

Unity & Diversity

Two different punishments were given,
To Korach and his men for forming a rebellion,
Against Moshe and Aharon so holy,
Because they wanted equality.

Korach, Dasan and Aviram's household,
By the earth was swallowed.
Through fire were consumed 250 men,
Who brought an incense offering before Hashem.

Since the rebels displayed a desire to be elevated,
They were punished measure for measure and some descended.
But why is it that the emphasis is found,
On the fact that they were swallowed by the ground?

A similar question does apply,
To those who were consumed by fire and did die.
To bring up incense was Moshe's instruction,
So what is the connection between the punishments and the sin?

The Midrash says, Korach got both punishments for how he behaved,
No one should say, it is unfair that from their punishment he got saved.
But since he died why would anyone complain,
No one could claim that he was saved if alive he didn't remain?

Korach desired that there should be no distinctions at all,
Instead of accomplishing unity he made himself and others fall.
How could it be that he caused the opposite of unity?
To Korach, why do our sages connect all controversy?

In Moshe's reply the answer we hear,
In the morning who is right, Hashem will make clear.
Just like you can't join together day and night,
Hashem established levels and boundaries so we shouldn't fight.

Hashem was the one who set Aharon apart,
By being a Kohen Gadol he was fulfilling his part.
Hashem created the world with ten different utterance specifically,
To teach us that we aren't all created equally.

He wanted that each creation,
Should have its own definition and limitation.
The goal is for each creation to fulfill their mission properly,
So that we can achieve world peace and harmony.

For example, dark and light are different in every way,
But when they work together they create a complete day.
However, when a creation tries to fulfill the task of another creation,
It disrupts the structure of creation and brings about confusion.

In addition to people fulfilling their role,
There are differences within space, time and soul.
Ashan represents Olam, Shanah and Nefesh is the word that is key,
To remember these categories three.

Within the realm of space,
There are different levels of holiness in each place.
There are 10 different levels that the Mishna does tell,
Of holiness in the land of Eretz Yisrael.

Within time there is no equality either,
 There are weekdays, Yomim Tovim, Shabbasos and Yom Kippur.
 Within Nefesh, there are Yisraelim, Leviim and Kohanim,
 There are 600,000 different souls from which stem the Jewish nation.

Although no two places, days or people are the same,
 From keeping boundaries we have so much to gain.
 They help us coexist and achieve the most basic level of unity,
 And enjoy a functioning stable society.

The true concept of peace is when we interrelate,
 When each one influences the other and helps them be great.
 In the realm of time, if on Friday, food a woman does prepare,
 Then on Shabbos she has food to serve and share.

If in his Divine service, all week a Jew does labor,
 Then he will feel the holiness of Shabbos in a way that is greater.
 Shabbos blesses and benefits the week ahead too,
 It's a two way street or avenue.

In the realm of soul, Kohanim are respected and given priority,
 In return, they bless the Yidden lovingly.
 In the Torah it says, "You shall sanctify him,"
 The Jews increase the holiness of the Kohanim.

The highest level of peace is when we realize that we are one entity,
 We are compared to the limbs and organs of one body.
 The head can not reach its perfection without the feet which are lower,
 Each Jew is needed by and perfects the other.

A year is only complete everyone does agree,
 After we experience all four seasons differently.
 A single perfect whole is achieved specifically,
 Because of each person's distinct unique quality.

The oneness described until now involves different entities,
 That exist within their own identities,
 Because of Hashem's holiness in this world they function in harmony,
 But it is irrelevant compared to Hashem's essence of absolute unity.

Hashem's essence was revealed in our world miraculously,
 In the realm of space, the Aron transcended space completely,
 In the realm of time, the Yechida was revealed on the Yom Kippur date,
 In the realm of the soul, to Yechida, only the Kohen Gadol could relate.

Now we will be able to understand why Korach caused such strife,
 Although he was intelligent he made a mistake that cost him his life.
 Our sages say, "Who is wise? One who knows what will be,"
 The future we are supposed to anticipate and see.

Because of his wisdom,
 He saw no need for division.
 But his timing wasn't right,
 Only when Moshiach comes will Hashem's essence shine bright.

Korach said, "The entire congregation is holy,"
 He didn't understand that leadership is necessary.
 But there is a spark of Hashem that is found only in the Kohen Gadol,
 Which influences and radiates within the Yechida of every Jewish soul.

When a Jew follows the way of Korach and boundaries he does slit,
 And tries to attain higher levels than those for which he is fit,
 Then the spark of the Creator withdraws and up it does go,
 His spark, the lower level of his soul, gets swallowed up below.

For the two punishments we now understand the reason,
 The 250 men were the elite of the congregation,
 Like the refined elements of something consumed by fire, they rose to heaven,
 While Dasan and Aviram descended since they were low before the rebellion.

Since Korach they followed,
They didn't just descend but they were swallowed,
This represents sinking into materialism completely,
When we aren't connected to Moshe, from our energy, impurity gets vitality.

Now we understand why both punishments Korach did suffer,
It would be unfair if he would have been punished in one manner,
His soul, his higher dimension, was consumed by fire,
His body, his lower dimension, in the ground, was swallowed together.

A clear lesson for those that claim that Torah boundaries aren't necessary,
Women for a Minyan or as witnesses for a divorce or marriage ceremony,
Leads to strife and separation,
As does accepting a non Halachic conversion.

Entities that are separate can only be joined together,
If there is a division separating one from the other.
For example, there must be a pot between fire and water,
Otherwise one will cancel out the other.

By maintaining divisions we will become worthy,
Of the era when there will be no more war or envy,
We will merit the coming of Moshiach, a time of peace and tranquility,
A time when all the nations will serve Hashem only!

