתקנא על נשיאותו של אליצפן כו" – דיש לומר, שתחלת המחלוקת שלו היתה מצד טעות בדרכי העבודה, ומזה נשתלשל אח"כ מחלוקת שמצד קנאה.
- 19 (דנוסף לזה שקרח מלשון קרחה רומז על מחלוקת בכלל (כדלקמן הערה 46), רומז גם על רקיע המבדיל.
  - 20 (יחזקאל א, כב.



- 21 (ראה בכ"ז אוה"ת שם ע' תשכג, ואילך. סה"מ תרכ"ז שם. וראה גם לקו"ת ואתחנן יא, ב. אמ"ב שער הק"ש פ"ד. ובכ"מ.)
- 22 (תניא פ"א (ה), סע"ב.)
- 23 (ראה אמ"ב שם (יז), א.)
- 24 (תקו"ז ת"ה (יט), ב.) תוס' הרא"ש (הדר זקנים) בראשית בתחלתו. בחיי עה"פ ויקרא ב, יג.
- 25 (בי"ר פ"ד, ו. פרש"י בראשית א, ז.)
- 26 (דזה שיש להם תשוקה לעלות למעלה הוא רק הכשרה להבירור והעלי שלם, והבירור והעלי שלהם בפועל היא ע"י עבודת האדם, ע"י שהם קרבים ע"ג המזבח במלח וע"י ניסוך המים (ראה בחיי ויקרא שם. וראה גם פרש"י ויקרא שם) וכיו"ב.)
- 27 (בראשית שם, ט.)
- 28 (וארא נו, א – הובא באוה"ת פרשתנו ס"ע תשכג.)
- 29 (תהלים צב, ו.)
- 30 (שם קד, כד.)
- 31 (ראה סה"מ תרנ"ט ע' ע. ושם, דגילוי הריבוי שבא"ס הוא ע"י שם אלקים (גבורה).)
- 32 (להעיר מהמבואר בלקו"ש ח"ח (ס"ע 110 ואילך, 116 ואילך), דטענת קרח "כל העדה כולם קדושים גוי ומדוע תתנשאו גוי" (פרשתנו טז, ג) היא, דעבודתו של אהרן היתה" בהעלותך את הנרות", לעורר בישראל התשוקה להתעלות למעלה, ועל זה היתה טענתו של קרח, דמכיון ש"כל העדה כולם (גם אלו שעיקר עסקם הוא בבירור דברי הרשות הם) קדושים", ואדרבא" ובתוכם ה", שע"י עבודה זו היא המשכת שם הוי' שם העצם, ובמילא "מדוע תתנשאו" שאין צריך לעורר בהם התשוקה להתעלות למעלה ("תתנשאו"). וראה לקמן ס"ה שהמעלה שבבירור דברי הרשות היא דוגמת המעלה שבמים התחתונים.)
- 33 (וע"ד המבואר בלקו"ת שבהערה הבאה, דזה שלעתיד יתעלו הגבורות למעלה מהחסדים [שלכן תהי' אז הלכה כב"ש] הוא "דוקא אחר שנכנעו להחסדים".)
- 34 (ראה סד"ה ויקח קרח תרע"ה (המשך תער"ב ח"ב ע' אימג), דטענתו של קרח (שהגבורות הם העיקר) היתה מצד זה שהצמצום קדם לגילוי הקו. וטעה בזה, כי הצמצום הוא בשביל הגילוי, "ומעלת הצמצום מצד עצמו שיש לו קדימה בעצם יתגלה לעתיד".)
- וראה גם לקו"ת פרשתנו נד, ג, דקרח רצה לעשות מגבורות עיקר, כמו שלע"ל תהי' הלכה כב"ש. "אך באמת שגה ברואה כי הנהגה זו א"א להיות כ"א אחר שלימות הבירורים", משא"כ עכשיו מהגבורות יש יניקה לחיצונים, ולכן צ"ל הגבורות טפלים להחסדים.)
- 35 (משלי ג, ו. וראה רמב"ם הלי' דעות ספ"ג. טושו"ע או"ח סרל"א. שו"ע אדה"ז או"ח סקניו ס"ב.)
- 36 (ראה לקו"ש ח"ג ע' 907. שם ע' 932. ח"י ע' 104 ואילך.)
- 37 (אבות פ"ב מ"ב. וראה רמב"ם וטושו"ע שם.)
- וראה ד"ה והי' שארית יעקב שנה זו (תשח"י – סה"מ תשח"י ע' 485 ואילך) (נעתק גם בלקו"ש ח"ג ע' 932 הערה 17), שהעבודה ד"לשם שמים" באה מצד ההכרה שהצמצום הוא בשביל הגילוי,

## בס"ד. ש"פ קרח, ג' תמוז ה'תשח"י\*

והעבודה ד"בכל דרכיך דעהו" באה מצד ההכרה שבהצמצום עצמו מתגלה שלימותו ית', שיש לו כח גם בגבול.

38 (להעיר מהידוע בענין נורא עלילה על בני אדם (תהלים סו, ה. וראה תנחומא וישב ד. תו"ח תולדות יג, א ואילך. ובכ"מ). וראה לקו"ש ח"ה ס"ע 65 ואילך.

39 (סה"מ תרכ"ז ע' שכב.

40 (פרש"י שבהערה 13.

41 (שבת פח, א. וראה ר"נ גאון שם. תנחומא יתרו יו"ד. ועוד. וראה מדרש משלי פכ"ב.

42 (ראה אוה"ת שם ס"ע תש"ז.

43 (כ"ה בסה"מ תרכ"ז שם. ולהעיר מהמבואר בתו"א וישלח כד, ג בענין מה שרצה יעקב לברר את עשו "שהמניעה היא מצד עשו כו' שהוא עדיין למטה בבחי' שבירה". ויש לומר, דמזה שאומר שקרח לא רצה משמע שגם מצד דרגתו של קרח לא הי' מניעה שיתברר ע"י משה, אלא שלא רצה.

44 (ראה יומא פג, ב: ר' מאיר הוה מדייק בשמא, עי"ש. וראה בארוכה תשובות וביאורים (קה"ת, תשל"ד) סי' א (ע' 4 (נדפס באגרות-קודש ח"א ס"ע רפח ואילך.))

45 (סנהדרין קט, ב.

46 (ולהעיר מהסמיכות ד"ולא תשימו קרחה" ל"לא תתגודדו" (ראה יד, א) שדרשו ע"ז רז"ל (יבמות יג, ב) לא תעשו אגודות אגודות. וראה סה"מ"צ להרמב"ם מל"ת מה. וביל"ש עה"פ: "לא תתגודדו לא תשימו אגודות אגודות. . שלא תשימו קרחה בכס כשם שעשה קרח לישראל ועשאן אגודות אגודות."

47 (בלקו"ש ח"ח ע' 118 ואילך, שהדמיון ד"ואתפלג קרח" לרקיע המבדיל שהכוונה בהבדלה היא בשביל העילוי שנעשה ע"ז, הוא זה שע"י מחלוקת קרח נתוסף תוקף בכהונת אהרן (ראה רש"י פרשתנו יח, ח). ויש להוסיף, דכמו שהכוונה ברקיע המבדיל היתה שאח"כ יהי בירור המחיצה וההבדלה גופא [שלכן ביום השלישי נאמר "כי טוב" גם על מלאכת המים], ע"ז הוא ב"ואתפלג קרח", שהכוונה בזה היתה שקרח עצמו יתברר (אלא שכוונה זו לא נשלמה אז, מפני שקרח לא רצה בזה).

48 (ראה זהר ח"ג ריש פרשתנו.

49 (ראה תו"א נח י, סע"א ואילך.

50 (ראה לקו"ש ח"ז ע' 150 ואילך. וש"נ.

51 (מלאכי ג, ו.

52 (שעהיוה"א רפ"ה.

53 (ראה פרש"י בראשית א, א (בסופו). ב"ר פי"ב, טו.

54 (ראה לקו"ש ח"ד ע' 1065 ואילך. ח"ח ע' 121.

55 (ישעי' מ, ה.

56 (ראה תו"ח תצוה תפב, א ואילך [בהוצאה החדשה – שכט, ב]. שער האמונה פכ"ה. וראה לקו"ש חכ"ב ע' 37 (הערה 72).